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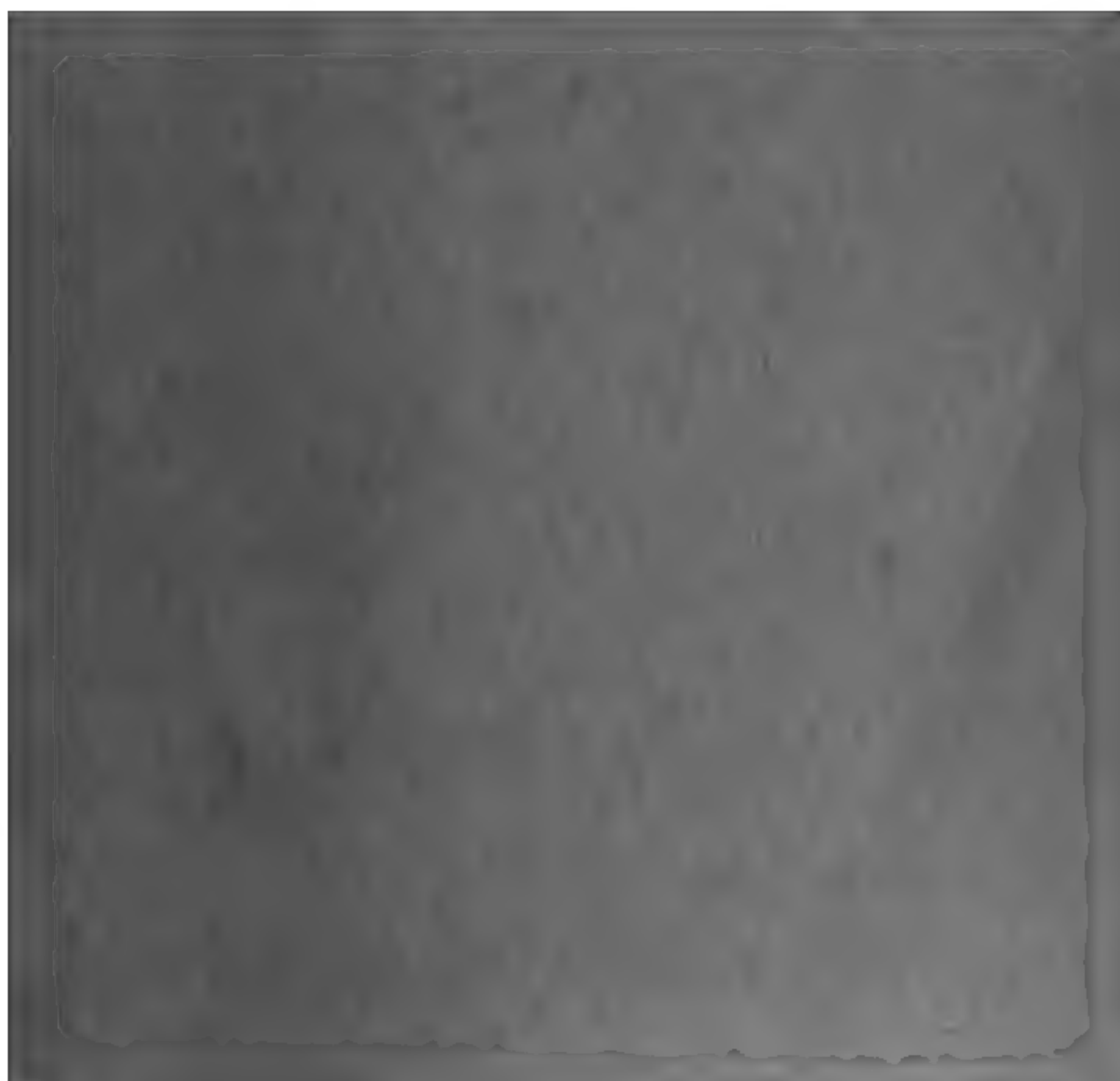


















**THE IRISH  
ECCLESIASTICAL RECORD**



# THE IRISH ECCLESIASTICAL RECORD

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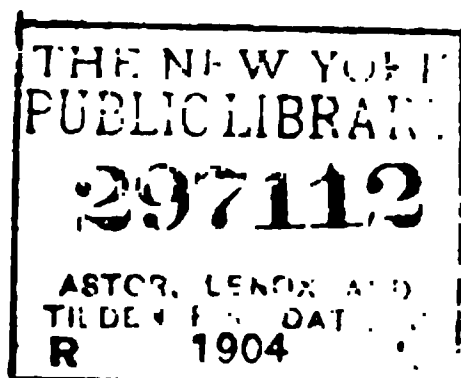
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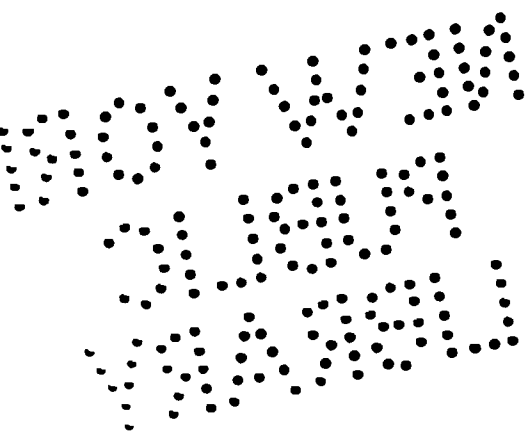
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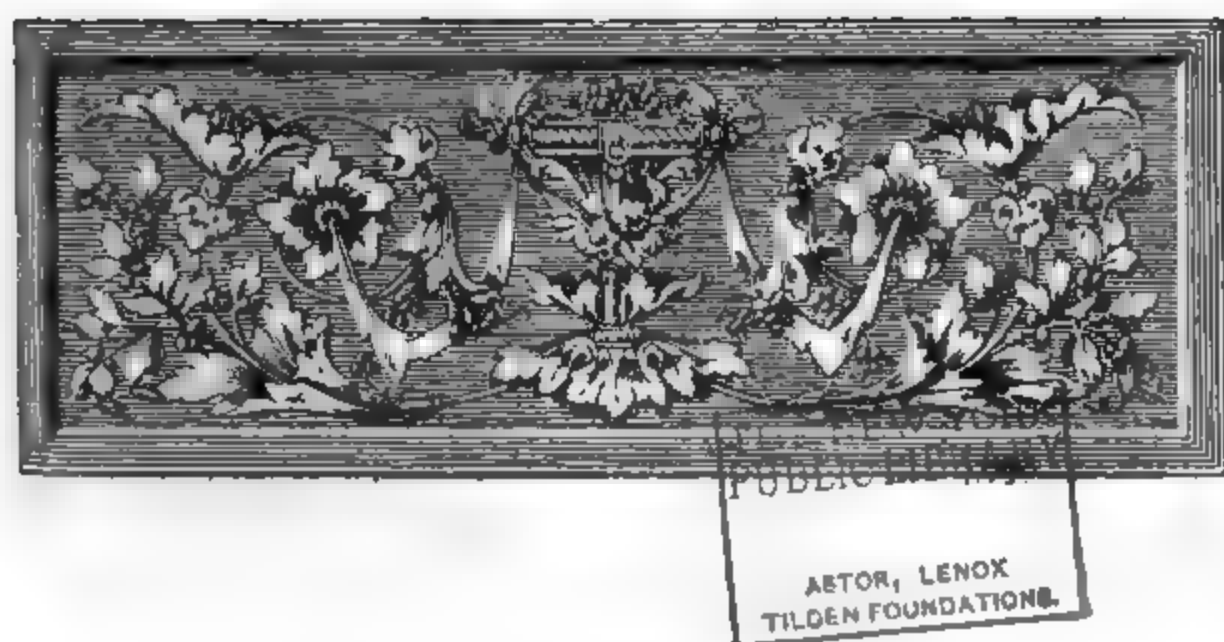
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## A PLEA FOR THE ANTI-TREATING LEAGUE

**T**HE object of this paper is not to institute a comparison between the Anti-Treating and other movements in Ireland to check the spread of Intemperance. The Anti-Treating movement will be considered on its own merits; what it purports to effect, the means it uses, and the results hitherto obtained.

All persons know, that for some, total abstinence is a necessary means for salvation. When practised as a personal safeguard, or for the purpose of edifying and encouraging others, it is most meritorious. Many eminent medical men state, that except in certain circumstances total abstinence from stimulants conduces more to physical health than the moderate use of them. The amount of good total abstinence has done in this country since Father Mathew unfurled its banner is simply incalculable. But whilst acknowledging all this, we cannot shut our eyes to the fact, that it has not been, and in the nature of things could not have been, an adequate remedy for national intemperance. Rightly or wrongly many persons believe that the moderate use of intoxicating drinks is harmless, if not healthful—that total abstinence for most persons is a counsel of perfection, a violent remedy for the evil, an abnormal state, and consequently never likely to become general and permanent. The accession of a new

and powerful auxiliary such as the Anti-Treating League, ought, therefore, produce joy not jealousy in the heart of every true temperance reformer. The truth is, there is, as a rule, no more inherent propensity to intemperance in an Irishman than in any other man. The vice in this country is the resultant of various causes, and hence there is no one simple specific for the evil, but it has to be attacked from every side, and in various ways. The least observant person can see that our social habits and customs have been the baneful causes of most of the drunkenness in our midst, and amongst them the most prolific of all has been the custom of treating. It is peculiar to our people not only at home, but also abroad. I have heard it stated, and I have no reason to doubt the statement, that it did not originate with us—but was an importation from across the Irish sea a few centuries ago. At all events, it struck deep roots in a fertile soil. The worst and most disheartening features of this and like evil customs is, that with their growth the popular mind became perverted, things were turned upside down. What was in reality vulgar, became a badge of respectability, meanness passed for honour, selfishness for generosity, silly sinful extravagance for hospitality. And the painful outcome of all this perversion has been staring us in the face year after year at fairs and markets, sports, races, christenings, wakes, and funerals. True, many saw and realized the folly and the criminality of these customs—they fretted under the yoke they had not the courage to shake off. They longed to be free, but lacked a deliverer. The deliverer has come and has been received with open arms.

It is not yet two years since the Anti-Treating League was started in the diocese of Ferns, the cradle of many a religious and patriotic movement for the betterment of the nation. During that brief period it has spread with singular rapidity, and produced most salutary results. This is not to be wondered at, as this League appeals to the religious instincts, the common sense, and pecuniary interests of the people, whilst it leaves them a rational amount of liberty. No wonder that it has got the blessing and encouragement of the Hierarchy of Ireland. It is now some years since the



late Dr. Croke, who knew so well both the failings and virtues of his countrymen, spoke these words to a body of Gaels: 'I would urge all my countrymen to stop once and for ever the custom of treating. If necessary, I would pledge them never to give or take a treat. . . . If we could get rid of those customs and notions, the backbone of drunkenness in the country would be broken.'

Thank God that the wish of this patriotic Irish Prelate seems likely to be realized in our own time; for the main object of the Anti-Treating League is to break down the pernicious custom of treating, and once the custom is broken down, it is not likely to be revived. I think it may safely be said, that if the League is efficiently worked for five or six years in any large area, it will effect its purpose, work a remarkable change in the habits of the people, and very sensibly diminish the consumption of drink, especially among the country people.

Though the principal object of the League is to uproot the custom of treating, it further requires personal temperance in its members, and seeks to create and foster a strong, educated public opinion against drunkenness. Like all remedies, its efficacy will depend in a great measure on how it is applied. As an effort has been made quite recently, and with considerable success, to introduce it into the western portion of the diocese of Limerick, it has been suggested to me, as one cognisant of the *modus operandi* adopted, to make it known to the readers of the I. E. RECORD. In doing so, I do not pretend that the method adopted is an ideal one, or one that may not be improved on, but it may be of interest and use to others who have an idea of starting the Anti-Treating League, in their own localities, to know what has been done, and with what results. In practical matters of this kind, in which the highest interests are at stake, and in which the clergy should have a common purpose, a friendly and frequent interchange of views and consideration of plans and methods of action ought to be of value. And what better medium for such an interchange amongst the Catholic clergy of Ireland; than the pages of the I. E. RECORD, which I

assume, is a welcome monthly visitor in every presbytery through the country.

In the early part of this year, with the sanction of His Lordship the Bishop, the Parish Priests of the Deanery of Newcastle West and some few conterminous parishes met to discuss the subject of introducing the Anti-Treating Crusade into the district. The result of that meeting was, that it was unanimously agreed to give it a trial. It was further decided that, in order to give it a fair trial, combined and simultaneous action was necessary. Furthermore, it was considered, that no matter how earnestly and zealously the local clergy would work, in taking a step like this, which aimed at a kind of miniature social revolution, seeking to uproot an inveterate habit and long established custom, they could not and would not be as successful as if they were assisted by strangers—whose presence usually attracts the multitude—and trained missionaries who would be thoroughly made up in all the details of organization. The question of starting branches of the Anti-Treating League was not so much one of preaching set and impassioned sermons against drunkenness and its attendant evils, which the people have heard over and over again. It was a question of dwelling, in a calm and business-like way, on the one special feature of the problem, and pointing out, from reason and experience, how it could be solved by organization and suitable rules and regulations. And for this those who have made a special study of the subject are better qualified than the ordinary run of the clergy. Influenced by reasoning such as this, the clergy who met at Newcastle West agreed to invite two of the Missionary Fathers from Enniscorthy to come amongst them to establish branches of the Anti-Treating League. In the correspondence which ensued, many valuable hints were given by the capable and indefatigable secretary, Fr. Rossiter, how best to prepare the way for their coming. Seventeen Parish Priests formed the combination, It was agreed to divide the district into two divisions, and to allot a division to each of the two Fathers so that the work could be carried on simultaneously, and be completed in about sixteen days. A Father remained

with each Parish Priest for two days, and then passed on to a neighbouring parish. The arrangements in each parish to utilise the services of the Fathers were made by the Parish Priest, so as to suit the needs of his own people. In most of the parishes there are two churches, and hence, in order to give all the parishioners an opportunity of hearing the preacher, two days were necessary. In some places, the devotions were held in the evenings—in some partly in the evenings and partly in the mornings, at a special Mass for that purpose.

One of the recommendations made by the Secretary was found most useful, and deserves special notice. He advised, that the local clergy should begin to announce a few Sundays beforehand the coming of the Missioners, the object of their coming, and explain to the people the aims and rules of the new League—the necessity for it, the terrible havoc caused by the treating custom, and thus set them to think and talk about the whole question, so that prejudices may be removed, and the way paved for their own coming. The success of the campaign, such as it is, is due in great measure to this precaution. It made matters easy for the Fathers, and the local clergy themselves. Another great help consisted in the enlisting of lay promoters, to go about amongst their friends, get them to join, and put down their names—special cards were supplied for this purpose. Wherever a judicious selection of such promoters was made beforehand, their services were invaluable; they not only relieved the clergy of much labour, but they became a source of much strength to them, popularised the movement, and saved them from the trouble and confusion incidental to the taking down of names after the meetings. The usefulness of the promoters will not end with the establishment of the branches; they will naturally take an interest in the members they enrolled, and will be of much assistance in times of renewals. It was much easier to find promoters in purely country districts than in towns or large villages, in which the movement has had, not unnaturally, perhaps, to encounter the active, or at least passive resistance of many of those engaged in the drink traffic.

Comparatively more joined in country places than in the large towns. This was expected. Even in these, however, a good number joined, and what was more encouraging, some few of the more respectable publicans themselves. Many of these now realise, that whilst they may suffer some pecuniary loss, it is for the public good ; they are freed, moreover, from the revolting scenes arising from the treating custom. They anticipate, and with reason, that if they lose in the sale of intoxicating drinks, they will be compensated in the sale of other commodities ; and furthermore, if the movement succeed, it will eventually wipe out some of the low publicans, who make a livelihood by the sale of bad drink and by illicit trading. It will mean, in a word, the survival of the fittest, and better and healthier conditions of trade both for these and the public at large.

The aggregate of those who joined in the League in the seventeen parishes is about 11,000. Some of the clergy complained of delays and disappointments in procuring the badges, etc. It would be well to look to this in time, as a drawback like that often proves highly injurious to an organization. An excuse has I dare say to be made, as the demand at the time was rather pressing. I allude to it, so as to warn those who have an idea of starting the League, to see in time to procure badges, diplomas, etc. It has been remarked, that the enthusiasm on behalf of the League, increased day by day ; the contagion caught on and spread from parish to parish, so much so that more satisfactory results on the whole were obtained in the parishes last visited by the Fathers.

So far all the clergy who entered the combination are satisfied with the fruits of the labours of the two missionaries, Fathers Quigley and Rossiter. Nor is this to be wondered at. The Missionary Fathers of Enniscorthy are practically the founders of the Anti-Treating League, and have, consequently, an intimate knowledge gained from experience of the best methods to establish branches.

In the clear and exhaustive report for 1902 of the working of the League in his own diocese, the secretary, Father Rossiter, bestows well-deserved praise on other religious orders, who in their missions display wholehearted

zeal in spreading the League through other parts of the country.

But it may be asked, Will the 11,000 who took the Anti-Treating pledge in West Limerick keep it? The answer is ready: Not all of them, nobody expected it. In fact, to my certain knowledge some of them have broken it already. But I believe the bulk of them, the *maior et sanior pars*, will persevere.

But even if some of them should violate their pledge, a wise provision is made in the rules for the return of such to the ranks. There are two solemn renewals in the year, on St. Patrick's Day and the 1st of November. If the parish clergy where branches have been established, act on the prudent suggestions in Fr. Rossiter's report, and make these half-yearly renewals as solemn as possible, by holding special meetings and inviting strange preachers for the occasion, it will help very materially to confirm the faithful members, and secure a return of some of those who may have fallen away. It is also recommended to have renewals of a less solemn kind at other stated times. It would be well, too, to insist on the wearing and prominent display of the badges, which the women may see to, when the male members are going to town. I would suggest to those who have established branches of the League, or are about to establish them, to procure a copy of this report, which has been evidently well thought out, and gives very practical suggestions in minute details for the guidance of those who wish to co-operate in the movement. The views and suggestions regarding the juvenile branches merit careful attention.

One of the most effectual ways to reform the treating and like abuses is to correct the false notions on which they subsist. The Missionary Fathers acted wisely in exposing, and mercilessly ridiculing, the idea that generosity in a public-house is a sign of decency. On the contrary, it was clearly pointed out to them to be a mark of ignorance and vulgarity, a practice not indulged in by educated and respectable people. Our countrymen love to be considered decent, and there is no more powerful method of turning them against any usage

than by convincing them that it is low, mean, and vulgar. And such the treating system really is. Hence it is meeting with the strongest opposition in all places from idlers, corner-boys, and those who are called spongers. If the Anti-Treating League be taken up earnestly, and worked effectively through the country for five or six years, it will, as far as one can forecast, do as much if not more towards ending intemperance, especially amongst the country people in Ireland, than any movement hitherto started. Not the least hopeful sign of its success, is the fact that many earnest total abstiners share this belief, and are the most zealous promoters and supporters of the movement. And whilst doing so, they cease not, both by word and example, to promote total abstinence as well.

D. HALLINAN, P.P., V.G.

## THE MODERN SCHOOL OF EXPERIMENTAL PSYCHOLOGY: THE SCIENCE OF PSYCHO- PHYSIOLOGY

**I**N the *Annual Review of Contemporary Physiology*, edited by two French psychologists of note, Binet and Beaunis, we read: 'A laboratory for experiments in psycho-physiology is annexed to the course of Professor Thiéry on this science, thus constituting a complete course of education in psycho-physiology, which at present—in the year 1896—does not yet exist in France.' There are two points of interest in this quotation: the existence of a comparatively new science, and the fact that, in modern times and in modern science, a Catholic University—that of Louvain—should give the lead, not only to the whole body of Catholic higher education, but also to entire France, a country that prides itself on its system of higher education as being fully up to modern science and thought. A country which, in all its State University teaching, is atheistic, or at least un-Christian, that despises Catholic teaching as being behind the times, finds itself in the humiliating position of being obliged to follow in the steps of a famous Catholic University, in organising a complete system of teaching in physiological psychology, the most famous school of psychology in Germany for the last quarter of a century.<sup>1</sup>

The very name of this comparatively new science shows that it must necessarily be of interest to all those who, through pleasure or duty, are scientists or philosophers. The object of the present article is to give a brief sketch of its origin and development, and to show its position in relation to philosophy. That it has a relation is evident from its very name, Physiological Psychology.

As Professor Ladd remarks, in his introduction to the subject, 'The satisfactory definition of a science is often one

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<sup>1</sup> The lectures in question are given at the Neo-Thomistic school of philosophy, attached to the University of Louvain, by Prof. Armand Thiéry, whose work on optical illusions is the most important that exists at present, on this subject. *Ueber Geometrisch-Optische Tauschungen*.



of the latest and one of the most difficult achievements of that science.'<sup>2</sup> That is why we begin by describing it, and as we progress in our study, we see what elements are essential, and what are only accidental to the science. That is the analytical and inductive part of the work of our intelligence, so well described by Aristotle and St. Thomas Aquinas.

A complete description of Psycho-Physiology leads us, moreover, to understand its very possibility, its place in the list of sciences, its importance in itself, and its relation with philosophy and connected sciences. In the course of our enquiry we shall have occasion to show its origin, method, and its results.

The very name, physiological psychology, indicates the object of this science in our own complex nature, and that it is a science founded on external physical and physiological observation on the one hand, and on the internal observation of our perceptive and conscious states, on the other hand. We may well call it 'experimental psychology,' because, whilst its object is psychological, namely the phenomena of perception and of consciousness, nevertheless, these phenomena are studied especially in their co-relation with the physiological phenomena which provoke them. We may evidently consider any conscious phenomena as an effect, and thus be led to seek its causes. If the immediate causes are psychological, they in their turn suppose physiological processes as their instrumental causes, and thus in studying these processes we are led outside the domain of psychology, in its usual sense.

Psycho-physiology is a natural science, one therefore which begins by studying phenomena; in this case the phenomena of our conscious state. We analyse, classify, and compare them, in order to arrive at the nature of our conscious soul. All these phenomena, being concrete, can be studied scientifically, independently of all metaphysical problems on the nature of the soul and its activities.<sup>3</sup>

There are three psychologies [remarks Prof. Thiéry]—physical psychology, so called because its object is the research

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<sup>2</sup> *Outlines of Physiological Psychology*. Longmans, 1893.

<sup>3</sup> Note, even now, that all conscious phenomena are *representative*. This idea will be developed later on.

of the nature of soul, in general ; then comes physiological psychology, less general than the preceding, since it is not concerned with the vital phenomena common to *all* living bodies, but with those common to a great number of them. It is the immediate introduction to natural biological sciences, which are *all more special* than it. Thirdly, our study of phenomena being completed, we derive hence the 'meta-physics' of the soul, that is to say, the science of the substance which living phenomena reveal to us.<sup>4</sup>

We now see better how it is that the field of physiological psychology consists in provoking systematically, by a continuous series of physical and physiological excitants, certain states of conscious feeling and cognition. We say 'conscious,' because otherwise these states could not become the object of our study ; we only know what in us is conscious.

Once we have well determined these *states*, we study how we manifest these 'conditions of our being' to those outside us, how we 'exteriorise' these states. And we observe, classify, and measure by special methods and instruments, the organic antecedents and physiological consequents, that are connected with our internal modifications.<sup>5</sup>

As an example, and to render clearer this condensed summary of the field of research held in view, let us consider what is known as Weber's law. It is a matter of common experience that we see better with two lighted candles at night than with one ; and that, were one of these candles blown out, we would immediately perceive the difference in the intensity of the light. But would we notice the difference if a candle were added or subtracted from ten others? If a pound weight is placed in my hand, I am conscious that I require more muscular effort to sustain it than were an ounce placed instead. But if fifteen ounces and then a pound were placed, consecutively, in my hand, would the difference of weight be perceptible?

Similar experiments are applicable to all our senses, and the results have been generalised by Weber, as follows: There is certainly a relation between the intensity of our

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<sup>4</sup> *Psychologie Naturelle*. A modern Commentary on the *De Anima* of St. Thomas and of Aristotle. Louvain: 1902.

<sup>5</sup> Read, on this point, *Revue Néo-Scholastique*, Feb., 1895.

sensation and the quantity of the excitant which causes this sensation, but this relation is not one of direct proportion 'The quantity to be added to an excitant of given intensity, in order to provoke a perceptible difference in our sensation, is not absolute; but though relative, is constant.' The application of this law, and its particular determination as regards each of our five external senses, is the object of a special branch of psycho-physiology, which is termed psychophysics. We may note, in passing, that this has given rise to much misunderstanding, many objecting that a sensation, being a psychic act, cannot be measurable, much less measured. There is here a confusion of terms, which will be explained at length later on.

It has been determined, for instance, that in order to perceive the difference in weight of two objects, the greater of the two must weigh one-third more than the lesser; so that if a pound weight be placed in my hand, the next heavier body, perceptible, as such, will be  $1\frac{1}{3}$  lb. If a three pound weight be the first weight, I will not perceive any weight under four pounds, as being different from the first, in weight.

These results were obtained only after a long series of experiments. In fact, for some of our senses, the results are incomplete, and are not always amenable to Weber's law, especially so in the case of smell and taste. The patience exhibited by modern scientists does them honour. Norr, for instance, examined seven different intensities or energies of sound, applied to three series of one thousand experiments each; all this to determine the adaptability of the sense of hearing to Weber's law!

This example we have chosen, illustrates well what was said as to the 'continuous series of experiments,' 'the artificial provocation of certain determined states of conscience or feeling,' which are parts of the methods of research in psychophysiology.

Returning to the description of our subject, physiological psychology, we see then, that it is the study of our concrete, conscious life, in its *psychological* and not in its *moral* aspect. But unlike psychology proper, it considers this life from the special point of view of its co-relation with the physiological

phenomenon that precede it. This leads us naturally to enquire whether, in the light of true philosophy, this study can constitute a separate and distinct science. But before that, we think it useful to translate the description of Psycho Physiology as given by its founder and most illustrious exponent, William Wundt. As late back as 1858, Fechner had already studied parts of this science, especially psycho physics, and published the results in 1860 in his *Elements of Psycho Physics*. In fact, on this special branch he is the most prolific and original writer. But Wundt was the first to plan and develop physiological psychology as a special science; and that is why we think it useful to show his exposition of the object, methods and results of the science he founded; needless to say, little has been changed by his successors as regards the general outlines. Parts have been completed, opinions differ on many points, but the creation of his mind remains substantially the same as he conceived it. 'This science,' says Wundt, 'is a combination of two sciences which for centuries have been studied separately.'<sup>6</sup> Physiology sheds its light on the biological phenomena that our external senses perceive. In psychology man sees himself, as it were, from inside, and his object in so-doing is to explain the linking together of facts which this internal observation furnishes him. Though our internal and external life present different aspects, yet they have many points of contact. Our internal experience is continually influenced by exterior causes on the one hand, and on the other these internal states of ours often exercise a decisive action on the evolution of the external fact. Thus is formed a circle of biological phenomena, simultaneously accessible to our observation, both internal and external; and, as long as psychology and physiology are kept separate, their bordering domains will be very appropriately assigned to a special science, intermediate between them. This science is physiological psychology.

A science, the object of which is the various points of contact of our internal and external life, is obliged to compare, as much as is possible, its own facts, notions, and results, with the body of data furnished by the two complementary sciences,

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<sup>6</sup> The reason of this will appear later on, p. 18, *sqq.*

psychology and physiology. And the final object of its research is this: What is the mutual connection between our internal and external existence, in their ultimate and fundamental principle, the soul?

All converges towards this question and answer, in psychophysiology; both complementary sciences can put it off, as being outside their domain, but our science cannot do so. Our new science has, therefore, a double work to perform.

Firstly, to examine those biological phenomena which, holding a middle place between internal and external experience, *necessitate* a simultaneous application of the two methods of internal and external observation.

Secondly, once this domain is investigated, it must utilise the views thus obtained, to enlighten the body of biological phenomena at our disposal, so that it may the better unveil and help us to understand human being in its entirety.

To determine the order to be followed in this double pursuit, we must remember that going over the roads connecting internal and external activity, our science follows, in the first instance, those ways which conduct from the outside world to our interior life; in other words, it begins by studying physiological phenomena, and tries to show their influence and bearing on the domain of internal observation. Then only does its examination extend to the reactions which our internal being exercises on that part of us in direct communication with the outside world. Thus it is that it regards chiefly the psychological side of things, and this conception we express by the very name of the science, physiological psychology. The adjective determines, specifies the point of view of the object proper.

Wundt now considers the origin of this new science.

The reason of the relation which we establish between the two sciences, is, that all those problems that have reference to the correlations of our internal and external life have, until now, been a constitutional part of psychology; whilst physiology had resolutely excluded from its domain all questions that claimed any particular intervention of speculation.

We commend this assertion of Wundt by saying that though to a certain extent, owing to the great increase of

knowledge in sciences, a separation of all 'speculation' was inevitable, nevertheless, this separation was greatly facilitated by the ridicule that was heaped on the decadent scholastic philosophy, not only by the forerunners of modern science, but also by the literary renaissance of the sixteenth century, and subsequently. As regards the first part of this assertion, we easily understand that, owing to the rudimentary state of science, comparatively little was known as regards the 'co-relations of our internal and external life; but that their importance was understood is evident from a study of the *De Anima* of Aristotle, and its commentary by St. Thomas Aquinas. Moreover, it will subsequently be shown that according to the views of those who dominated the world of philosophy ever since the decadence of scholasticism in the fifteenth and sixteenth centuries, such a science as physiological psychology professes to be was, *a priori*, impossible. Alone, the psychology of Aristotle and of St. Thomas was broad enough, corresponded well enough to facts, to show that such sciences were possible.

Nevertheless [continues Wundt], modern philosophers, and especially psychologists of the second quarter of last century, began by rendering themselves more familiar with physiological experiments; simultaneously, physiologists felt the necessity of consulting psychology, in certain questions that bordered on their proper domain, and imposed themselves on the attention of scientists. Resulting from such needs, the bringing together of these two sciences gave birth to physiological psychology. And the instruments used by this new science to unravel these new problems, are also borrowed from the two parent sciences; psychological, internal observation of our own conscious self, is helped, step by step, by the use of methods belonging to experimental physiology; so much so, that the *physical* methods of this latter science, as applied to our conscious states, has given rise to a special branch of experimental investigation, to psycho-physics. The methods of measurement used in this special science show well how both the special and general sciences in question depend on the state of knowledge in other departments. The instruments used, such as the Dynamometre and others, mostly furnish their indications by electric apparatus of a complicated nature, so that we may well say that the sciences of psycho physiology and psycho-physics were, even at the beginning of last century, as unreliable as was astronomy before the invention of telescopes and other modern methods of investigation.

Two important phenomena clearly mark the limits where external observation ceases to be sufficient, and where internal observation becomes necessary ; and *vice versa*.

These phenomena are : sensation, which is at the same time a *psychological* fact, but which directly depends on certain fundamental *external* conditions ; and, secondly, the movement of internal impulsion, a *physiological* phenomenon, the causes of which are, generally, only revealed by *internal* observation of self.

In sensation, we see the border of the two domains, as it were, from inside, the psychological view ; in movement, we see the same border from the outside, the physiological view.<sup>7</sup>

We must, then, begin our study by determining how sensations correspond, in quality and in intensity, to their external causes, the physiological excitants of our senses. This necessitates a study of the structure and functions of the nervous system of man, so that we may see how it acts in response to the different forms of stimuli which excite it. Sensations in given conditions engender representations, a certain knowledge the direct object of which is our own conscious state, the indirect object being the external things that caused this conscious state in the first instance. These representations are composed of elements, which are called, in psycho-physiology, impressions. And these are studied in a second section, the physiological bases of the science forming the first section.

An 'impression,' then, is one of the simple elements that go to make the complex, distinct and conscious act, a 'representation' (which corresponds, more or less, to what we call a 'perception'). These impressions do not exist singly, being merely the result of a mental abstraction that analyses the concrete whole, the 'representation,' into its elements. They are not conscious, and are indistinct.<sup>8</sup> They are caused by one of the elements or qualities of the concrete object that 'presents' itself to us.

These impressions, before yielding to our consciousness a representation, are arranged in a double chronological and

<sup>7</sup> Wundt, *Elements of Physiological Psychology*, 2nd edition, vol. i. Introduction.

<sup>8</sup> This character is clearly understood in the usual signification of this word, as when we say : 'I am under the impression,' we often mean that we have a 'vague idea.'



spacial order. In other words, we study according to what laws these impressions are united in our sensitive faculty, in order to form the conscious phenomena which we call a 'representation.' For instance, an auditive image or representation has a special connection with the chronological order and its impressions, whereas a visual precept is chiefly concerned with the spacial arrangement of its constituting impressions. Wundt calls this latter ordination an 'extensive order.' These two orders are always present in all our representations. But in some, one order is more characteristic because more pronounced, than in other perceptions.

Tactile representations contain both orders equally developed. After this, we consider the relations of these representations with our consciousness, their psychic aspect, and thus we study sentiments, not merely as being agreeable or not, but under their esthetic aspect. We thus exceed purely sensorial sentiments, that are considered merely in their connection with the sensations that cause them.

Finally, in a last section, comes the study of complex representations, that is to say, the 'laws of association' of representations, and the method we employ is the analysis of consciousness, and the study of the 'course' or progress of our conscious perceptions.

In commenting on Wundt earlier in this essay, we were led to consider the relations of this science with philosophy, and in particular with that of Aristotle and St. Thomas Aquinas. As this is of special interest to Catholic philosophers of the present day, a development of this consideration may be useful. Several neo-scholastic philosophers look askance at this new science, partly through prejudice against any new science—the same state of mind that ruined scholasticism in the sixteenth century—and partly through not understanding fully the object and end pursued by this new movement, have steadily neglected it in their studies and in their teaching. Now, undoubtedly, the most important of Catholic schools of philosophy of the present day is the school whose method is the application of the old synthesis of Thomism to modern science, in all its branches. And the school that has acquired by far the most influence and



recognition in the world of non-Catholic philosophy, by its thoroughness in the application of this method, is the Neo-Scholastic school of the University of Louvain. We quote, then, the opinion of the eminent Rector of this school as regards the misunderstandings occasioned by this new science.

There is evidently no question of weighing thought, or of calculating the dimensions of the human soul, as certain works and reviews on Christian philosophy have several times seemed to insinuate. The conscious fact is taken, just as it is, in both its material and immaterial complexity. Through its material part, it has connections with the external world, it undergoes the action thereof, and in its turn reacts on it. This fact, thus roughly considered, is accessible to common observation, and our spontaneous conscience suffices to make known to us the primary results of this observation. But, left to itself, our conscience cannot tell us anything about the elements of which is composed the complexus which is apparent, in its undivided state, to our spontaneous introspection. Briefly, then, the programme of this new science is: firstly, to dissociate these elements so as to arrive at the analytical data that are most simple, those which Wundt calls 'impressions'; secondly, to synthetically reconstitute the concrete complexus of our spontaneous conscience, namely a representation, and then to determine the laws of the association of representations. What is there [concludes Mgr. Mercier] to be afraid of in all this?<sup>9</sup>

On the contrary, he says elsewhere, Neo-Thomists must take up their position, thoroughly, in this movement of experimental psychology of the German school, instead of ignoring it as is so frequently the case. But not only have we nothing to fear from this new school, but we have much to gain. For, as a matter of fact, our system—that of Aristotle and Aquinas—lends itself better than any other, to the interpretation of the facts which form the object of experimental psychology. And Wundt, from a quite different initial standpoint, arrived at the same conclusion, thus proving once and for all the ignorance of those who would persistently maintain that psycho-physiology is either dangerous, or at least useless. At the end of his great work, *Elements of Physiological Psychology*, Wundt tells us:—

The results of my labours do not fit in with either the materialistic hypothesis nor with the dualism of Plato or Des-

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<sup>9</sup> Mercier, *Origines de la Psychologie Contemporaine*, p. 465.

cartes ; alone, Aristotelian Animism, which connects psychology with biology, <sup>10</sup> is the conclusion I arrived at as the surest metaphysical foundation of experimental psychology.<sup>11</sup>

For if, on the other hand, materialists are right, if the soul, as they maintain, is but a dynamical or physiological mechanism, it follows that psycho-physiology is not a distinct science ; it is merely a chapter of mechanics or of physiology. On the other hand, if the soul is such that its whole nature be 'to think,' as Descartes maintained, if it subsists on its own account, isolated from the living body, directly and exclusively observable by conscience, evidently a laboratory of experimental psychology is inconceivable, for it would have the pretension to experiment on the soul directly, and to submit it to apparatus of measure, weight, force, etc. ; in other words, all this would presuppose as admitted, *ipso facto*, the material nature of the soul.<sup>12</sup>

But, if we admit with Aristotle and the great scholastics, that man is a substance, composed of a body and an immaterial soul ; that there is a real dependence of the superior functions of the soul on our material functions ; that there is not a single interior activity but has its physical correlative, that there is no idea without an image preceding it, no act of will without a sensible emotion ; if all this be admitted, immediately, the concrete phenomenon, which becomes the object of our conscience, presents the character of a complexus at the same time psychological and physiological ; it comes under the retrospection of our conscience, and under biological and physiological observation ; in a word, the reason for the existence of a psycho-physiological science is clearly indicated.

So well, indeed, is it indicated that in Aristotle's philosophy, psychology and physiology did not constitute two separate sciences, nor again two opposite ones (as is the case in most modern philosophies), but a single unique science.<sup>13</sup> We now see the reason for our comment on the saying of Wundt that these two sciences had been for centuries, but not

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<sup>10</sup> See p. 10 *supra*.

<sup>11</sup> Wundt, vol. ii, ch. xxiii., 3rd part ; Mercier, work cited, p. 455 *sqq.*

<sup>12</sup> Prof. Thiéry, *Revue Néo-Schol.*, April, 1895.

<sup>13</sup> Mercier, cited work, ch. viii.

always, studied separately. Evidently, the body of data acquired by Aristotle was very small, compared to what is known to-day as the co-relation of our internal states and the external processes that precede them. But, as we have already noted, this was not due to any defective view on the part of Aristotle, but rather to the physical impossibility of acquiring more data, owing to the backward state of physical and physiological science. In the same way, in years to come, our present knowledge on this science, as given us by its masters such as Wundt, Fechner, Weber, etc., will surely be considered as rudimentary next to the knowledge that will then be obtained. Referring to Aristotle again, Dr. Hermann Siebeck, one of the greatest historians of psychology, says: 'Aristotle was the first to thoroughly understand that we must explain the spiritual acts of man by their connection with the functions of our organism which gave rise to them.'

Having thus explained that this science is distinct from all others, and that it is thoroughly in the spirit of the philosophy of Aristotle and St. Thomas Aquinas, it is easy to conclude the attitude which all Catholic philosophers, and especially those who consider themselves as Neo-Thomists, should adopt as regards it. We should be failing in our duty towards those whom we, as teachers maybe, are preparing to take up their position in the maintaining of Catholic philosophy against the many errors of modern philosophers, were we to leave them in ignorance of the chief principles and results of this important school of experimental psychology. If we belong to the number of those who consider it their special duty to maintain the superiority of Neo-Thomism over all other modern or ancient systems of philosophy, we may well ask ourselves, in the words of Mgr. Mercier :—

For whom do we write philosophy if not for the men of our times? and in writing, what object have we if it be not to propose solutions to difficulties they bring on matters that are most important?

We must, therefore, evidently know how to meet these difficulties, and the only way is to thoroughly grasp the domain whence they are taken.

It will be objected that this science is useless. But, even

supposing this to be true—which we are far from admitting—as long as a useless thing can be used *against* us, we must learn how to master it. But this ‘apologetical’ reason is far from being the only one to encourage our study of this science which, admittedly, is not an easy one. Does it not interest us to know more about *our own* activities, since we find it so interesting to study animal and vegetable life? Doubtless, many who would try to ridicule psycho-physiology spend a great deal of their time in their chemical or physiological laboratories, trying to wrest from nature some of her secrets, by studying the same subject from different points of view. If our science is useless, of what use is cytology, or morphology, which study the anatomy and functions of cells, and the forms of living matter in their lower stages, respectively? And yet, how many have made their immortality in the annals of true science, by their studies in general biology, of which the two above-mentioned sciences form a part! Just because we do not see the immediate utility of a certain kind of knowledge, are we to conclude that all these creations of the Almighty are unworthy of our consideration?

Is there nothing praiseworthy in the devoting a life to making more manifest God’s infinite science, in the studying of science for itself as a work of God? And when we know that our own kind is the end of all the less perfect living beings, is not the study of ourselves, from a scientific standpoint the most worthy of all?

Will it be said that this science is useless and vain ; that it matters little to know whether a colour sensation is simple or complex, or what may the physical and physiological conditions of a representation be, or according to what laws do the whole contents of our conscience ultimately combine? Objections of this kind are irritating. For who is in a position to prophecy as to the importance or the unimportance of a discovery now made in the future?<sup>14</sup>

We may well add that if those who helped to build up the various sciences as they are now, if the early workers in the dark had stopped and asked themselves : ‘ Of what use is this

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<sup>14</sup> Mercier, *Orig. de la Psych. Contemp.*, ch. viii.

labour?' science would not have made the progress which we know it has.

Infinitely harder was their task, with rough instruments for experiments, printing unknown, little means of communication, than that of the modern scientist. In physics, astronomy, medicine, etc., the first workers prepared the way for those who came after them in the line of progress. Their work was a disinterested one, and they knew the dignity of science well enough not to trouble themselves either with the narrow scope of their work, or with the immediate utility of their investigations.

Why not have the same spirit, in the new science of physiological psychology? And, as an example, consider how far his experiments in this science have led Wundt, the founder of the famous laboratory of psycho-physiology at Leipzig.<sup>15</sup> Is it impossible that, the knowledge of our conscious sentiments and emotions being developed, we should thus be enabled more thoroughly to enjoy the beauties of harmony and rhythm, whether it be in music, painting, or literature that we may find them?

Like all sciences it is useful, since it develops our most perfect faculty, our intelligence. Moreover, is it difficult to foresee that certain results of this science may have, when better known and appreciated, considerable influence on education? The character that is formed by education depends greatly on the training of the emotions and sentiments. From the very identity of the subject-matter of these two sciences, there must be many questions in the one which the other can enlighten. Many books are written, nowadays, in France especially, on what may be termed 'Experimental Education,' containing errors with far-reaching results, due to imperfect and erroneous observation. In the training of the senses, of the imagination, of our æsthetic sentiments and of our emotions, our new science, when sufficiently developed in years to come, may have the same relation to education that logic has in the training of our reason. And, evidently, before it is developed, it must be well grounded in its principles,

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<sup>15</sup> *Vide supra*, p. 18.

in its beginnings. And here the Catholic philosopher can apply his knowledge.

Man can reason without knowing explicitly any of the rules of syllogism; so is our faculty of enjoyment independent of the scientific knowledge as to how our sentiments are caused. But, much as a man who knows his logic feels surer of his reasonings, so also would we, our consciousness developed by the knowledge of the 'why' and 'how' of these complex states which we call sentiments of pleasure, more thoroughly, more intensely enjoy these pleasures, when listening to a ninth symphony of Beethoven, or contemplating a Rubens in the Bruxelles or Antwerp museums.

T. P. HARTLEY RUSSELL.

## IRISHMEN IN THE UNIVERSITY OF PARIS IN THE 17TH AND 18TH CENTURIES

THE services of Irishmen in the armies of the Continent and their deeds of valour in many a hard fought field have often been the theme of the historian and the poet. The rank held by Irishmen in the universities of the Continent was no less distinguished. Amongst the universities of the Continent the most renowned was that of Paris, styled 'Mother of Universities.' In that celebrated seat of learning a large number of Irishmen for two centuries received an education denied them at home. The object of the present paper, however, is not to speak of Irishmen who made their studies in the University of Paris, but to point out the long line of Irishmen who, as Professors and Masters, formed parts of its teaching and governing body. For this purpose it will be useful to give, first, an account of the position occupied by Irishmen in the University system, and, 2ndly, a list of the distinguished Irish Professors or Masters who held positions of honour in the University.

### I

#### STATUS OF IRISHMEN IN THE UNIVERSITY

When Master Donat O'Lery in 1692 wrote in the Register of the University, over extracts from Bede and Notker, the words '*Indiculus quorundam legitimorum quibus constat Hiberniam omnium olim genere scientiarum floruisse, et Parisiensis academiae matrem esse, ac consequentes Coloniensis aviam, Lovaniensis proaviam,*' his words expressed more than a play of fancy. For Irishmen might claim a share in the origin of the University of Paris. Albinus, an Irishman, taught in Paris in the days of Charlemagne, Scotus Erigena taught there in the days of Charles the Bald. When the University was fully organized, John Duns Scotus lectured in its halls. In the fifteenth century, John of

Ireland (Joannes Irlandus), so called, says Launoi, from his origin, made his studies in the College of Navarre, and became a Doctor and Professor of Theology in the University.<sup>1</sup> This distinguished man was sent, in 1474, by Louis XI. on a diplomatic mission to Scotland to urge its king to make war on England, and thus divert the English monarch from supporting the Duke of Burgundy against France. In the 17th and 18th centuries the connexion of Irishmen with the University became still more intimate.

The University, or *studium generale*, of Paris, consisted of four great Faculties, viz. : Theology (*sacra facultas*), Law (*consultissima facultas*), Medicine (*saluberima facultas*), and Arts (*praeclara facultas*). Let us examine the connexion of Irishmen with each of these.

The faculty of Theology had two great schools, the College of the Sorbonne and that of Navarre. Each had its staff of professors from whom the syndic of the Faculty was alternately chosen, while in the general meetings, the doctors of both colleges formed but one body, and sat and voted together. At the Sorbonne an Irishman, Dr. Lucius Joseph Hooke, occupied a chair for many years in the 18th century, and was esteemed one of the most learned doctors of the Faculty. With the College of Navarre the connexion of Irishmen was still more intimate. Malachy O'Quely entered it as a student in 1618, and took his degree in 1622. Edward Tirel entered in 1629 and took his degree in 1632. In 1744 John Plunkett was Professor of Theology at Navarre. Patrick Joseph Plunkett was Royal Professor of Theology in the same College in 1788, and Peter Flood occupied the same position in 1790. For nearly a whole century one of the Royal Chairs of Theology in the College of Navarre was occupied by an Irishman.

In the Faculty of Law we have not met with the names of Irishmen amongst the professors ; but as will be seen by the list of Masters at the end of this paper, many Irishmen were graduates of the Faculty (*consultissima facultas*) of Law.

In the Faculty of Medicine we find many Irishmen.

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<sup>1</sup> Launoi, *Regii Navarrae Gymnasii historia*. Paris : 1677, p. 958.



Malachy O'Quely was a Doctor of Medicine as well as of Theology.<sup>2</sup>

In the early years of the 18th century, Dr. Dermot MacEncroe<sup>3</sup> practised in Paris, and published there in 1728 several poems, one of which was entitled: *Calamus Hibernicus, sive laus Hiberniae breviter adumbrata*. While Dr. Terence Farely, Dr. Brady, Dr. James Lannan, and Dr. Thady O'Connell, a relative of the Liberator, exercised their profession in France. An Irishman, Dr. O'Reilly, was one of the Physicians of Louis XVI. Irishmen, too, held chairs in the Faculty of Medicine. Dr. Bartholomew Murry,<sup>4</sup> and Dr. MacMahon were both Professors Regent of Medicine in the middle of the 18th century.

But still more close was the connexion of Irishmen with the Faculty of Arts (*praeclara facultas*). From the early years of the 17th century down to the 1793, an uninterrupted succession of Irishmen filled chairs and occupied official positions in that Faculty. In 1612, Dr. Thomas Deise was Professor of Philosophy in the College of Navarre. Dr. John Molony, of Killaloe, held the same chair in the Collège des Grassins. A few years later in the same century, Thady Macnamara taught Philosophy in the College of Belley, Nicholas Power in that of Lisieux, Roger O'Moloy in that of Cardinal Lemoine, and Michael Moore at the Grassins and at Navarre. In the 18th century, Philip M'Donagh professed Philosophy at Plessis-Sorbonne, James Wogan, and after him Dr. Aherne, at Navarre, while Fr. MacMahon was Professor of Rhetoric at the college, Louis Le-Grand. In 1701 Dr. Moore governed the University as Rector. But all that has been said conveys but a faint idea of the position occupied by Irishmen in this Faculty.

The Faculty of Arts was divided into four Nations: France (*Natio Honoranda*), Picardy (*Fidelissima*), Normandy (*Veneranda*), and Germany (*Natio constantissima*). The Nations were subdivided into tribes. That of Germany

<sup>2</sup> *History of the Catholic Archbishops of Tuam*, by Oliver Burke. Dublin: 1882. P. 119.

<sup>3</sup> Michaud, *Biographie Universelle*. Art. 'MacEncroe.'

<sup>4</sup> Statement from the will of Dr. Murry.

(formerly England) was divided in the 17th century into the tribe of the Continentals (*Tribus Continentium*), that is the masters from the Rhenish provinces, or from the dioceses of Nancy, Toul, Verdun, Metz, Strasburg, Luxembourg, etc., and the tribe of the Islanders (*Tribus Insularium*), or the masters from England, Scotland, and Ireland.

To be a member of the Nation it was necessary to have studied in the University, and to have taken the degree of Master of Arts : masters who possessed these qualifications and resided in the University were, on application, admitted to the Nation ; the Senior Masters were limited to twenty ; Juniors having completed a term of three years from their admission were eligible to the offices of the Nation. The most important of these was that of Procurator. The Procurator held office for four months and during that term was a member of the Rector's Council and had a vote for the election of a rector. The Register of the meetings of each Nation was kept by the Procurator. The Registers<sup>5</sup> of the German Nation from A.D. 1613 to A.D. 1730 are still preserved in the library of the University of Paris, and they bear authentic testimony to the rank held by Irishmen throughout that period in the Faculty of Arts.

In Register No. 26, covering the period from A.D. 1613 to A.D. 1660, we have the several lists of the members of the Nation. In 1627, the number of Senior Masters was twenty, and of these eleven were Irishmen, as is shown by the word *Hibernus*, following their names. They were Master Andrew Muleinock, Oliver Deise, Edward Tirel, Bartholomew Archer, James Duley, Constantine Clanchy, Dermit Duyer, Michael White, Bernard Teaghan, Nicholas Power, and Thady Macnamara.

In 1651 Irishmen were still more numerous. In that year Alexander Pendric, a Scotchman, and Roger O'Moloy, were competitors for the rank of Dean of the Nation : Pendric claimed the dignity as Senior Master, and O'Moloy as Senior

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<sup>5</sup> *Registres des Conclusions de la Nation d'Allemagne dans l'ancienne Université*, Reg. 26, 28, 30, 40. *Bibliothèque de l'Université*.

Master Regent. The Rector according to the terms of the statutes decided in favour of O'Moloy. At this time Pendric was Procurator, and in his report at the end of his term of office, he denounced to the Nation a secret treaty or convention of the Irish Masters as prejudicial to the other members of the Nation, and contrary to the statutes of the University. The document was as follows<sup>6</sup> :—

CONVENTION OR ARTICLES OF AGREEMENT ENTERED INTO BY THE  
IRISH MASTERS IN THE GERMAN NATION OF THE UNIVERSITY  
OF PARIS.

1. It was agreed and determined amongst the said Irish Masters that as often as any of them shall have a matter in dispute with any English, Scotch, or Continental Master, in the said Nation, all the other Irish Masters shall support such suit with their votes and influence, provided it shall appear right and just to the majority of them, nor shall any of them abstain from giving his vote.

2. It was agreed that as often as any of ours shall petition for his own personal advantage, or for the general advantage of all the masters, either present or future, all shall be bound to support his petition by their votes, provided such petition shall seem to the majority right and just.

3. It was agreed amongst the said Irish Masters, that all shall unanimously by their votes resist, as far as in them lies, the making of statutes which may be prejudicial to the Irish Masters at present existing, or who shall hereafter exist in the said Nation, and they shall use every effort to effect the abrogation of statutes previously made containing such prejudice.

4. The said Masters agreed that should any suit arise concerning the general good of all present or future, all shall be bound to contribute towards the expenses necessary to prosecute the suit.

5. If any contention or suit shall arise amongst any of the Irish Masters, it shall be lawful for the others to act in the matter as their conscience shall dictate.

6. Should anything in the affairs of the said Nation appear to be really injurious to us Irishmen or our successors, all and each shall be bound to give notice to the senior Master for the time being, and he shall be bound to summon the others as soon as possible to deliberate on that question ; all shall be bound to attend, and should any one be legitimately hindered he shall be bound to give his proxy to some one of those present whom he shall name.

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<sup>6</sup> *Reg.* 28, p. 74. and *Reg.* 26, pp. 385 and 391.

7. No present or future member of the Nation shall benefit by this agreement unless he subscribe to the terms of it, nor shall any of the subscribers be bound in any circumstances to support a non-subscriber by his vote.

To these articles the undersigned unanimously subscribed and promised in conscience to keep this agreement secret.

*16th October, 1651.*

At the next meeting Master Cornelius Macnamara complained of the publication of this document as a calumny on the Irish. Delegates were appointed to investigate the affair, and eventually the Irish Masters were summoned before the Procurator-Fiscal of the University and examined upon oath. They were asked whether they knew the author of the document, whether they had signed it or approved of its contents. Master John Molony replied that he could not answer these questions until he had taken advice. Fourteen other Irish Masters deposed that they did not know the author of the document. The majority of them added that they did not approve of its purport. Nicholas Power, however, declared that he approved of it as to substance, but not as to form. As it could not be conclusively proved who was the author, the Rector of the University was advised to urge the Irish Masters to live in harmony with the other members of the Nation, and to disavow the articles of agreement. John Molony was suspected from the handwriting of being the author of the document. On being further questioned on the subject he admitted the charge, and expressed his regret, whereupon the matter was allowed to drop. Those examined on oath were : John Molony, Roger O'Moloy, N. O'Cahail, Peter Poerus, Patrick Cahill, M. Poerus F. Fogerty, Bernard O'Gara, Richard Stapleton, Thomas Macarius (?), Thady Nolane, John Numan, Henry Coghlan, Thomas Medus, Nicholas Poerus.<sup>7</sup>

Some years later, viz. : in 1670, a statute was made that no master should have a vote for the election of the censor

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<sup>7</sup> In the same year, 1651, several of the Irish Masters and a large body of Irish students in Paris published a declaration against Jansenism. An account of the effort made by the University authorities to oblige them to withdraw it, and of the conflict which followed, has been given by the present writer in the history of the Irish College in Paris, pp. 15-18.

or Rector of the University or be eligible to those offices unless he had been three years a member of the Nation, and had reached thirty years of age. On this occasion there is given a list of Masters who proved that they possessed these qualifications. Peter Power, Maurice Fitzgerald, John MacSleyne, Edward O'Moloy, M. Moore, Kearney, Richard de Burgo, John Glissan, Dermot O'Hederman, William Daton, Edward Comerford, all proved by documents or by witnesses that they had reached the prescribed age. It is added that there were other masters about whose age there could be no doubt. Masters Duly, Offelan, Roche and Numan, are mentioned as present.

In 1684 a full list of the Masters present at a meeting of the Nation is given, and of twenty present eighteen were Irishmen, while one was a Scotchman, and one only belonged to the tribe of the Continent.

Later still, in 1716, the list of the Masters of both tribes is given side by side. The *Tribus Continentium* consisted of eight members, and the *Tribus Insularium* of twelve. Two of these were Scotchmen, Masters Whitford and Innes, all the others were Irish, viz.: MM. Moore, Nolan, Rianne, Merrick, Roussel, Molony, Moriarty, Kely, Geagrane, and Farely.

The Senior Master Regent was Dean of the Nation. Roger O'Moloy held that office from 1651 to 1670; and at a later period Michael Moore held it till his death in 1726.

The office of Procurator was given, alternately, to the members of each tribe, and in order of seniority. When the number of masters in the *Tribus Continentium* fell below five, that tribe co-opted members from the tribe of the Islanders; and thus we find Irishmen holding office sometimes for the tribe of the Continentals.

The election of the Procurator sometimes gave rise to controversy. It was necessary that the candidate should have been duly admitted a member of a Nation. In 1671 an interesting case of this kind occurred. Master Michael Moore and Master Edward O'Moloy were competitors for the office of Procurator. Moore maintained that all the qualifications required by the statutes had not been complied

with by O'Moloy; and he claimed the office. To him therefore it was awarded. O'Moloy protested and carried his complaints before the tribunal of the University. Though defeated he renewed his complaints at the next meeting of the Nation, and the next Procurator, Master O'Kearney, thus records the incident: 'Aderat Magister O'Moloy omnibus dura et dira minans, deos hominesque incusans, notos ignotosque obvios omnes impetens, clamans in coelum se vim pati, tamen prius spirare quam rite litigare desitutum.'<sup>8</sup>

To be eligible to the office of Procurator, masters should not only be resident in the University, but present at the meetings. In 1677 the Procurator, Dermot O'Daly, thus records his election:—

For the office of Procurator it was the turn of Master Edward Butler, priest of the Diocese of Cashel, and licentiate of Theology in the sacred Faculty of Paris, and Procurator of the College of St. Mary's, commonly called of the Lombards (lately obtained for our tribesmen (*contribulibus nostris*) by the care and diligence of the most distinguished persons, Master Malachy Kelly, priest of the diocese of Cashel and doctor of the sacred Faculty, and the most illustrious Abbot of Thuley), and as he could not be present at our meeting on account of his many important duties in the said college, I being next in order stood up and petitioned for the office.

But it was not enough that a master should be a member of the Nation and present at the meetings. If he were absent from Paris for a period of six months or upwards he could not, on his return, be elected to any office in the Nation until he had completed six months' residence.

A very interesting case of this kind occurred in 1692. In that year Master Donat O'Lery, who for some years had been absent in Ireland, returned to Paris and resumed his place in the Nation. Shortly after his return an election for the office of Procurator took place. O'Lery was a candidate for the office, but his claim was rejected, because he had not fulfilled the condition of residence required by the statutes. At the next election he was again a candidate. Having been duly elected this time he not only records

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<sup>8</sup> *Reg.* 30, p. 134.

the fact in the official Register, but he also gives an account of his stay in Ireland from 1687 to 1692. His statement, which we here give, is all the more interesting as it relates what was attempted in those years in the cause of higher education, and brings to light the fact that a charter was granted in 1689 by James II. to a Catholic University in Ireland. It runs thus<sup>9</sup> :—

*Christ be everywhere with my undertakings.*<sup>10</sup>

Procuratorship of Master Donat O'Lery, Priest of the Diocese of Ossory in Ireland, and Royal Professor of Philosophy in the College of Kilkenny.

On the 1st December, 1692, the ordinary meeting of the most Constant Nation was held at the Mathurins, to elect a

*Reg. 30, p. 294.*

<sup>10</sup> Adsit principiis Christus ubique meis. Procuratura Magistri Donati O'Lery diocesis Ossoriensis in Hibernia, Presbyteri, et Collegii Kilkenniensis Philosophicarum Scientiarum Professor Regius.

Kalendis Decembris an. Dmi. 1692; habita suut comitia ordinaria Constantissimae Nationis apud Mathurin. ad eligendum novum Procuratorem, et cum vices Tribus Insularium recurrerent, pro procuratorio munere supplicavi. Surgens autem et Magister Bernardus Dunne, S. Theol. licentiatus currens, pro eodem etiam munere supplicavit, meque ineligibilem asseruit tum quod bursam non solverim, tum etiam quod turnus meus praeterierat. His cum paucis reposuissem, ambo recessimus. Cum autem Natio de nostrum utriusque jure aliquando deliberasset, omnium tandem calculo in Procuratorem electus sum, ea tamen lege ut bursam illa ipsa die solverem, cui conditioni pacis et concordiae causa, cum annuissem ad sacramentum admissus sum, quo praestito inter manus Magistri Carbricii Kelly tum procuratoris (cujus lecti probatique commentarii erant) in ejus locum suffectus, Nationi gratias egi.

(Hic pratermittere non debeo, ut suavissimus simul et amantissimus, M. Dunne, palam in istis Comitibus declaraverit adeo se meam non oppugnatam electionem, ut me potius electum vehementer cuperet, ni quorundam minis ad id urgeretur invitus, qui illi proxima vice Procuratoris munus auferendum denuntiarunt, si illud a me hac vice occupari tulisset.)

Cur autem bursam (quam ista die in manibus Quaestoris deposui), antea non solverim, ac turnum meum, ut mihi objiciebatur, praeterire passus sum, hic paucis aperire libet.

Quod ad bursam attinet, ab ea circa finem mensis Julii an. 1683, ut tum moris erat, immunis factus sum, sive eam Natio tum libenter condonavit. Quapropter omnes Proceres, duobus tribusve exceptis attente rem considerantes in praedictis hujusce diei comitiis unanimiter nec iterum ab ea solvendâ declarare statuerunt immunem, ni ego ipse illos avertissem, summulam illam solvere mallens, quam ulli displicere, alicujusve invidiam in me commovere, aut suscitare malevolentiam. Cogi quippe non poteram, cum statuta quibus hodie bursa solvenda cavetur, tribus circiter annis post istam condonationem mihi factam, condita et in lucem emissâ fuerunt, solis futuris formam datura rebus . . . ô(?) praeteritis.

Quod autem ad turnum spectat, ideo praeterire contigit, quod in Patriam an. Dmi 1687, a munificentissimo Nostratum Patrono, Gulielmo Bailly, in supremo concilio Comite Consistoriano, et advocato Catholico, necnon abbate



new Procurator, and as it was the turn of the Tribe of the Islanders ; I petitioned for the office of Procurator : but Master Bernard Dunne, licentiate in Theology, arose and petitioned for the same office, and maintained that I was ineligible, both because I had not paid my subscription, and because my turn had passed. I made a brief reply, and we both retired from the meeting. The Nation deliberated for some time on the claims of each of us, and I was unanimously elected Procurator, on condition that I should that very day pay the subscription. For sake of peace and concord I agreed to the condition, and was admitted to take the oath. When I had taken it, in presence of the previous Procurator, Carbery Kelly (whose minutes were read and approved), I took his place, and returned thanks to the Nation. (Here, I must not omit to say that my dearest friend, Master Dunne, openly stated at the meeting, that he was so far from wishing to oppose my election, that he would earnestly have desired that I should be elected in preference to

à S<sup>to</sup>. Theodorico, missus fuerim, ut pro tenui virium mearum modulo, una cum aliis, qui ejus auspiciis et sumptibus, instituendae Juventutis gratiâ, illuc antea profecti, et Kilkenniae sedem fixerant, coepto jam ab illis operi promovendo incumberem. Sed cum peractis illic quibusdam mensibus intelli-gerem laudabile illud susceptum ad foelicem exitum perducere nullatenus posse, sine certo aliquo et annuo redditu, quem ab illustrissimo Patrono nostro diu expectare non sinebant ingentes et continui sumptus quos in alendis quadra-gentis circiter popularibus nostris, Lutetiae studentibus, liberaliter impendebat, primo Hiberniae Proregem, magnum illum Richardum Talbot, Ducem postea Tyrconnel de rerum nostrarum domesticarum angustiis certior feci : qui mihi conquestus est, se jam tum spoliatum iis omnibus adminiculis quibus nobis succurrere destinârat, Regis ostendens mandatum, sibi paulo ante a P. Hughes, Jesuitâ, traditum quo omnes scholae, quotquot per universum Hiberniae Regnum fundatae erant, Patribus societatis donabantur. Suasit, ergo, ut Regem ipsum adirem, qui memorem se Nostri futurum jam antea Patronis nostris promiserat, seque, quoad posset, nobis non defuturum sponndit. Haec cum Episcopo et Collegis meis retulissem, suis me in Angliam litteris testimonialibus munitum deputarunt.

A Comite d'Ada, tum in illa Curia Nuntio Apostolico, Regi praesentatus supplex statum nostrum exposui, petique ut regio suo diplomate, scholam nostram in Collegium erigere dignaretur, annuosque illi assignaret redditus. Haec mihi jam concessurus erat cum inopina ac impia Principis Auriaci invasione omnibus susque-deque versis, ipse optimus Princeps, a suis turpis-sime desertus in Galliam, (securum Principum in suis rebus afflictis refugium), cum Regina ac Walliae Principe adhuc infantulo, fugere coactus est. Inde brevi post in Hiberniam profectus, intra illud biennium quo illic commoratus est, ab illo impetravi, ut schola nostra in corpus, ut aiunt, incorporatum et politicum erigeretur, constans ex Rectore, Professoribus, et scholaribus, sub nomine, Collegi Regalis S<sup>ti</sup>. Canici Kilkenniae a serenissimo Principe Jacobo II. fundati, illic, perpetuis futuris temporibus duraturi cum annuo redditu centum et quadraginta libellarum sterlin. cum potestate docendi et gradus conferendi in omnibus artibus et scientiis, et insuper iis omnibus privilegiis, immunitatibus ac facultatibus aucti, quae vulgo ejusmodi Institutionibus concedi solent (Litterae nostrae Patentes inscriptae sunt in Rotulorum Officio Dublinensi, circa finem mensis Februario an. Dmi. 1689, Stylo veteri, et anno sexto regni Jacobi II.)

Sed his nos diu frui non sivit Batavus ille praedo, etc.



himself, had he not been urged on by certain persons who threatened to deprive him of the office of Procurator the next time, if he allowed me to get it now.)

Now I shall briefly state the reasons why I had not before paid the subscription (which I that day handed to the Questor) ; and why I allowed my turn to pass, as was objected.

As regards the subscription, about the end of July, 1683, I was exempted from it, as was then the custom, or rather the Nation freely condoned it. For that reason, all the Heads, with two or three exceptions, having considered the case carefully in this day's meeting, would have declared me exempt from the payment of it, had I not given them notice that I preferred to pay that trifling sum than to displease anyone or excite jealousy or ill-will. I could not, in truth, be compelled to pay, for the statutes which now sanction the payment of the subscription were framed and published two or three years after the exemption had been granted to me ; and were intended to serve as a rule for the future, not for the past.

The reason why I allowed my turn to pass, was this. In the year 1687 the most munificent patron of our countrymen, William Bailly, member of the Supreme Council, Ecclesiastical Advocate, and Abbot of St. Thierry, sent me to Ireland, that as far as my ability permitted I might co-operate with others who had previously set out and settled at Kilkenny for the purpose of educating youth under his auspices and at his expense, and that I might as far as in my power push on the work commenced by them. After spending a few months there I understood that so praiseworthy an undertaking could not be brought to a successful issue without a fixed annual income, which we could not continue to expect from our illustrious Patron, on account of the great and constant outlay he incurred, with such liberality in supporting about forty Irish students in Paris. In the first place, therefore, I informed the Viceroy of Ireland, Richard Talbot, afterwards Earl of Tyrconnell, of our straightened circumstances ; he regretted that he was deprived of all the means by which he had purposed to help us ; and he showed me a Royal order handed to him a short time previously by a Jesuit, Father Hughs, granting to the Fathers of the Society all the Schools founded throughout Ireland.

Accordingly he advised me to seek an audience of the King himself, as he had promised to our Patrons to keep us in mind, and he pledged himself to help us as far as he could. I reported this to my bishop and my colleagues, and they gave me letters of commendation, and sent me to England.

I was presented to the King by the Apostolic Nuncio, Count d'Ada, and I humbly stated our case, and requested the King by his Royal Charter to erect our school into a college, and bestow upon it an annual endowment. He was on the point of

granting my petition, when the unexpected and impious invasion of the Prince of Orange upset everything, and the King himself, deserted by friends, was forced to fly to France (the secure refuge of Princes in their troubles), together with the Queen and the Prince of Wales who was yet a mere infant. Soon after, he set out from thence for Ireland, and during the two years he spent in that country, I obtained from him a charter erecting our school into a corporate body, consisting of Rector, Professors, and scholars, under the title of the Royal College of St. Canice, Kilkenny, founded by his Most Serene Highness James II., to flourish there for all time to come, with an annual endowment of one hundred and forty pounds sterling, and with authority to teach and confer degrees, in all arts and sciences, and, moreover, with all the privileges, immunities, and faculties, which are wont to be granted to such establishments.

Our Letters Patent were registered in the Rolls Office in Dublin about the end of February, A.D., 1689, old style, and in the sixth year of the reign of James II.

But the Dutch Robber did not allow us to enjoy these privileges long ; for he collected a large and well-equipped army from the picked men of all the heterodox kingdoms and nations : Danes, Brandenburgers, Saxons, Swiss, Dutch, English, Scotch, French Calvinists, and Regicide Cromwellian (to whom Cromwell had formerly given the property of Catholics in Ireland) ; in a word, having collected about fifty thousand men from all the powers of darkness, with these he made his appearance at the Boyne to subjugate the Catholics of Ireland. Here our King, prudently judging that he was not a match for such a force, ordered all his troops (though burning for the fray and determined to conquer or to die) to proceed to Limerick.

In this he acted prudently, in my opinion, for what sensible man would think of facing the picked veterans of so many nations with merely twenty-two thousand common soldiers.

Not long after the Prince of Orange laid siege to Limerick, a city strong only by reason of its garrison. He posted his artillery within a stone's throw of the walls, and as they were old and decayed, he soon made a breach as wide as he desired, and attempted to enter the city. But he was repelled with such loss that he abandoned the idea of a second assault. Then, inflamed with anger, he swore to level the proud city to the ground, and ordered artillery yet more powerful to be sent to him from the Tower of London, but all these were blown up and scattered to the winds by our renowned Sarsfield within three leagues of the camp of the Prince of Orange. The latter speedily withdrew to England in despair, having lost in that siege about twelve thousand men.

In the following year, Ginkle, General of the Army of the Prince of Orange, laid siege to Athlone. Our general, St. Ruth,

laughed at the works of the enemy, and had the imprudence to make little of their attacks, though they were really serious ; he also rejected the wise counsels of the Earl of Tyrconnell, and in consequence he had the sorrow to find that the city was speedily taken from him. To wipe out, as quickly as possible, the disgrace brought on by his imprudence, he fell into another mistake, still more grave. With a small force of brave, but almost unarmed men, in spite of the remonstrance of Tyrconnell, he took up his position at Aughrim, to give battle to an enemy twice as numerous, and, moreover, well provided with all kinds of munition. As they came up he attacked them with great intrepidity, routed and drove them back three times with great slaughter. As they fled, he hotly pursued them, confident that the day was his, but while thus engaged he was killed by a cannon ball. On the fall of their commander, the victorious troops hesitated, confusion followed, and thus the victory was lost.

The enemy again laid siege to Limerick, but mindful of the disaster sustained at the last siege they were afraid to approach too near the city. They left the walls almost intact and contented themselves with shelling the houses. Finally, despairing of taking the city, they looked out for traitors amongst us. By a kind of sympathy they scented a traitor in Clifford, who had been advanced in our army to rank of Brigadier, and he betrayed to them the passage of the Shannon, which he had unluckily been appointed to guard, and thus, what that immense force of ruffians could not effect, was accomplished by the treachery of a scoundrel from amongst our own men. For, as communications were cut off between Thomond and the city, as well as with our army which was stationed in that quarter and received all its supplies from the city, it became necessary either to dislodge the enemy from their strong positions, on the other side of the river, or to come to terms with them. A treaty was made to the following effect : That the Catholics who remained in the Kingdom should enjoy the same privileges as they enjoyed under Charles II. ; and that all who wished to emigrate to France, should be provided with ships, etc., that each should be free to dispose as he pleased of his horses, arms, and other property, etc. On these terms the city was surrendered.

Almost the whole army crossed over to France ; and such numbers flocked from all quarters to the sea that the whole nation seemed resolved to emigrate if there were vessels enough to take them away.

For such was their affection and veneration for their beloved Prince, so unshaken their loyalty, that they preferred to abandon their country, their property, and their homes, and all their desires had but one object, viz., that as they could not carry away their native soil from under a heretical yoke, since it was natur-

ally immovable, they should at least have liberty to go forth, and follow their King wheresoever he went, and share his fortunes in all things, even in exile, thinking themselves most fortunate if they could offer to him their very lives, which they had already risked in his service, and which were yet unstained by an alien yoke, and die for him in whatever way he pleased.

With our army I crossed over to France for the third time, and arrived in Paris towards the end of last March, and I would have been elected Procurator on the approaching 1st April, had it not been provided by the 9th article of the Second Chapter of the Statutes that I could not be promoted to any dignity in the Nation until after six months' residence. Thus what Providence offered me in my distress, a harsh rule refused. And this was the reason why, though present, I allowed my turn to pass. Now the facts which I have here set down, I preferred to insert in this place as briefly as possible, rather than to leave them to be buried in oblivion, or to be related not so accurately by others, and in this respect I am the more to be borne with, as I have undertaken to state nothing but what I either had a share in or what I witnessed.

Master O'Lery's narrative of the battle of the Boyne and the events which followed, shows that he was a devoted Jacobite. But his account of the liberality of Abbé Bailly towards Irish students, and the support which he gave towards the foundation of a College in Kilkenny, are matters of history.<sup>11</sup> We have, therefore, no reason to doubt that the statement regarding the grant of a charter to the University of Kilkenny in 1689 is also correct ; an event the more interesting as it forms a precedent for a Royal grant to a Catholic University.

But to return to the subject from which we digressed. At the meetings of the Masters of the Nations not only were the principal officers, such as the Procurator, the Questor, and Censor, elected, but arrangements were made for the appointments of examiners for degrees and new members were admitted. Here, too, the Irish Masters are prominent. In 1694 we find the following minute :—

On the 4th August, the ordinary meeting of the Faculty of Arts was held at the Mathurins at 7 a.m. for the purpose of appointing examiners ; and for the tribe of the Continent, Masters Delpierre and Magenis ; for the tribe of the Islanders, M. Egan and Nolan were elected ; for the higher examination

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<sup>11</sup> *Les Saints prêtres français du XVII<sup>e</sup> siècle*, par G. Letourneau, P.S.S. Paris : 1897, pp. 239-242.

at St. Mary's, Thady Nolan ; and for that at St. Genevieve's, Donat Lery, were confirmed. Then there presented themselves those who petitioned to be received into the Nation (*supplices pilei nationalis recipiendi*), viz., Masters Malachy Fogarty, first, and James Merrick, second.

Other interesting details are given in the Registers from time to time. In 1625 the Procurator, John Molony, records an official visitation of the Irish Seminary made by the Rector of the University.<sup>12</sup> It was found on that occasion that all the students except three were natives of the diocese of Meath, and the Superior, Dr. Messingham, was reminded that the Royal Charter and the statutes sanctioned by the University required that priests from all parts of Ireland should be admitted. Messingham replied that he had always acted according to the principle laid down by those ordinances. In 1645 when the tidings of the death of Malachy O'Quely reached Paris, the Nation, of which he had formerly been a member, celebrated a Requiem service for his happy repose. Again in 1670, Master Offelan, the Superior of the Irish priests in Paris, presented the following petition :—

There was read a letter from Master Offelan, Superior of the Irish Mission, in which, as he had not succeeded by friendly admonitions, remonstrances and threats, in sending home the Irishmen who had been ordained priests *titulo missionis*, he requested the University to deprive them of votes and fees (*sportula*) in the Nation. The petition as being of greater importance was referred to the next meeting.

In 1701-1702, when Dr. Moore was named Rector, the Procurator, Malachy O'Fogarty records, with marked pleasure, the unanimity of the election of his distinguished countryman, Michael Morus,<sup>13</sup> *alias* O'Morigh, to the office of Rector. It is also recorded how Moore, during his term of office, delivered with marked success a laudatory oration in honour of Louis XIV., in presence of the University, of the *élite* of the City of Paris, and of some members of the exiled Royal family of England. Again, in 1726, when Moore died, the Nation returned thanks to M. Delaval, Rector of the University, for the panegyric which he pronounced over their regretted Dean, and inserted the oration in their Register.

<sup>12</sup> Reg. 26.

<sup>13</sup> Reg. 40, p. 39.

## II

But it is time to give the names of the Irish Masters who filled the office of Procurator of the German Nation in the University of Paris. These names have been already given to the public by the learned Canon (now Provost) Bellesheim in the Appendix to the second volume of his history of the Catholic Church in Ireland. But as that learned work is still inaccessible to English readers the present writer, believing that they will be interesting to many in Ireland, has copied the names from the old University Registers, and he gives them here in English. They are as follows :—

LIST OF IRISHMEN WHO FILLED THE OFFICE OF PROCURATORS OF  
THE GERMAN NATION, IN THE UNIVERSITY OF PARIS.

*Registre de l'Universite. Liber Procuratorum.* 1552 to 1613.  
(*Archives Nationales.* H. 2589.)

- A.D. 1595.—M. Walter Tailer, Dublin,  
,, 1606.—M. Thomas Deis.  
,, 1609.—M. Thomas Deis, second time.

From the *Cartularium de Nation d'Angleterre et d'Allemagne*  
*Biblioth. Nat. nouvelles-acquisitions.* No. 525. (*Bibliothèque*  
*Nationale.*)

- A.D. 1612.—M. Thomas Deis, bachelor in theology and pro-  
fessor of philosophy in the college of Navarre.

From the *Registre de la Nation d'Allemagne dans l'ancienne*  
*Universite de Paris*, No. 26. A.D. 1613 to 1660. (*Bibliothèque*  
*de l'Universite.*)

- A.D. 1614.—M. Henry Stanihurst, diocese of Dublin.  
,, 1615.—M. Walter Tailer (Taylor), priest of the diocese of  
Dublin.  
,, ,, Re-elected.  
,, 1617.—M. Malachy Quaely, Killaloe, bachelor in theo-  
logy,<sup>14</sup> professor of philosophy in the college of  
Boncour.  
,, 1618.—M. Roger Moynichan, Killaloe, bachelor in  
theology.  
,, 1619.—M. Henry Stanihurst, second time.  
,, 1620.—M. John Molony, of Thomond, bachelor in theo-  
logy.  
,, ,, M. Malachy Quaely, second time.  
,, 1622.—M. Malachy Quaely, licentiate in theology, third  
time.

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<sup>14</sup> The degrees are *sacrae facultates Parisiensis*.

- A.D. 1622.—M. James Walter (Jonathan?), of Claremorris, theologian.
- „ 1625.—M. John Molony, second time.
- „ 1626.—M. John Molony, third time.
- „ „ M. Andrew Lynch.
- „ 1627.—M. Roger O'Moloy, bachelor in theology.
- „ 1628.—M. Roger O'Moloy, second time.
- „ 1630.—M. Anthony O'Mulliníog, of the diocese of Cork.
- „ 1631.—M. Olivier Deise, of the diocese of Meath.
- „ 1632.—M. Olivier Deise, second time.
- „ „ M. Thomas Messingham, priest, of the diocese of Meath, rector of the Irish Seminary in Paris.
- „ 1633.—M. Edward Tirel, licentiate in theology, fellow of the Royal College of Navarre, and professor of philosophy in the Collegè des Grassins.
- „ 1634.—M. Edward Tirel, second time.
- „ 1635.—M. Roger O'Moloy, licentiate in theology and professor of philosophy in the college of Belley.
- „ 1636.—M. Robert O'Kearney, Classic at the Grassins and bachelor in theology.
- „ 1637.—M. James Duley, Limerick, bachelor in theology.
- „ 1638.—M. Bartholomew Archer, of the city of Kilkenny, sworn of the household, and chaplain extraordinary to her Most Serene Highness Mary Henrietta, Queen of Great Britain (obit, 4 Nov., 1653).
- „ „ M. Constantine Clanchy, of the diocese of Killaloe.
- „ 1639.—M. Dermot Duyer, Emly, bachelor in theology.
- „ „ M. Michael White, citizen of Limerick.
- „ 1640.—M. George White, citizen of Limerick.
- „ 1641.—M. Bernard Teaghan, of Dromlone, bachelor in theology.
- „ 1642.—M. Nicholas Poerus (Power), Emly, bachelor in theology.
- „ „ M. Roger O'Moloy, wrote no minutes.
- „ 1644.—M. Thomas Fitzsimmons, an Irish priest, of Drogheda, protonotary apostolic, and rector of the Irish Seminary at Rouen.
- „ 1645.—M. Philip Lonergan, Limerick, bachelor in theology.
- „ „ Bartholomew Archer, second time (titles as above), also, chaplain to Anne Maria, eldest daughter of Louis, duke of Orleans.
- „ 1646.—M. Patrick Hifernan, Cashel, bachelor in theology.
- „ 1647.—M. Thomas Medus (Mede), (Killocini), bachelor in theology.
- „ 1648.—M. Roger O'Moloy, third time.



- A.D. 1648.—M. Henry Coghlan, priest, protonotary apostolic.  
 „ 1650.—M. Nicholas Poerus (Power), Limerick, diocese of Emly, second time.  
 „ „ M. Maurice Poerus (Power), Waterford, bachelor in theology.  
 „ 1651.—M. Patrick O'Cahail.  
 „ 1652.—M. Macnamara wrote nothing concerning his term of office.  
 „ 1653.—M. Thaddeus Macnamara, of Thomond, bachelor in theology.  
 „ 1654.—M. Nicholas O'Hea, protonotary apostolic, precentor and canon of the illustrious cathedral of Emly.  
 „ 1655.—M. Manuce O'Kiffe, Cork.  
 „ 1656.—M. Patrick O'Hifernan, priest of the diocese of Cashel, bachelor in theology, second time.  
 „ 1657.—M. Robert Teaghan, priest, and licentiate in theology.  
 „ „ M. Roger O'Moloy, fourth time.  
 „ 1659.—M. Thomas Mede, priest, bachelor in theology.

*Registre de la Nation d'Allemagne*, No. 30. A.D. 1660 to 1698.

(*Bibliothèque de l'Université.*)

- A.D. 1659.—M. John Molony, licentiate in theology, dean of the Metropolitan Church of Cashel.  
 „ 1660.—First and last procuratorship of M. Hugh O'Cahail, priest, Cashel, bachelor in theology.  
 „ 1661.—M. James Fogarty, priest, Eliofoerty, diocese of Cashel.  
 „ „ M. Nicholas O'Hea, S.R.E. protonotary ; precentor and canon of Emly, and master of the order of St. John of Jerusalem in the town of (Anni?).  
 „ 1662.—M. Peter Poerus (Power), of the diocese (Manapiensis?) in Ireland.  
 „ 1663.—M. Manuce O'Kiffe, Cork, second time.  
 „ „ M. John Numan.  
 „ „ M. Roger O'Molloy, professor, licentiate in theology (Sorbonne), seventh term.  
 „ 1665.—M. Patrick Hifernan, priest of the Metropolitan Church of Cashel, bachelor in theology, third time.  
 „ „ M. Patrick Kelly.  
 „ 1668.—M. Maurice Fitzgerald, baron, Kilkenny, diocese of Ossory, physician in ordinary to the Most Serene Queen of Great Britain.  
 „ 1669.—M. Henry Browne (or Le Brun), of Galway, Tuam, in Ireland.



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- A.D. 1671. M. Michael Moore, formerly professor of philosophy in the Grassins, and vice-principal of the said college.
- „ „ M. James O’Kearney.
- „ „ M. Edward O’Moloy.
- „ „ M. Edward O’Moloy, second time (*prima pacifica*).
- „ 1673.—M. Michael Moore.
- „ „ M. Peter Poerus, priest (*Manapiensis?*).
- „ 1674.—M. John Numan (Irishman), second time.
- „ 1675.—M. Edward Comerford, priest of the diocese of Cashel, bachelor of the Sorbonne.
- „ „ M. John O’Glissan, priest of the diocese of Dro-more, bachelor in theology.
- „ 1676.—M. William Daton, licentiate of the Sorbonne, Chancellor of Kilkenny.
- „ 1677.—M. Cornelius O’Daly, of the county Kerry, of the town of Kilgardin, in the diocese of Ardfert, priest, protonotary apostolic, licentiate of laws, Paris, and examiner in Arts at St. Genevieve.
- „ 1684.—M. John Darsy, priest of the diocese of Tuam, bachelor in theology, examiner for higher Arts in the college of the Blessed Virgin.
- „ „ M. Thaddeus Cruoly, of Roscarbery, in Ireland.
- „ „ M. Thaddeus Cruoly, second time.
- „ 1691.—M. Charles Magennis, priest, of Down, in Ireland, provisor of the Lombard College.
- „ „ M. Cornelius Nary, of Kildare, priest.<sup>15</sup>
- „ 1692.—M. Donat O’Lery, priest of the diocese of Ossory, and Royal professor of philosophy in the college of Kilkenny.
- „ 1693.—M. John Farely, priest, of Kilmore, in Ireland, bachelor of theology and licentiate of laws, Paris, and examiner at the college of B.V.M.
- „ „ M. Cornelius Nary, licentiate of laws, Paris, and provisor of the Lombard College.
- „ 1694.—M. Edmund Kelly, priest, of Clonfert, licentiate in theology.
- „ 1695.—M. Charles Mageniz, priest, Down, fourth time.
- „ „ M. Thaddeus O’Molony, priest, Limerick, treasurer of the Church of Killaloe.
- „ 1696.—M. John Farely (titles as before), for the tribe of the Continent, third term.
- „ „ M. Michael Smith, priest, of Kilmore, bachelor in theology.
- „ „ M. Carbery Kelly, licentiate of theology and arch-deacon of Elphin, third term.
- „ „ M. Gilbert, Dublin, bachelor in theology.
- „ 1697.—M. John Cussen, bachelor in theology.
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<sup>15</sup> There are here some blank pages in the MS.

A.D. 1698.—M. William Ryanne, priest, Cashel, bachelor in theology.

*Registre des conclusions de la Nation d'Allemagne dans l'ancienne Universite, No. 40. A.D. 1698 to 1730.*

*(Bibliothèque de l'Université.)*

A.D. 1698.—M. John Farely, priest, Kilmore, licentiate of theology and of laws.

„ „ M. Edmund Kegan, priest, Elphin, canon or prebendary of the Cathedral of Elphin.

„ 1699.—M. Charles Magenis, fifth term.

„ „ M. Denis MacEncroe, priest, Killaloe, licentiate in theology.

„ „ M. Carbery Kelly, licentiate in theology and archdeacon of Elphin; fourth term.

„ „ M. Philip Barry, priest, Cloyne, licentiate in theology.

„ 1700.—M. Michael Smith, priest, Kilmore, licentiate in theology.

„ „ M. Peter Flannery, priest, Clonfert, licentiate in theology.

„ 1701.—M. Charles Magenis, sixth time.

„ „ M. Malachy O'Fogarty, priest, licentiate in theology, Chancellor of Cashel.

„ 1702.—M. James Merick, Tuam, priest, bachelor student for licence in theology.

„ „ M. Thomas Roussel, Cashel, priest, licentiate in theology.

„ „ M. John O'Molony, Killaloe, deacon.

„ 1705.—M. Charles Magenis, seventh term.

„ 1706.—M. Edmund Duffy, Clonfert, priest, licentiate in theology.

„ 1707.—M. James Coyle, Meath, priest, licentiate utriusque juris.

„ 1708.—M. Ignatius Moriarty, Ardfert, priest, bachelor in theology.

„ „ M. Michael Moore, dean of the Nation.

„ „ M. Daniel MacEgan, who was succeeded by Moore.

„ 1710.—M. John Baptist Gavan, Limerick, priest.

„ 1711.—M. Thaddeus Kelly, priest of the diocese of Clonfert.

„ „ M. Hugh McGeaghan, priest, Kilmore.

„ 1712.—M. Hugh Coffey, Meath, priest and licentiate in theology.

„ 1713.—M. James Merick, licentiate in theology, provisor of the Lombard College, co-opted into the tribe of the Continent; second time.

„ „ M. Thomas Roussel made no entry for his term of office.

„ 1714.—M. William Rianne, Cashel, second term.

- A.D. 1715.—M. Thaddeus Kelly, second term.  
 „ „ M. Daniel Farely, Kilmore, priest and bachelor  
 in theology.  
 „ 1716.—M. James Merick (titles as above), third term.  
 „ 1717.—M. Michael Moore, dean of the German Nation.  
 „ 1718.—M. William Rianne.  
 „ 1721.—M. James Merick (titles above), fourth term.  
 „ 1724-25.—M. Thaddy Kelly, Clonsfert, priest.  
 „ 1728-29.—M. Cajetan O'Callahane, Cork, priest.  
 „ 1730.—M. Butler, procurator.

If the Registers from A.D. 1730 to A.D. 1793 should be discovered there can be no doubt that they will show a succession of distinguished Irishmen holding office in the University, as gifted and as earnest as those of the previous century, whom Santeuil, Lesage, and Rhulieres praised for their talents and satirised for their poverty, and for coming to Paris to live on *arguments et des messes*.<sup>16</sup> From other sources we know that the dignity of Procurator of the Nation continued to be prized by Irishmen. In 1739 John Farely, Rector of the Lombard College, took part in the elevation of a Rector of the University in his capacity of Procurator.<sup>17</sup>

In an incomplete collection of the *Almanac Royal* which we have been able to consult, the staff of the University of Paris is given year by year, and from that source we learn that Irishmen continued to hold frequently the office of Procurator in Faculty of Arts, down to the Revolution. In that official year-book we find the following names of Procurators of the German Nations, most of whom belonged to the Irish College :—

- A.D. 1741.—(Walter) Daton,<sup>18</sup> Lombard College.  
 „ 1751.—(Laurence) Kelly, Lombard College.  
 „ 1769.—( ——— ) Farely, College Boncour.  
 „ 1773.—(Laurence) Kelly, Lombard College.  
 „ 1775.—(Michael) Daly, Lombard College.  
 „ 1779. (James) Markey, Rector, Irish College.  
 „ 1781.—( ——— ) Cooke, Lombard College.  
 „ 1785.—(Patrick) Kelleher, Provisor, Lombard College.  
 „ 1787.—(Richard) Ferris, College Montaigu.  
 „ 1789.—(John) Burke, Provisor, Lombard College.  
 „ 1791.—( ——— ) O'Donnell, Irish College.

<sup>16</sup> *Rhuliers sur les Disputes*.

<sup>17</sup> Jourdain, *Hist. de l'Université*, edit., 1866 ; vol. i., p. 368.

<sup>18</sup> In the *Almanac Royal* the surnames only, with the name of the College to which the officials belonged, is given. As in most cases this was the Lombard or Irish College, we are able to give the names of several in full.

**This list, incomplete though it is, shows that the connexion of Irishmen with the University of Paris continued down to its suppression in 1793. A connexion so long and so honorable proves that Irish Ecclesiastics were not indifferent as to the advantages of University education. For two centuries a foreign University in the capital of France admitted an Irish College to enjoy the rights and privileges of a University College. For two centuries Irishmen were admitted to hold chairs in a foreign University, and to share in its government. Is it unreasonable for Irish Ecclesiastics to claim to enjoy in their native land in the twentieth century a share in University life, equal to that which in the seventeenth and eighteenth centuries they enjoyed in a foreign land and under a foreign government?**

**PATRICK BOYLE, C.M.**

## THE RULE OF ST. AUGUSTINE

**M**ANY excellent translations have appeared from time to time of the famous Letter 211, which is included in the correspondence of St. Augustine. In that letter, as is well known, he lays down a series of rules for the guidance of the nuns belonging to the Convent where his sister had been Superior to the time of her death. What rule of life these nuns had followed previous to the reception of the wise and holy regulations which the great Bishop of Hippo was at pains to draw up for their guidance, there is no evidence to show.

It has, however, been observed by many profound students of the works of St. Augustine that when writing to the nuns with the object of putting before them the Rules by the observance of which he trusted they would attain that degree of perfection corresponding to the state of life they had embraced, the Bishop would naturally follow an empirical course. In other words, he would be careful to enjoin in the case of the nuns only those principles, the importance and the value of which had been proved by many years observance. Hence it is that many writers of insight and prudence have insisted that the rule of life set before the nuns by St. Augustine forms but a replica, modified, of course, so as to meet the requirements of women, of the rule which he had previously given to the hermits he had established at Tagaste and Hippo, and the value of which ought naturally to be apparent after twenty-five years' experience.

When considering this important matter we must remember that Letter 211 left Augustine's hands in the year 423, that is to say seven years before his demise. Twenty-five years previously, that is to say, in the year 388, immediately after his return to Tagaste from Italy, Augustine had established that order of Hermits which spread, as every student of that period of Church history is aware, with marvellous rapidity over the northern sea-board of Africa.<sup>1</sup>

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<sup>1</sup> *Vide the Histoire des Ordres Monastiques, Paris ed., 1715, under the heading 'Des Moines de Saint Augustin en Afrique.' Tome 3. pp. 4 and 5. Augustine was frequently charged by his enemies with having introduced the monastic life into Northern Africa.*

the Brethren at Tagaste he continued to live till he moved to the more important city of Hippo in the year 391. Arrived there his first task was to establish a monastery of hermits similar in every respect to those he had left at Tagaste. Although ordained a priest in 391, Augustine still continued to live in the monastery at Hippo. It was not, in fact, till 395 when he was reluctantly compelled to take upon himself the episcopal dignity in the interests of the Church that he severed his connection with his Hermits. And surely it is only reasonable to suppose that he must have continued to take the liveliest interest in the fortunes of the monastery at Hippo to the time of his death in 430. To my mind, the very fact that some of the ablest Bishops who ruled in the famous Sees of Northern Africa, what time the Donatist heresy raged with greatest fury, were chosen from the Brethren of that monastery at Hippo must have served to deepen the affection of Augustine for his spiritual children.

Several times, when going through his works, we meet with references made by Augustine to the days of his monastic life.<sup>2</sup> His mind, probably because of the strain entailed by what must have seemed a never-ending conflict with heresy in all its forms, reverted with yearning to that time of peace and retirement when, as he tells us, he gave himself up with his brethren to the singing of the divine praises, prayer and meditation, alternated by manual labour, the writing of books,<sup>3</sup> the instruction of the ignorant, and the distribution of alms among the poor.

During those years of strict monastic life, Augustine must have acquired an extensive knowledge of the operation of the causes which go to the formation of the religious character and temperament. It is perfectly reasonable to suppose that as time went on he must have recognised the importance of drawing up a series of rules and regulations for the guidance

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<sup>2</sup> Vide Sermon 355, 2; Letter 31, 4; Letter 213, 4, etc. In his later years, he constantly insisted upon the fact that it was only with reluctance that he consented to be made a priest and a bishop.

<sup>3</sup> Shortly after his conversion, for example, after he had settled in his first monastery at Tagaste, he composed his *De Moribus Ecclesiae Catholicae* and his *De Moribus Manichaeorum*; also his *De Animae Quantitate*, and his three books, *De Libero Arbitrio*. Vide the *Retractions* (i. 7, section 1).

of the brethren of the various monasteries which were furnished by the many holy men who had been trained under immediate supervision at Tagaste and Hippo.

What more natural than that when laying down a rule of life for the nuns, he should revert to the wholesome and long-tried principles which had brought many a soul to sanctity?

We can never feel sufficiently grateful for the circumstances which led St. Augustine to write to those nuns, and to include in his epistle a complete rule of life, a modification, it may be of a much sterner original, which has come down to us through the long course of centuries unimpaired and unaltered, while practically all trace of the original rule, which, I take it, it must have been founded, has altogether disappeared. It is impossible to study the rule as we have it to-day in our Book of Constitutions, and the internal evidence with which it presents us without being convinced that it is an adaptation of the regulations contained in Letter 211, suited, of course, to the needs of men. At what date precisely this alteration was accomplished I am unable to find out. Certainly it must have been at a very remote period, for the numerous congregations of Augustinian Hermits, who in the early days of the thirteenth century were united so as to form a Mendicant Order, under the name of the Hermit Friars of St. Augustine, all possessed and followed it.

Here and there in the Rule we meet with a point or two on which especial emphasis would seem to be laid. This, no doubt, is due to the circumstances which led to the writing of the ever-famous Letter 211 by St. Augustine, and which it may not be out of place to explain here.

The great Bishop's sister, or one of them, had embraced the religious life after the example of Augustine himself. In time she was raised to the position of Prioress of her convent, a post she continued to fill to the time of her death. When the nuns came to elect her successor they chose the Sister who had acted as assistant to the lately deceased Prioress. Whatever the cause, this nun rendered herself in a short time utterly distasteful to the members of her community. This led to scenes of turbulence. Matters in fact went so far that appeal was made to Augustine as Bishop that he

should hold a visitation with a view to restoring order. The Saint, however, thinks that he can do more good by writing to the nuns and by laying down a number of rules for their observance than he could by visiting them while their minds were filled with feelings of resentment and dissatisfaction. Hence the compiling of the memorable document Letter 211.

The Bishop begins his epistle by saying that as severity is ready to punish the faults which it may discover, so charity is reluctant to find out the shortcomings which it must punish. On this account he cannot see his way to accede to the nuns' request that he should visit them. Had he consented to go, he feels it would not have been to rejoice in their harmony, but perhaps to add more vehemence to their strife. Were a tumult to arise amongst them in his presence he could not regard it with indifference or allow it to pass by unpunished. He is convinced that he must have refused to entertain the concessions they demanded, as in his opinion they were likely to prove subversive of all sound discipline.

Quoting the words of St. Paul, 'to spare you, I came not any more to Corinth,'<sup>4</sup> Augustine tells the nuns that it was in the hope of sparing them that he came not to see them. He has also, he declares, spared himself :---

That I might not have sorrow added to sorrow, I have preferred not to see you face to face, but rather to pray God heartily on your behalf, and to plead the cause of your most imminent danger, not in words in your presence, but in tears in the sight of God, imploring Him that He may not change into sorrow the joy wherewith I am given to rejoice in you, and that in the midst of the terrible sins which abound on all sides, I may find consolation at times by reflecting on your number, your pure affection, your holy conversation, and the generous measure of the grace of God which has been bestowed upon you, so that you have not only avoided matrimony, but have elected to dwell together with one accord under the same roof, and that you have one soul and one heart in God.

Augustine further remarks that it is a highly unfortunate circumstance that the seeds of discord should flourish in a community of nuns in his diocese at the very time when the

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<sup>4</sup> 2 Cor. i. 23.



Donatists were returning to the unity of the Catholic faith, after years of wandering in the paths of heresy. He implored the nuns to be steadfast in observing their vows, which if they but do, they will see no reason to clamour for a new Prioress. The nun they have elected has been unwearied in her care of the convent for long years. He tells the younger Sisters that when they first came to the convent they found her there acting in the capacity of Assistant Prioress, and that they have both increased in numbers and grown old in years under her government.

Under her [he pointedly says], you made your novitiate, under her you took the veil, under her your number has multiplied, and yet you are clamourously insisting that another Sister should occupy her post ; whereas if the proposal to replace her by another Sister had come from us, you could not be blamed for grieving over the fact that such a proposal had been made.

No official, he points out, unknown to the nuns has been appointed to the convent except the Presbyter,<sup>5</sup> who acted, I take it, as a sort of chaplain and spiritual director to the nuns. He finds it so difficult to carry out his duties owing to the disorganised state of the convent that he feels inclined to resign his office. This the nuns will not hear of ; for, however much they dislike their Prioress, they have nothing but reverence and due affection for the Presbyter.

Finally, the saintly Bishop implores the nuns to compose their minds, and not to permit the work of the devil to prevail amongst them. He prays that the peace of Christ may gain the victory in their hearts, and that they may not rush headlong to death either through vexation of spirit or through shame ; but rather by repentance resume the discharge of their daily duties, thus imitating not the example of Judas the betrayer, but the tears of Peter, the Shepherd of the flock of Christ. Having written so much in a spirit of exhortation,

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<sup>5</sup> It is not easy to decide exactly what position the Presbyter held in the opening days of the 6th century in the different monasteries of women and men. We find mention made more than once in the Rule of St. Augustine of the Presbyter, whose authority was plainly more extensive than that of the Superior. Augustine, when comparing Christian with Manichaean asceticism (*De Morib. Eccl. Cath.*, section 70) has the following:—'I saw at Milan a lodging-house of saints, in number not a few, presided over by one presbyter, a man of great excellence and learning.'

Augustine then proceeds to enumerate the rules which he is anxious the nuns should observe in their convent.

As this portion of Letter 211 is well known to every student of the works of St. Augustine, I am persuaded that it will prove of more advantage if I subjoin a faithful translation of the Rule as it is given in the latest edition of the Constitutions of the Hermit Friars of St. Augustine. Allowing for the change of gender, the Rule as we have it to-day will be found to coincide almost exactly with the wording of the regulations contained in Letter 211. A few points of purely feminine concern are omitted here and there, and when these occur I shall draw the attention of the reader to them by means of foot-notes.

## THE RULE OF OUR HOLY FATHER AURELIUS AUGUSTINE, BISHOP OF HIPPO, AND ILLUSTRIOUS DOCTOR OF THE CHURCH.

### CHAPTER I.

*On the Love of God and our Neighbour, Unity of Heart, and the Possession of Goods in common.*

1. Above all things, dearest Brethren, love God, and next your neighbour, for this is the chief command laid upon us.<sup>6</sup> The following are the rules, then, which we command you to carry out when living together in your Monastery.

2. First of all, the better to attain the end for which you have come together you must live in the house in oneness of spirit, and let your hearts and minds be one in God.

3. And regard not any property as your own individually, but let all things be held in common; and let distribution be made of food and clothing to each one by your Superior—not in equal measure to all, for you are not all equally robust, but rather to each individual in accordance with his need. For so you read in the Acts of the Apostles<sup>7</sup>:—‘Neither did any one say that aught of the things which he possessed was his own, but all things were common unto them. And distribution was made to every one according as he had need.’

4. Those who possess worldly goods when entering the Monastery shall of their own accord make over such property to the common fund. Those on the other hand who had no earthly possessions when entering must not expect those comforts in

<sup>6</sup> This sentence does not appear in Letter 211.

<sup>7</sup> iv. 32 and 35.

the Monastery which they never enjoyed outside it. Still if their state of health demand it they must be supplied with whatever delicacies they require, and this even though while in the world their penury was so great that they were unable to provide themselves with the necessaries of life. And let them not think that their present happiness lies altogether in the fact that they find in the Monastery such food and clothing as they could never provide themselves with outside it.

## CHAPTER II.

### *On the Practice of Humility*

1. Nor should they feel puffed up because they now associate on equal terms with persons whom they dare not approach while in the world ; but rather let their hearts be lifted up in thanksgiving, and let them not crave for the empty vanities of the world, lest perchance our Monasteries prove of advantage only to the rich, and a drawback to the poor, if in them the wealthy learn the value of true humility while the indigent become filled with false pride.

2. On the other hand, even they who occupied a position of prominence while in the world must not hold in contempt those of the brethren who from a lowly lot have joined this our holy fellowship : rather let the high-born rejoice more in their daily intercourse with the brethren of low estate than in the opulence of their relations. And let not the high-born feel over elated from the knowledge that they have given something to the common fund from their belongings, lest indeed their very riches become to them more an occasion of pride from the fact that they share them with others in the Monastery, than they would have proved had they spent them upon their own enjoyments in the world. For in evil works all manner of wickedness co-operates towards their perpetration, but pride is a poison that operates even to the undoing of our good works. And of what avail is it to reduce oneself to a state of poverty by giving largely to the needy, if the wretched soul grows to be more proud by contemning wealth than it had been previously by owning it?

3. Wherefore, let all of you live together in peace and concord : and in your own persons honour God, who has made you to be His temples.

## CHAPTER III.

### *On Prayer and the Divine Office.*

1. Be constant in the practice of prayer at the appointed hours. In the oratory no work should be done at variance with the character of the place, whence its name, so that no obstacle may be placed in the way of those who, having sufficient leisure, wish to pray outside the fixed hours, by such as are using the oratory for a different purpose.

2. While you glorify God in your psalms and hymns your hearts should dwell upon the words your voices utter. Sing only that portion which is ordered to be chanted: and where this direction is not given, abstain altogether from singing.

#### CHAPTER IV.

##### *On Fasting and the Taking of Food.*

1. Bring your flesh into subjection by fasting and by abstaining from meat and drink as far as your health will permit. If, however, a Brother, is unable to fast, he should still take nothing in the way of nourishment outside meal time unless he is ill.

2. And from the time you go to table until you leave it listen in silence and without contention to whatever is read to you, according to custom; so that your ears may take in the word of God while your mouths are occupied with the consumption of food.

#### CHAPTER V.

##### *On Kindness towards the Ailing.*

1. In case those who are weak in consequence of their early training are treated somewhat differently as regards food, this should not be a cause of trouble to others, nor should it seem unfair to those whom a different training has rendered more robust. Nor should the strong look upon the weak as being in a weaker position than themselves, from the fact that the latter observe a more generous dietary: rather let it be a source of satisfaction to the strong that they enjoy a more rigorous regimen than their weaker brethren.

2. And if any one, after having been taken from a home of luxury and dissipation, finding it difficult to give anything more than the bare necessities of food, should be so weak as to refuse to accept of the food which is offered him, let the superior, after having ascertained the cause of his refusal, and if it be found that the refusal is not due to any other cause than the weakness of the individual, let him be treated with kindness and patience, and let him be encouraged to accept of the food which is offered him, and let him be reminded that it is his duty to accept of it, and that he should not be ashamed to do so, and that he should be content with what is offered him, and that he should not be envious of those who are able to eat more than he.

3. And if any one, after having been taken from a home of luxury and dissipation, finding it difficult to give anything more than the bare necessities of food, should be so weak as to refuse to accept of the food which is offered him, let the superior, after having ascertained the cause of his refusal, and if it be found that the refusal is not due to any other cause than the weakness of the individual, let him be treated with kindness and patience, and let him be encouraged to accept of the food which is offered him, and let him be reminded that it is his duty to accept of it, and that he should not be ashamed to do so, and that he should be content with what is offered him, and that he should not be envious of those who are able to eat more than he.

4. And if any one, after having been taken from a home of luxury and dissipation, finding it difficult to give anything more than the bare necessities of food, should be so weak as to refuse to accept of the food which is offered him, let the superior, after having ascertained the cause of his refusal, and if it be found that the refusal is not due to any other cause than the weakness of the individual, let him be treated with kindness and patience, and let him be encouraged to accept of the food which is offered him, and let him be reminded that it is his duty to accept of it, and that he should not be ashamed to do so, and that he should be content with what is offered him, and that he should not be envious of those who are able to eat more than he.

they have reached the period of convalescence they must be so treated as to hasten their complete restoration to health, and that even though they came to the Monastery from the lowest grade of poverty : as if in their case recent illness had conferred the same claim for indulgent treatment, as their previous mode of living has secured for those who were in affluent circumstances before entering the Monastery. But once the ailing have recovered their former good health, let them return straightway to their own more excellent daily routine which, the fewer its needs, is all the better suited to the servants of God. Nor should a perverse inclination detain them now that they have recovered in that condition of comfort which was necessary for them during the time of their illness. Let those look upon themselves as richer in every way who are blessed with that degree of strength which enables them to bear up under the hardships of a life of self-denial. Better is it to want little than to have much.<sup>8</sup>

## CHAPTER VI.

### *On the Dress and Comportment of the outer Man.*

1. Let your clothes be in no way conspicuous, and strive to impress others more by your behaviour than by your raiment.<sup>9</sup>

2. When you go out into the public thoroughfares walk together ; and when you have reached your destination, stand together. In walking, standing, comportment, in your every action, let there be nothing calculated to give offence to anyone, and rather let everything be in accordance with your sacred calling.

3. And although by accident your eyes may rest upon a woman, let them not gaze fixedly on any such. Not that we forbid you to see women when out walking, but to make them the object of your desire, or to long to be desired of them is sinful. For not by touch only or by inward desire is a woman lusted after, or is her passion manifested. This can be done even by a look and by inward feeling. And say not that your minds are clean when your eyes are wanton : for a wanton eye is still the harbinger of a carnal heart. And when lecherous hearts make themselves known one to another by mutual looks, though no word is spoken, and are pleased, according to the concupiscence of the flesh, by reciprocal desire, their purity of mind has vanished even though their bodies are still unstained

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<sup>8</sup> This sentence reminds me of a line in Seneca, 'Non qui parum habet sed qui plus cupit, pauper est.'—Epistolae ii. 6.

<sup>9</sup> At this point the following sentences are found in Letter 211:—'Let your head-dresses not be so thin as to let the nets below them be seen. Let your hair be worn wholly covered, and let it neither be carelessly dishevelled nor too scrupulously arranged when you go beyond the Monastery.'

by any acts of gross uncleanness. And let not him that stares at a woman, and who rejoices at finding her eyes fixed on him, imagine that his act is not noticed by others. It is certainly remarked, and that, too, by those whom he least thinks are observing him.

4. But even though his act should be hidden, and so escape all observation, how shall he elude that Witness who is above in whose sight all things are manifest? Is it to be imagined that He does not follow our actions because He regards all things with a patience in keeping with His wisdom? Let every good Religious therefore be careful not sinfully to give pleasure to a woman from the dread he entertains of displeasing Almighty God ; and let him refrain from looking sinfully at a woman by calling to mind the fact that God sees all things. In such circumstances as these a wholesome fear is commended by him who wrote that ' A fixed eye is an abomination to the Lord.'<sup>10</sup>

5. When, therefore, you are together in church, or in any other place where women also are present, safeguard your chastity by looking after one another : and the God who abides in you even thus will protect you through your own help.

## CHAPTER VII.

### *On Fraternal Correction.*

1. And if in the case of any of your Brethren you notice this forwardness of eye, admonish him forthwith, as that the evil which has begun may not spread itself, but be instantly checked. And if after this warning you witness a repetition of the offence, or see him doing likewise on any subsequent occasion, whoever is cognisant of the fact must report that Brother as one suffering from a wound which calls for careful treatment. Before this is done, however, the Brother's conduct should be brought under the notice of one or two others with a view to having his offence proved by one or two witnesses,<sup>11</sup> and punished with due severity.

2. Now from the fact that you have acted in this manner you must not look upon yourselves as revengeful. Rather had you sinned most grievously if you had stood by and saw your Brothers perish when you had it in your power to save them by making known their faults in the proper quarter. Thus, for example, if your Brother had a wound in his body which he was anxious to hide from the dread of having to undergo an operation, would it not be cruel on your part to keep the thing a secret and a positive act of mercy to make the matter known? How much the more, then, are you not obliged to manifest your

<sup>10</sup> Proverbs xxvii. 20.

<sup>11</sup> Matt. xviii. 16.

Brother's inward ailment, lest perchance he sustain still worse consequences spiritually.

3. But if after due warning the Brother fails of amendment, he should be led before the Superior ere his conduct is brought under the notice of others by whose evidence he may be convicted should he attempt to deny his guilt ; so that as the result of private admonition his shortcomings may not reach the ears of the other members of the Community. If, however, the Brother should deny his guilt, then others must be set to watch him after his denial, so that now in the presence of the whole Community he may not be accused merely by one witness, but have his guilt established by the testimony of two or three.

4. After his guilt has been clearly established the Brother must submit to that amount of corrective punishment which may be assigned him in the judgment of the Superior or of the Priest within whose province the matter falls. If the Brother is not prepared to submit to this punishment, and does not leave of his own accord, let him be expelled from your Community. This decision is arrived at not from any feeling of harshness, but rather of pity, lest many should fall victims to the deadly pest to which one Brother has just succumbed.

5. And that which I have already observed as regards avoiding all immodesty in look should be carefully observed from a motive of fraternal charity and detestation of vice in the finding out, prohibiting, reporting, proving, and punishing of all other sins.

6. But if any Brother among you has fallen into so great a sin as to receive privately from a person of the other sex letters or presents of any kind, let his offence be pardoned and himself prayed for if he openly acknowledge his fault. In case, however, he is detected and proved to be guilty, he must be punished the more severely as the Superior or Priest may decide.

## CHAPTER VIII.

### *On the Custody of the Common Property.*

1. Keep your clothes in one place in charge of one or two or of whatever number is required to shake them lest they be damaged by the moths : and as your food is supplied to you from one pantry, so let your clothes be given to you from one wardrobe. And whatever is handed out to you as dress suited to the season, look upon it as of slight account as to whether each individual receives exactly the same article of clothing which he had laid aside some time previously, or whether he has given to him an article of dress which some other Brother has worn, provided each one is given whatever he may require.

2. And should disputes and murmurings spring up among you when a Brother complains that he has had given him some article of apparel of a poorer quality than that which he had



previously worn, and thinks it to be beneath him to be dressed as another Brother was, learn from this circumstance how sadly you are deficient in that interior holy vesture of the heart when you wrangle among yourselves over the miserable covering of your bodies. Still if your weakness is indulged to such an extent that you receive permission to have given to you exactly the same article of dress which you had laid aside, let whatever you put away be kept in the one place and in charge of the ordinary custodians of the wardrobe, it being of course clearly understood that no Brother is to make any article of clothing<sup>12</sup> for himself, but that all your works be performed for the common weal, and that with closer application and a greater amount of determination than you would employ were you occupied making articles for your own private use.

3. The charity of which it is written<sup>13</sup> that she 'seeketh not her own,' is to be understood as that which sets the common weal before personal advantage, not the advantage of the individual before the general good. Consequently, the more fully you consult for the common good rather than for your private concerns, the more fully will it be brought home to you the progress you have made towards securing that in the regard of all those things which supply the wants soon destined to pass away, the charity that bides for all time shall occupy the place of honour and distinction.

4. From this, therefore, it will be evident that when a parent brings to his sons, or to any others belonging to him by some tie of relationship, in the Monastery, gifts of clothing or of other articles which are looked upon as necessities, such presents must not be received privately, but must be given into the Superior's keeping, that, being added to the common property, they may be supplied to such of the Brethren as stand in need of them.

5. Should a brother conceal any such present he shall be censured as guilty of the crime of theft.

#### CHAPTER IX.

##### *On the Washing of the Clothing, the Taking of Baths, and the Supplying of the other Needs of the Brethren.*

1. Let your clothing be washed as often as may seem necessary in the judgment of your Superior, either by yourselves or by washerwomen, lest the indulgence of an inordinate desire for spotless raiment should produce inward stains upon your souls.<sup>14</sup>

<sup>12</sup> In Letter 211 this sentence reads, 'Any article of clothing, or for the couch, or any girdle, veil, or head-dress.'

<sup>13</sup> 1 Cor. xiii. 5.

<sup>14</sup> In Letter 211 the following sentence is found here:—'Let the washing of the body and the use of baths be not constant, but at the usual interval assigned to it, i.e., once a month.'



2. The washing, however, of the body when called for by sickness should not be delayed unduly. Let it be done in accordance with the doctor's directions without murmuring, and even though the ailing Brother be reluctant he must do what is necessary for his physical well-being at the command of his Superior. If, however, a sick Brother is anxious for a bath, and it is not likely to benefit him, his desire must not be noticed ; for sometimes a bath is supposed to do good because it produces a pleasant sensation, whereas in reality it may be positively hurtful. Finally, if a servant of God is troubled with a hidden pain in his body, let his statement when describing his symptoms be credited without hesitation, but in doubt as to whether the remedy that pleases him is of any worth as regards the curing of his pain, a doctor should be consulted.

3. When you go to the baths, or to any other place that is necessary, let there be at least two or three of you together. And he that has need to go to some place in particular must be accompanied by companions of the Superior's choosing.

4. The care of the sick, whether during the time of convalescence, or when merely suffering from weakness without any sign of fever, should be entrusted to some individual Brother, whose business it will be to obtain from the store-room whatever in his judgment is required for each separate case.

5. Moreover, let those who are in charge, whether of the store-room or of the wardrobe, wait upon their fellows with courtesy and kindness.

6. Let manuscripts be asked for at a fixed hour each day : and if a Brother demands one outside the hour appointed no notice should be taken of his request.

7. But at whatever hour clothes and boots are needed, let not those in whose custody these articles are kept delay in supplying them to such as require them.

## CHAPTER X.

### *On the Asking of Pardon, and the Forgiveness of Injuries.*

1. There should be no occasion for quarrels among you, but if such should arise, let them be brought to an end as quickly as possible, lest anger develop into a hatred and convert a mote into a beam,<sup>15</sup> and render the soul liable to the charge of murder. For to this effect do we read :—' Whosoever hateth his brother is a murderer.'<sup>16</sup>

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<sup>15</sup> Matth. vii. 3.

<sup>16</sup> 1 John iii. 15. In Letter 211, this passage runs as follows :—' For the saying of Scripture, " He that hateth," etc., does not concern men only, but women also are bound by this law through its being enjoined on the other sex, which was prior in the order of creation.'

2. Let him, be his position what it may, that has wronged another either by abuse or reviling or false accusation, be careful to make satisfaction at the earliest possible opportunity, and let him against whom the wrong has been committed pardon the offence without further wrangling. If, however, the injury has been mutual, the obvious duty of both sides will be mutual forgiveness because of your prayers which, the more frequent they are, the greater should be their efficacy.

3. Better, however, is he who though quick to anger is prompt to ask pardon of him whom he admits having wronged, than the Brother who with a less hasty temper is slow to ask forgiveness for the injury he has inflicted. He that is not willing to pardon his Brother let him not expect an answer to his prayers: and he that will never stoop to ask for forgiveness, or does not make the request with sincerity, is in a Monastery to no purpose, even though he may escape expulsion. Wherefore be sparing in the use of unkind words, which if they have fallen from your lips tarry not to supply from the same source the balm of healing whence came the wounds which have been inflicted.

4. When, however, the demands of discipline call upon you to speak sharply when correcting your subjects, even though you feel that perhaps you have exceeded the bounds of due moderation, still you are not expected to ask their pardon, lest while undue humility is practised by you in their regard who ought to be subject, the authority requisite for their government should be impaired. Nevertheless, pardon must be sought from the Lord of all who sees the depth of your affection for those whom perhaps you reprove with unnecessary asperity. Not carnal, but spiritual, ought that love to be which you bear one to another.<sup>17</sup>

## CHAPTER XI.

### *On Obedience.*

1. Obey your Superior as a Father, and much the Priest who has charge of you all.<sup>18</sup>

2. To the Superior belongs the duty of seeing that all these rules are observed, and to provide in case any point is neglected that the fault is not overlooked but carefully corrected and

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<sup>17</sup> In Letter 211 this passage is continued to the following effect:—'For those things which are practised by wanton women in shameful frolic and sporting with one another ought not even be done by those of your sex who are married, or are engaged to be married, and much more ought not to be done by widows and chaste virgins dedicated as handmaids of Christ by a holy vow.'

<sup>18</sup> In Letter 211, this passage is fuller somewhat and runs:—'Obey your Prioress as a mother, giving her all due honour, that God may not be offended by your forgetting what you owe her: still more is it incumbent on you to obey the priest who has charge of you all'

punished ; it being at the same time within his discretion to refer to the Priest, whose authority over you is all the greater, whatever may exceed the limits of his power or province.

3. Let him who is set over you regard himself as fortunate not so much in wielding the power that rules, as in practising the charity that is subject.

4. In honour in the sight of men let the Superior be lifted above you ; but in God's sight in fear let him be as it were abased under your feet. Towards all the Brethren let him show himself an example of good works.<sup>19</sup> Let him rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men.<sup>20</sup> Let him be willing to observe, but slow to impose rules. And, though both are of urgent importance, let him still be more desirous of being loved rather than of being feared by you, always keeping the fact before his mind that he will be called upon to render a strict account to God for each of you. For this reason obey him promptly out of pity, not for yourselves only, but for him also : because as he occupies a higher position in your regard, his danger is all the greater than yours.

## CHAPTER XII.

### *On the Observance and Frequent Reading of the Rule.*

1. May God grant that you shall carry out all these rules cheerfully as men enamoured of spiritual beauty, and diffusing a sweet savour of Christ by your good conversation, not as bondsmen under the law, but as freemen in the full possession of the new dispensation of peace and liberty.

2. And that you may look upon yourselves in this little book of rules as in a mirror, and may not omit anything through negligence, read it over carefully once a week. And when you realise that you are carrying out the things written herein, give thanks to God, the author of every good gift<sup>21</sup> : but in so far as any Brother finds himself to be wanting in some point of observance, let him grieve for the past and be watchful in the future, supplicating the pardon of his sin, and the grace not to yield to temptation. Amen.

Here ends the Rule of our Holy Father St. Augustine, Bishop of Hippo, and illustrious Doctor of the Church.

RICHARD A. O'GORMAN, O.S.A.

<sup>19</sup> Titus ii. 7.

<sup>20</sup> 1 Tess. v. 14.

<sup>21</sup> James i. 17.

## MR. HAGUE'S PHILOSOPHY

**M**ANY of our readers will, we are quite sure, have felt some surprise that we should have admitted into the last number of the I. E. RECORD, Mr. Hague's article, entitled, 'What is a Reasonable Faith?' We confess that it was not without some misgivings that we consented to accept this paper, particularly as we had not before us the second or constructive part of Mr. Hague's essay. After some correspondence with the author we agreed to accept the contribution in the confident anticipation, for which we thought we had sufficient grounds, that Mr. Hague's second article would set at rest any anxiety that might have been engendered by the first. To make sure, however, we asked Mr. Hague to send us the second or constructive article which he promised. We were informed that the article was not yet written out; but a synopsis of it was supplied which, as far as it went, was reassuring. In the circumstances we felt justified in inserting the first part.

Mr. Hague is a young Catholic gentleman who has devoted much time and energy to philosophical studies. He is a distinguished graduate of the only philosophical school in the country that Catholic laymen can attend, and we felt persuaded that his criticism of arguments and theories pretty general in Catholic ecclesiastical schools could not fail to be interesting to the clergy. Laymen who devote themselves to such studies are not very numerous amongst us, and it seemed to us that the few who do deserve every encouragement. The objections, moreover, which Mr. Hague has urged against the usual arguments for the existence of God<sup>1</sup> were not new nor original. They have, to our own knowledge, been urged hundreds of times in the philosophical schools of ecclesiastical colleges. What Mr. Hague has done is to give them a dress of his own and to develop certain aspects of them more fully than others.

All this was quite legitimate; and whilst finding fault with

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<sup>1</sup> Few Catholic theologians or philosophers would recognize as theirs some of the arguments Mr. Hague attributes to them.

individual arguments which at one time or another have been rejected as inconclusive by Catholic philosophers of high standing, it was still competent for Mr. Hague, in our opinion, to construct an argument that to many minds would be more cogent than any of them.

Before accepting the first paper, however, we took the precaution of drawing Mr. Hague's attention to the Canon of the Vatican Council, which lays down expressly that the existence of God, Creator and Lord of the Universe, can be known, with certainty, by the light of human reason.<sup>2</sup> Mr. Hague informed us that he was acquainted with the Canon of the Vatican Council, but that, as its terms were general, and did not specify the particular form of a *posteriori* argument which it regarded as cogent, he took it to mean nothing more than that the belief in the existence of God is borne in upon the living mind through life. That is an interpretation of the Canon which we regard as quite allowable provided we hold that the knowledge is so borne in upon the mind as to amount to a certainty and exclude all reasonable doubt. We have now before us Mr. Hague's second paper, and we are clearly of opinion that it does not satisfy this condition. The probability that induces a prudent man to take his chance on it is all that Mr. Hague will apparently allow as the result of any process of reasoning. That, however, is not enough. It does not bring Mr. Hague's conclusion within the definition of the Council. We have no doubt that Mr. Hague could persuade himself, and possibly persuade others, that his argument is quite in harmony with what has been defined. We can only judge by the impression it has made on us. We do not, of course, for a moment suggest that Mr. Hague subjectively dissents from the teaching of the Church or consciously maintains a doctrine opposed to it. We simply note the fact that his argument, as it was supplied to us, would lead any intelligent reader to believe that it falls short of what the Council requires. If we have in any way misinterpreted Mr. Hague's meaning, or failed to understand it, he has only to make it clear and bring it mani-

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<sup>2</sup> The words of the Canon are: 'Si quis dixerit Deum unum et verum, Creatorem et Dominum nostrum, per ea quae facta sunt, naturali rationis humanae lumine certo cognosci non posse, anathema sit.'

festly within the limits of the definition. We shall then be only too glad to insert the concluding part of his paper. We merely refer to the matter now to explain why the conclusion does not appear this month.

J. F. HOGAN, D.D.

## PUBLIC LIBRARIES IN IRELAND<sup>1</sup>

**A**T a time when education, its need, and methods, are being eagerly discussed amongst us, the editors of this pamphlet have done well to put in such convenient form much useful suggestion, and all the legal knowledge of the subject which will be generally required. Fifty years have passed since Ewart succeeded in introducing into English legislation provisions for the foundation and maintenance of Public Libraries in the Three Kingdoms. There were many then, as there are some few still, to oppose his principles on the ground that for the toilers in any country indiscriminate reading would be injurious rather than beneficial, would bring unrest and dissatisfaction rather than the peacefulness which was foretold. Mental inertia, also, so characteristic of all communities when theoretical and much lauded principles of thought are to be reduced to concrete existence, mental inertia was against the success of the movement; while an inadequate conception of the connection between increased opportunities of, and stimulus to, reading, and practical as well as theoretical education, delayed the application of the newly acquired legislative powers. But the work was at last begun. It has met with magnificent success in England. Its libraries, whether in number or contents, are second, perhaps, only to those of America. They have done for the people almost all that was prophesied for them by their originators. Scotland and Wales, also, have taken advantage of the opportunity to do something like a

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<sup>1</sup> *Public Libraries in Ireland*. I. General Aspect, by M. J. Gill, B.A.  
II. Legal Aspect, by W. J. Johnston, M.A., LL.B.

proportional part for their inhabitants; while in foreign countries particularly those most prominent in the industrial world to-day, America and Germany, the inspiration caught in great part, if not entirely, from England, has fructified most wonderfully, and can justly claim at least a share in the extraordinary development amongst the masses of these two peoples.

Amid this general, if somewhat delayed, enthusiasm, Ireland, as is usual in such matters with our distressful country, forms an exception, though to some extent it too has done its part. Dublin, with Kildare Street, and some Public Libraries, and with Trinity for the few elect that still remain with us, does not complain much; though we doubt if the scheme has been applied so as to produce an appreciable effect among the masses for whom it was intended. Belfast, we never count among Irish cities; and Cork, the only other portion of the country which can decently claim that description, having come but lately into the movement, is wretchedly equipped: one-fourth of its penny rate is appropriated to support its music school, and the remaining three-fourths is absurdly small for a city with the pretensions and abilities of the Southern Capital. Mr. Carnegie has come to its relief at last. The library authorities there, too, are displaying some activity by agitating for a removal of the penny limit of taxation, and also claiming some voice in the management of this late magnificent gift. Other centres, too, Waterford and Limerick for example, have taken a part in the establishment of libraries for their communities.

Having done so much, practically all that the law allows we cannot be blamed for having completely neglected our opportunities. We have done something, but it is little, comparatively and absolutely, because of our general national poverty; and that little has not produced its full effect because of want of enthusiasm, itself the result of misdirection, in education, generally, and the absence of any established relationship between the library and the school.

Our rateable value is wretchedly low even in our largest centres, and, consequently, the proceeds of the rate levied for libraries is almost totally insufficient for their successful

working. This cannot, however, be remedied by pamphlet, at least immediately. The penny limit, indeed, might be increased. There is a movement for such an increase in Cork. It has already been granted in parts of England. Manchester and Cardiff have showed their enthusiasm in the matter by taxing themselves  $1\frac{1}{2}$ d. in the pound, with the consent of the authorities; and this, in spite of the fact that the penny rate would bring in such a generous annual income. But we doubt whether such a movement is feasible just now in Ireland generally. Poor as we are, our taxes from all sides make us poorer still. And though we should be ready to make sacrifices for education (and what people have made more than we?), the limit of a people's sacrifices should be defined, at least in such matters, by those who know through experience what it is to bear and make them. Our object, we think, should rather be to utilise, and make more generally appreciated the libraries already existing in such places, and to extend them in those parts of the country where hitherto, owing to legal restrictions, they could not be established.

It is to the legislation regarding these latter districts that the most important portion of this pamphlet is devoted. Up to last Autumn urban districts alone could apply the Library Acts, giving power to levy a rate for the foundation and maintenance of such institutions. But now, by Mr. Dillon's Amendment, every rural district council has power to adopt them for its part of the country; and, what is more, should those legislators be not convinced of the necessity for using the powers granted them, and therefore fail to originate a scheme, any twenty voters of the district can demand from the chairman that a vote be taken from house to house by ballot. If the majority thereof be in favour of the library the district council must then, perforce, nominate a committee, whether of themselves or of outsiders, to see about the erection and maintenance of the institution.

This extension of legislative powers might seem ridiculous in face of the statement made above regarding the poverty even of large cities regarded as rateable quantities for any new scheme of progress. If our large centres give such wretched incomes for the purchase of books and incidental



expenses of a library, what can be expected from rural districts, when their extent has been so limited as to be easily workable? This is a matter in which we derive some consolation from the sister country. For in almost every meeting of the English Library Association complaints are heard of the insufficiency of the penny tax in country districts for the upkeep of a library that could be considered useful. Local initiative and skilful management can do much to ensure success even here. A gentleman from Buckinghamshire, opposing the proposal to put these powers of library formation back in the hands of county councils, gave an example from his own district, where, with an annual income of £9 from the penny tax, the library possessed no fewer than two thousand books, etc. Here, however, as in the former case, we cannot help thinking that were libraries established in virtue of the new powers granted by the Amendment, the sum received annually would, in most places at least, purchase, perhaps with the help of private donations, books, etc., sufficient to start a really successful library if two things were attended to: the people's tastes, and the proper relation between the library and the school.

Public libraries should certainly be started, and at once, in rural districts. We have Parochial Libraries, which have done much in various places. We have the Catholic Truth Society, which has made so many church doors through the country veritable public libraries, and those of a very efficient character. Above all, we have the Gaelic League which, by the stimulus it has given to self-improvement among the young and old through the country, has made the homes of many humble people brighter by the little tales, etc., which it has published. But a public library in a country district would do the work of all those sources of education, and would do it more cheaply and more regularly. More books would be bought for the people; they would be distributed more efficiently; and all would be directed by a central committee which would preserve unity of purpose, and would give the best opinion of the district to all alike.

Better and cheaper as they thus would be, public libraries have an aspect which cannot but recommend their establish-

ment to all interested in industrial development amongst us. Some pioneers of technical education are beginning to see that the ultimate success of their efforts will depend almost as much on the intellectual development, the speculative education, of the workers, as on their mechanical skill. Or, to make the statement more like a truism, they have found that a man with a well trained mind, in general matters, will make a better carpenter or bootmaker than one who is not so endowed. This looks like a first principle in psychology, but it took some people a long time to learn it. Long ago, when Bishop Grundtvig laid the foundation of Denmark's industrial prosperity; he established schools which were practically public libraries, containing merely the old sagas of his country which, when read to, or ultimately read by, the people, trained and stimulated the mind as no other works could do, and fitted them to understand how best to use their hands with that ambition which no mere manual training can ever give.

In every portion of the country at present, thank God, there are some ardent Gaelic Leaguers.<sup>2</sup> It is they alone, we think, who will have the enthusiasm, and the foresight to start such institutions by the powers the law has given. They alone can understand, from the history of the Gaelic League, that a few books, chosen in harmony with a people's native and only lasting tastes, will stimulate more deeply and more practically than thousands of these volumes which have been thumbed for years in private and public libraries. They, too, not over rich themselves, will understand that such an institution must help the cause both of language and of country by bringing the old literature, as well as other things, up to the doors of the very poorest homes.

If the libraries are to be a success, if they are really to be public, if the people are to come to them and be interested in their contents, these contents must be in agreement with the people's deep-seated tastes and instincts. Our National Schools have been failures merely because they deliberately went against this obvious principle of education.

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<sup>2</sup> It would be worth their while to see that the books required in existing libraries be not dangerous; that the Catholic representatives do their duty; and that Catholic booksellers get a proportional share of the orders.

They have produced a generation that can write and read, but care very little about doing either ; for whom a library in very many cases would be as interesting and as useful as a sun-spot. We might contrast with their listless inmates, the enthusiasm of those who flocked to the lately suppressed schools of Colonel Moore, though in the latter no portion of a superior education course, nothing in fact but Irish history, Irish language, and, perhaps, some Irish music were being taught. Such a fact, and others that may be read in Gaelic League pamphlets, ought to convince our librarians, at least in country districts, that Conn of the Hundred Battles is far more interesting for a peasant than Hall Caine will be ; and that the Sorrows of Deirdre will do more to make a man something of a better carpenter than those of Satan or Tess of the D'Urbervilles, or others of that ilk.

We should not, however, wish to be misunderstood. Many cases might be cited against us in which efforts have failed to interest out country people in the language and literature of the past. Such cases, indeed, are only too numerous ; but their existence is due to the non-observance of the principle for which we plead. To learn Irish, just as other languages, means drudgery more or less. No one likes drudgery. Every one longs for some relief. Such relief would come from judicious intermingling of Irish history, legend, etc., in English. This, when told to the learners, or read by them after a few stimulating remarks, would certainly keep alive some enthusiasm and so ensure success. These are the people's tastes, and though the rate gathered in a country district must necessarily be small, in the hands of an intelligent librarian, school-master or other, it would procure all such Anglo-Irish, Irish books, etc., which will be needed and sufficient to interest the young, and help the old to continue after school years that system of self-improvement and interest in literature which once known amongst us, has now been forgotten for more than sixty years.

In America, and, to some extent, in England, the relation between the school and library has been for some time admitted and developed. While at school the boy and girl must know the library and love it, or it will never, or but

seldom, be frequented by them when grown up. We Irish, even where public libraries exist, cannot in any sense be called library-lovers. Education has not given us much taste for reading. We did not love the English kings when we were at school; and the Ode on a distant prospect of Eton College did not in the least make us anxious to peruse the works of past pupils of that lately distressed institution. Then we thought, when young, that a library was a distant kind of place to which only geniuses who wrote books should ever go. We never saw a public library, and never cared to. We were rather afraid thereof. How different would it have been with many of us if we had even a bowing acquaintance with the august stranger. And we might have had it so easily; which is all the greater pity. We remember reading with astonishment what Thackeray said of some ragged boys he saw in Cork, who spoke so eloquently in their rambles up the Dyke or talking on the quays of ancient voyages and ancient histories; and we remember hearing, with scarcely less surprise, that the sources of their information was the library attached to the Christian Brothers' schools upon St. Mary's Mount. If we want to make this new movement a success, we must have the library, or portion of it, in the school; we must interest the youngsters in it by some very informal lectures; and if the district be large enough or wealthy to build a house to hold its books, we must take the young people to it; we must, that is the librarian or the teacher, in a lecture, or a chat, introduce them to some interesting subject and show them how to look it out and read about it for themselves. One day, then, we may hope to have a people that will go to libraries and find some counter attraction to that of the billiard room, the public house, or the gaming booth.

The London School Board has adopted, or is to adopt, a rather novel expedient to get its people to read and so improve themselves when school years are passed. They are trying to create a race of story-tellers. They want to let the people hear the best portions of their literature in that form; and then it is hoped that thus interested they will go farther, that is to the library, for more fare of a like kind in

books. It is somewhat funny to see London looking for story-tellers. The National Board has killed many of the thousands such as we once possessed, and the mere suggestion to its august members that any such ignorant creatures should enter its academies would probably cause much consternation. It is no harm to suggest it, anyhow, particularly to such as would wish to help towards the development of the library movement in country districts. There are few such districts in Ireland which do not possess excellent story tellers in English and Irish. They may not be able to read themselves, but, like the whetstone for the sharpening of the knife, they will be found most efficient agents to stimulate the minds of young and old to take an interest in the history and literature of their country ; and then, when the time has come to encourage them, indirectly as we have stated, through the medium of books, to become better hands in the service of their country.

P. SEXTON, D.D.

# Notes and Queries

## LITURGY

### DE OBLATIONIBUS INTRA MISSARUM SOLLEMNIA COLLI- GENDIS

REV. DEAR SIR,—Quid dicendum de illis sacerdotibus qui intra Missarum sollemnia ab altari discedunt ad oblationes colligendas, oblationibus ad propagandam fidem exceptis?

PAULUS.

Questio duo amplecti videtur quorum unum ad Liturgiam spectat et licitatem respicit missam interrumpendi, alterum vero ad disciplinam pertinet ecclesiasticam et ipsam praxim oblationes his in adjunctis colligendi dijudicandam vult. Quod ad primum, tum Theologi<sup>1</sup> tum Scriptores Liturgici<sup>2</sup> una concedunt voce aliquando Missam, vel ante Canonem inceptam vel post Communionem peractam, ex causa legitima licite interrumpi. Ita, ex. gr., intra Missam communiter peraguntur Ordines et Professio religiosa et Conciones. At vero quum alicubi usu venit ut Evengelio sive Communione peracta sacerdos concionem habeat etiam exutâ casulâ quaeritur an illi insuper liceat Ecclesiam modo supradicto circumire ad fidelium oblationes accipiendas. Sunt auctores,<sup>3</sup> iique gravissimi, quibus talis agendi modus quam maxime displicet. Audiantur verba quibus utitur Concilium Plenarium Baltimorense hac de re:—

Gravissima sunt verba Concilii superioris quibus damnavit perversam agendi rationem illorum sacerdotum qui ipsa intra Missarum sollemnia ab altari recedunt, aedemque sacram circummeunt, a singulis fidelibus eleemosynam petentes. Tanta vero apparet quorundam pertinacia ac in observandis etiam strictissimis legibus socordia, ut qui constituti sumus legum

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<sup>1</sup> Cf. St. Lig., Lib. vi., n. 352. Bonacina, Disp. iii., 95.

<sup>2</sup> Vide De Hert, vol. ii., p. 235. Quarti, p. 2, t. 3.

<sup>3</sup> Con. Sabetti, *Theol. Mor. Comp.*, par 344, quaer 3<sup>o</sup>. Laurentius, *Inst. Juris Eccl.*, p. 897.

ecclesiasticarum custodes, alta voce decretum Antecessorum nostrorum de novo promulgare et inculcare constringamur. Notatum itaque 'turpissimum abusum' Ecclesiae sacrisque ejus ritibus injuriam, quique Catholicorum ruborem et indignationem, acatholicorum vero irrisionem et contemptum provocat reprobamus et prorsus extirpandum decernimus. Qua in re singulorum Episcoporum conscientia oneratur,'<sup>4</sup>

Haec equidem verba revera gravia sunt. Attamen non una est omnium regionum disciplina et alia alibi expediunt, ideoque ut certius habeatur utrum praxis de qua agitur, spectata consuetudinum indole quae apud nos vigent, deceat necne melius consulendum eis quorum 'Conscientia hac de re oneratur' eorumque judicio omnino obtemperandum

P. MORRISROE.

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<sup>4</sup> Conc. Plen. Balt., iii., n. 293.

## CORRESPONDENCE

**DR. RICHARD O'CONNELL, BISHOP OF KERRY**

REV. DEAR SIR,—Regarding certain statements made by Mr. W. H. Gratian Flood in his letter on my article on Dr. Richard O'Connell, I would wish to make the following reply.

1°. There is no place in Killarney known now as Sheep Hill. Fair Hill, the place of execution referred to, was indeed formerly called Knockaun-na-Gaerach, but this, like many other old place-names, is altogether forgotten; and the visitor to the fair town by Loch Lein would just as successfully ask the oldest inhabitant for the site of Sheep Hill, as for the Douros of Ptolemy, the geographer.

2°. Archdeacon Lynch does not quote a tradition, but as a contemporary makes the definite statement that Dr. O'Connell was buried in Aghadoe—'Catholici noctu in Cathedrali ecclesia de Achadeo sepelierunt illum.' Before writing my article, I had seen the statement contained in the Rinuccini MSS., giving Muckross Abbey as the place of the Bishop's burial, but I thought then, and still think, that the account of Archdeacon Lynch is the true one. Just as a modern bishop of Kerry is buried in his Cathedral in Killarney, and not in the Franciscan Church—so it was with Dr. O'Connell. It is not probable he was buried in Muckross, while Aghadoe was so near, and so much more suitable.

3°. Though it is indeed true, as Mr. Flood states, Dr. O'Connell was at Bordeaux in 1602; he was staying there, awaiting a favourable opportunity of returning to Kerry, as a guest of the congregation of Irish priests established there in 1600—not, however, as a student. The Irish College in Bordeaux was not founded until 1605, when Dr. O'Connell was already for some years labouring as a priest in Kerry.—Faithfully yours,

DENIS O'CONNOR, C.C.

Milltown, 14th June, 1903.

### THE BEGINNINGS OF THE IRISH COLLEGE, ROME

REV. DEAR SIR,—I have read with interest your article on 'The Beginnings of the Irish College, Rome.' I am not sure that Dr. Gibbons intends it as a criticism on his quotation from



my *Month* articles, but I am sure he will not expect me to discuss a matter which enters only incidentally into the question I am there considering. All that I wished to say in that paragraph was that the Marefoschi Visitation was carried out under conditions which made it impossible to feel confidence in its conclusions, and the *Sommario* which Dr. Gibbons epitomizes seems to me to confirm that view. I leave alone its details, to judge of which would require access to documents, some of which are beyond my reach, and others of which may be no longer extant. I confine myself to a broad fact which any one can appreciate. This *Sommario* is not merely the compilation of one 'who was no partisan of the Jesuit cause'; it is the very Report of the Marefoschi Visitation, which the Cardinal had published at the time, that it might serve as one stroke in the intended discharge of lightning. Yet what does it do? Within the space of a century and a half of the history of any college whatever there will always have occurred incidents of administration to which, rightly or wrongly, exception has been taken by persons affected, and out of which disputes have arisen, and perhaps consequent official visitations. But it will always be unfair in some later age to pick out these untoward incidents, to remove them from their natural *situs* among innumerable other incidents of an opposite kind, to mass them together as though they were representative of the whole, and then use them as a justification for inflicting the gravest personal injury on a generation of administrators unborn at the time when they occurred.

In conclusion, let me thank Dr. Gibbons for correcting me on one point. It was, as he says, Mgr. Sersale, and not Mgr. Alfani or Mgr. Caraffa, who was Cardinal Marefoschi's lieutenant in the Visitation of the Irish College. The other two prelates worked under him and his fellow Visitors at the Roman Seminary, and elsewhere.

SYDNEY P. SMYTH, S.J.

31 Farm-street, London, W.

#### MISSION HONORARIUM

REV. DEAR SIR,—While reading the letter of 'Honestus Tertius,' under the above heading, in your last issue, it occurred to me that if he had thirty years' experience in missionary work, he would have considerably modified his calculations and conclusions, and perhaps have supplied reliable data for a solution of the delicate question which he essayed to

examine. My reason for saying so will best appear from a brief review of some of his statements and arguments. Here are his words: 'What is a just stipend?' According to your correspondent ('Honestus Secundus') it ought to be, in this country at least, £15 per week, of Mission or pseudo-Mission (namely, Parochial Retreat). That is: suppose a Father is engaged in work for 26 weeks, or half the year, he ought to be maintained, and receive £390 for the work of half a year, etc. This is a good illustration of the truism, that you can prove almost anything by figures, if you separate them from the circumstances to which they refer. Suppose a Father is engaged in work for 26 weeks, and receives £15 per week of Mission or Parochial Retreat, does it follow that he is maintained and receives £390 *for the work of half a year*? Yes, but only upon four conditions, no one of which has ever been realized in fact. *First*, that the Father works the whole 26 weeks in a single parish without one day of rest; *second*, that a Father *could* do this; *third*, that he could get it to do, and *fourth*, that he has no travelling expenses to pay. The first of these conditions may be dismissed as chimerical, because no pastor would allow a Father to give them a Mission or pseudo-Mission of 26 consecutive weeks; and certainly would neither maintain nor pay him for giving it.

The second condition is equally chimerical. Are 26 weeks of Mission or Parochial Retreat the work of only half a year? The Parochial Retreat in Ireland invariably consumes 10 days of the Missioner's time, including the Saturday going to, the Monday returning from it. Twenty-six Retreats must, therefore, occupy 260 days, whereas a half-year contains only 182 days and a fraction of a day. How squeeze 260 days into 182? Besides the Parochial Retreat always includes two Sundays, and therefore 26 Retreats must include 52 Sundays. How get 52 Sundays into half a year? Thirteen Retreats are, therefore, all that would be *physically* possible in half a year.

But are even 13 *morally* possible. Retreats and Missions put abnormal pressure upon heart, nerves, brain, and health, from which it requires one, two, or even three weeks, to recover. Now, 13 Retreats in half a year would leave only four days between each two Retreats for recovery. Who could bear this strain regularly and constantly for half the year? Could 'Honestus Tertius'? I confess that I could not, and perhaps I am as strong and as healthy as he is. In giving these

Retreats, I have almost invariably delivered 21 discourses in eight days, and in addition had to spend in the confessional the hours which nature craved for repose. I have heard confessions as many as 16 hours the day before closing a Retreat or Mission. Could I or any other man continue giving such Retreats for half a year without at least one free Sunday between each two Retreats?

I once gave Missions and Parochial Retreats for eight months consecutively, without taking the free Sundays, but this was exceptional, and I paid for it by years of illness; and I could name more than one of my companions who sank into early graves for similar indiscretions, or if you prefer to term it, zeal which did not count the cost.

If you allow this one free Sunday, then only eight Retreats, including 16 Sundays, with eight free Sundays will be morally possible in the half year, that will be 24 Sundays with only two to spare out of the 26.

It must not be forgotten, however, that the Missioner has more to do between Retreats or Missions than recover his wasted energies. He has to return to the feet of his crucifix to prayer, spiritual reading, fasting, study, and the other observances of his Rule, in order not to lose himself while trying to save others, and to renew his spirit of devotion, if he is to communicate it to others; for in this it is true, to a very large extent, that 'Nemo dat quod non habet.' And he has besides, in most cases, to do home work in order to live; for, as will presently appear, he could not live by his professional labours as a Missioner while his vow of poverty cuts off any private means he may have possessed. If you allow him the space of two Retreats for home work you reduce the morally possible number to six. The third condition, that he can always get this amount of work to do, has still to be considered. In this the Missioner is like the unmarried woman, he cannot propose, but must wait to be asked; and frequently he is not asked. Because the half year for Retreats and Missions is usually confined to about three months before Christmas and three more before the conclusion of the Easter duties. When a hot wave of fervour passes over the parishes, he may be asked to do more work than he can; when it does not so pass, he has no alternative but to join the ranks of the 'unemployed.' If he gets five Parochial Retreats or their equivalent in Missions to give in the half year it is about as much as he is invited to

give on an average. There are exceptions, I know, but you cannot have general calculations upon exceptions.

Now, let us do a sum in proportion. As 26 weeks of missionary labour are to 5 Parochial Retreats or their equivalent in Missions: so are maintenance for 26 weeks and £390 to maintenance for five weeks and £75—for that is all the Missioner would receive for the average work of half a year, even if he were paid £15 per 'week.' But he actually receives only about a third part of this. For 'Honestus Tertius' does not forget to inform us that parish priests 'follow the established custom of giving £5 per week to each Father giving a Mission, and (they) pay, at a somewhat higher rate to one or two priests giving a Parochial Retreat.' This *established custom* therefore makes the Father's income for Missions about £25 a-year, but the 'somewhat higher rate' for Parochial Retreats brings it up to about £30 for both Missions and Retreats. And as a fact, £30 a-year is about the average income of a Missioner from his professional labour in Ireland, and considerably less across the water. And out of this he has still to pay his travelling expenses before he can count his net income. And, moreover, out of this net income, which is frequently under £20, his Order has yet still to feed, clothe, and lodge him 46 weeks out of the 52, and train him as an expert and a specialist. No wonder if he is passing rich on £20 a-year. These facts, I think, show the wisdom of the Church in providing other means than the pecuniary fruits of their professional labours, for purely Missionary Orders to live by, so that all their Missions and Retreats may be given for the love of God and of souls, and none for 'filthy lucre.' Mind, I do not attempt to answer the question, 'What is a just stipend?' put by 'Honestus Tertius,' but only to remove erroneous impressions which might be conveyed by his figures.

The I. E. RECORD came into my hands late in the month, too late to allow of this letter being inserted in the following number. Perhaps it may never find its way into any number, and in that event it can grace the Editor's waste-paper basket, which is, possibly, the most fitting place for it. I speak under correction by others who may be better informed, but, so far as I know at present, this letter can be justly signed

VERITAS.

## DOCUMENTS

NEW CONSTITUTION FOR THE CHURCH IN THE  
PHILIPPINES

EX ACTIS LEONIS XIII ET E SECRETAR. BREVIUM

BULLA CIRCA NOVAM CONSTITUTIONEM REI SACRAE IN INSULIS  
PHILIPPINIS

LEO PP. XIII.

*Ad futuram rei memoriam.*

Quae, mari sinico oceanoque pacifico circumfusae, latissime patent insulae, atque a Philippo II Hispaniarum rege Philippinarum nomen sunt mutuatae, vix ab Hernando de Magalhães, saeculo XVI ineunte, apertae sunt ; statim, Crucis sanctissimae simulacro defixo in litore, et Deo sunt consecratae et catholicae religionis quaedam veluti libamenta habuerunt.

Ex illo, Romanis Pontificibus, accedente Caroli V ac Philippi eius filii Hispanorum Regum egregio dilatandae fidei studio, nihil antiquius fuit quam ut insulanos illos, idolatrico cultu viventes, ad Christi fidem traducerent. Quod cum, opitulante Deo, religiosi diversarum familiarum alumnis strenue adnitentibus, secundissime cederet ; eo perbrevis annorum spatio, devotum est, ut Gregorius XIII de praeficiendo adolescenti Ecclesiae Antistite cogitarit, ac Manilanum Episcopatum instituerit. Coeptis felicibus, quae postmodum secuta sunt incrementa plenissime responderunt. Concordibus enim Decessorum Nostrorum atque Hispaniarum Regum industriis, deleta servitus, incolae litterarum atque artium disciplinis ad humanitatem exculti, templa sumptu magnifico erecta et instructa, auctus dioecesium numerus ; ut Philippinarum gens et Ecclesia merito excelleret splendore civitatis, Religionis dignitate atque studio. Sic nempe, Regum Hispanorum tutela datoque illis a Romanis Pontificibus patronatu, recte atque ordine in Philippinis Insulis res catholica gerebatur. Verum quam illic armorum exitus publicae rei conversionem haud ita pridem attulit, pariter et sacrae intulit. Nam, demissa ab Hispanis ditio, patronatus etiam Hispanorum Regum desiit. Quo factum est ut Ecclesia in potiolem libertatis conditionem devenerit, parto quidem cuique jure salvo atque incolumi. — Huic porro novae rerum

conditioni, ne inde vigor ecclesiasticae disciplinae in discrimen veniret, qui modus agendi, quae temperatio responderet, nulla mora atque sedulo inquirendum fuit. Hanc ob rem, Venerabilem Fratrem Placidum Ludovicum Chapelle, Novae Aureliae Archiepiscopum, Delegatum Nostrum, extraordinario munere, in Philippinas Insulas misimus, qui, rebus coram inspectis quaeque moram et sustentationem non haberent, ordinatis, ad Nos referret. Delatum officium is quidem pro fiducia Nostra explevit; dignus propterea quem merita honestemus laude. Postea contigit ex auspicio ut regimen civitatum Americae Foederatarum per legationem singularem cum hac S. Sede consilia directe conferre suscepit circa modum nonnullas rem Catholicam in Philippinis Insulis respicientes quaestiones dirimendi. Coeptis libenti quidem animo fovimus et negotiatorum navitate ac moderatione iuvantibus, facile patuit aditum ad compositionem quae nunc ipso in loco curanda erit. Quae igitur, auditis sententiis nonnullorum S. R. E. Cardinalium S. Congregationis extraordinariis negotiis praepositae, diuturnoque consilio agitata Ecclesiae rationibus in Philippinis Insulis conducere maxime visa sunt, praesenti Constitutione Apostolica edicimus et publicamus, sperantes fore ut, quae Nos suprema Auctoritate constituimus, publici Regiminis aequitate ac iustitia favente, studiose sancteque observentur.

I.—*De nova Dioecesium circumscriptione.*—Primum igitur de Hierarchia sacra amplificanda mens est ac propositum. Constituta quidem, ut diximus, a Gregorio XIII, Manilana dioecesi, aucto sensim fidelium coetu tum indigenarum, qui catholica sacra susciperent, tum ex Europa advenarum, Clemens VIII Episcoporum numerum, qui praeessent, augendum censuit. Quare Manilanam Ecclesiam Archiepiscopali titulo honestavit eidemque, tribus institutis dioecesibus, Episcopos Cebuanum, Cacerensem ac Neosegoviensem suffraganeos esse voluit. His porro, anno MDCCCLXV, additus est Episcopatus Iarensis. Attamen dioecesium harum ea est amplitudo ut, ob intervallum quo loca dissociantur, atque itinerum difficultatem, vix contingat Episcopis illas nisi summo labore quoquoersus lustrare. Quamobrem suadet necessitas ut, nacti opportunitatem temporum, antiquas dioeceses arctiori termino definiamus, aliasque de integro addamus. Eapropter, Manilano Archiepiscopatu ac dioecesibus Cebuana, Cacerensi, Neosegovienti et Iarensi servatis, quatuor insuper adiicimus et instituimus dioeceses; Lipensem videlicet, Tuguegaraoanam, Capizanam et Zamboangensem,

universas, ut ceterae, Manilanae Metropoli suffraganeas. In Marianis praeterea Insulis Praefecturam Apostolicam creamus, quae Nobis ac Successoribus Nostris, auctoritate nulla interposita, pareat.

II.—*De Metropoli deque Suffraganeis Episcopis.*—Metropolitani titulo, qui potiatur, in Philippinisi Insulis unus esto, Archiepiscopus Manilanus; episcopos ceteros, tum qui antiquas obtinet sedes tum qui recens institutas tenebunt, eidem subesse oportet, suffraganei officio atque nomine. Quibus vero iuribus Metropolita fruatur quibusque polleat muneribus, ecclesiasticae leges, quae modo vigent, edicunt. Quas quidem dum leges inviolate servari volumus, volumus etiam Metropolitam inter et suffraganeos integra esse semper sanctae amicitiae et caritatis vincula, eaque officiis mutuis, consiliorum communicatione atque episcopalibus praesertim coetibus pro locorum intervallis frequentius agendis, arctius in dies firmari et obstringi. Maximarum enim utilitatum parens est atque custos animorum concordia.

III.—*De Capitulo Metropolitano deque Capitulis Ecclesiarum suffraganearum.*—Canonicorum collegio honestari Ecclesiae Metropolitanae decus et splendor postulat. Quae vero stipendia Canonicis singulis, elapso tempore, ab hispano regimine numerabantur, unde in posterum peti debeant, Delegatus Apostolicus videbit ac suggeret. Quod si, reddituum exiguitate, numerus Canonicorum, qui adhuc fuit, servari haud quiverit, sic ad pauciores contrahatur, ut, minime subductis iis qui dignitatum nomine veniunt, ad decem saltem censeantur. Archiepiscopus autem tum dignitates dictas et Canonicatus, tum universa, quae in Ecclesia Metropolitana sunt, beneficia privo liberoque iure conferet: iis quidem exceptis, quae vel communi lege, Sedi Apostolicae reservantur, vel in cuiusvis patronatu sunt, vel concursus conditione obstringuntur. In ceteris porro cathedralibus templis constitui Canonicorum collegia vehementer optamus. Quod quamdiu perfici haud poterit, Episcopi viros aliquot, pietate, scientia, gerendarum rerum usu conspicuos, e gemino clero delectos, Consultores habeant, prouti silicet in dioecesibus aliis, Canonicorum coetu similiter carentibus. Ne vero eiusmodi cathedralibus aedibus, quae Capitulo carent, sollemnium sacrorum dignitas desideretur, Consultores, quos modo diximus, Episcopo operanti abstabunt. Qui si ratione aliqua praepediantur, Episcopus alios e clero cetero, tam saeculari quam regulari, digniores sufficiet.



IV.—*De sede vacante in Dioecesibus suffraganeis.*—Dioecesis suffraganea quaevis, Collegio Canoniorum expers, si Episcopo orbari contigerit, eam Metropolita administrandam suscipiet: qui si deerit, propinquiori Episcopo procuratio obveniet, ea tamen lege ut Vicarius quamprimum eligatur. Interea vero demortui Episcopi Vicarius generalis dioecesim moderetur.

V.—*De clero saeculari.*—Quoniam experiendo plane comper-  
tum est, clerum indigenam perutilem ubique esse, curent dili-  
genter Episcopi ut indigenarum sacerdotum numerus augeri  
valeat; ita tamen ut illos antea ad pietatem omnem ac discipli-  
nam instituant, idoneosque norint, quibus ecclesiastica munia  
demandentur. Quos vero usus et experientia praestan-  
tiores ostenderit, eos ad potiores procuraciones gradatim ad-  
vocent. Id vero maxime commendatum habeant qui in clero  
censentur, ne abripi se partium studiis unquam sinant. Quamvis  
enim communi lege sit cautum, ne qui militat Deo se implicet  
negotiis saecularibus; peculiari tamen modo, ob temporum re-  
rumque adiuncta, hoc in Philippinis insulis ad hominibus sacri  
ordinis devitandum ducimus. Praeterea, quoniam animorum  
coniunctio praecipua vis est ad grandia quaevis atque utilia per-  
ficienda, eam, pro religionis bono, sacerdotes omnes, nulla ex-  
ceptione, sive e saeculari clero sint, sive in religiosis familiis  
censeantur, inter sese studiosissime foveant. Decet sane ut qui  
unum sunt corpus unius capitis Christi, non sibi invicem invi-  
deant, sed unius sint voluntatis, caritate fraternitatis invicem  
diligentes. Cui quidem caritati provehendae disciplinaeque simul  
vigori servando, meminerint Episcopi prodesse plurimum syno-  
dalis conventus subinde cogere, pro opportunitate locorum ac  
temporum. Quod si faxint una erit facile omnium sentiendi  
ratio unaque agendi. Ne vero conceptus semel ardor in cleri  
hominibus deferveat, et ut virtutes sacerdotio dignae retineantur  
et crescant, pium spiritualium Exercitiorum institutum vel  
maxime conducit. Curent idcirco Episcopi ut quotquot in sortem  
Domini vocati sunt, tertio saltem quoque anno, in opportunum  
locum ad aeternarum rerum meditationem secedant, quo scilicet  
acceptas a mundano pulvere sordes eluant et ecclesiasticum  
spiritum instaurare queant. Satagendum insuper est, ut sacra-  
rum disciplinarum studium frequenti exercitatione in clero  
vigeat: *Labia enim sacerdotis custodient scientiam*, quo nempe  
docere possit fideles, qui *legem requirent de ore eius*. Nihil vero  
ad hunc finem aptius quam collationes habere saepius, tum de  
re morum, tum de liturgicis quaestionibus. Quod si asperitas



itinerum, contractus sacerdotum numerus, aliaeve id genus causae conventus eiusmodi ad disceptandum impedian, optimum factu erit, si ab iis qui coetui interesse nequeunt praepositae quaestiones scripto enodentur et Episcopis statuto tempore submittantur.

VI.—*De Seminariis*.—Quanti faciat Ecclesia adolescentium seminaria, qui in cleri spem educantur, perspicere licet ex Tridentinae Synodi decreto, quo ea primum sunt instituta. Oportet idcirco Episcopos omnem operam industriamque impendere ut domum in sua quisque dioecesi habeat, in quam tirunculi militiae sacrae a teneris recipiantur atque ad vitae sanctimoniam et ad minores maioresque disciplinas formentur. Consultius autem erit si adolescentes, qui litteris student, aliis utantur aedibus; aliis vero iuvenes, qui, litterarum cursu emenso, in philosophiam ac theologiam incumbunt. Utrobique autem alumni perpetuo degant, quoad sacerdotio, si meriti quidem fuerint, initientur; nulla unquam, nisi ex gravi causa, facultate facta ad suos remeandi. Seminarii regimen Episcopus optimo cuique demandet, sive e saeculari clero sive e regulari, qui scilicet regendi prudentia usuque praestet vitaeque sanctitate praecellat. Quae autem a Nobis Nostrisque Decessoribus saepe sunt edicta, abunde docent quo pacto quove modo in sacris seminariis studia sint ordinanda. Sicubi vero Seminarium desit, Episcopus alumnos dioecesis suae in viciniorum dioecesium Seminariis educandos curabit. Nulla insuper ratione permittant Episcopi ut Seminarii aedes ulli pateant, nisi iis adolescentibus qui spem afferant sese Deo per sacros ordines mancipandi. Qui vero ad civilia munia institui volent, alias, si res sinunt, obtineant aedes, quae convictus vel collegia episcopalia nuncupentur. Illud denique cavendum summopere, ex Apostoli praecepto, ne cuiquam Episcopi cito manus imponant; sed eos tantum ad sacra evehant sacrisque tractandis adhibeant qui diligenter explorati, debitaque scientia ac virtute exculi, ornamento dioecesi usuique esse possint. E seminario autem egressos ne sibi permittant penitus; sed ut vitent otia nec sacrarum scientiarum studia intermittant, consilium est quam optimum illos, quinquennio saltem a sacerdotio suscepto, periculo quotannis subiicere de re dogmatica et morum, coram doctis gravibusque viris faciendo. Quia vero aedes Romae patent etiam iuvenibus e Philippinis insulis qui maioribus disciplinis dare operam velint, pergratum Nobis eveniet si Episcopi delectos subinde adolescentes huc mittent, qui religionis scientiam, in ipso veritatis centro acquisitam, cum

suis deinde civibus utiliter communicent. Sancta autem haec Sedes pro sua parte curabit opportunis modis ad potiore culturam melioremque ecclesiasticam formam clerum saecularem provehere ita ut apto tempore reperiatur idoneus qui cleri regularis partes in pastoralis muneris procuratione suscipiat.

VII.—*De Religiosa puerorum eruditione deque Manilana studiorum Universitate.*—Verum non ad ecclesiastica solum seminaria Episcoporum industrias spectare oportet: adolescentes enim e laicorum ordine, qui scholas alias celebrant, eorum etiam curis et providentiae demandantur. Est igitur Antistitum sacrorum officium omni ope adniti, ut puerorum animi, qui publice litteris imbuuntur, religionis scientia ne careant. Quae ut rite tradatur, videant Episcopi ac perficiant ut et magistri tanto muneri sint pares, et libri qui adhibentur, nulla inficiantur errorum labe. Quoniam autem de scholis publicis sermo incidit, Lyceum magnum Manilanum, a Dominicanis Sodalibus Innocentii X auctoritate conditum, merita sine laude praeterire nolumus. Quod, quia doctrinae integritate praestantiaque doctorum floruit semper, neque exiguas peperit utilitates, non modo ab Episcopis omnibus benevole haberi cupimus, sed in tutelam Nostram Nostrorumque Successorum ultro recipimus. Quare, privilegia et honores a Romanis Pontificibus Innocentio X et XI et Clemente XII eidem concessa plenissime confirmantes, illud Pontificiae Universitatis titulo augemus, quique gradus academici in eo conferuntur, eandem vim habere volumus, quam in ceteris Pontificiis Universitatibus obtinent.

VIII.—*De Regularibus.*—Opportunitatibus novi in regione illa rerum ordinis concedens S. haec Sedes Apostolica statuit tempestivis provisionibus religiosi viri adesse qui redire intendunt ad vitae rationem sui Instituti propriam, deditam nempe omnino sacri ministerii operibus bonorum in vulgus morum profectui rei christianae civilisque pacifici convictus incremento. Alumnis ergo religiosarum familiarum enixe commendamus, ut quae, nuncupatis votis, officia susceperunt, sancte impleant, *nemini ullam offensionem dantes*. Praecipimus ut clausurae leges inviolate servent; quapropter teneri omnes volumus decreto illo, quod, editum a Congregatione super Episcopis et Regularibus die XX Iulii MDCCXXXI, Clemens XII decessor Noster Litteris apostolicis *Nuper pro parte* die XXVI augusti eiusdem anni confirmavit. Clausurae autem ea sit norma iique sint fines, quae decreto alio edicuntur, a S. Congregatione Propagandae Fidei die XXIV augusti MDCCLXXX Pio VI approbante, inter-

posito. Ceterum Religiosi viri, quotquot in Philippinis versantur, illos summopere revereri atque observare meminerint, quos *Spiritus Sanctus posuit regere ecclesiam*: et arctissimo concordiae et caritatis foedere cum saeculari clero coniuncti, nihil antiquius habeant quam in opus ministerii, in aedificationem corporis Christi, sociatis studiis, vires omnes intendere. Porro ut dissensionum elementa penitus eradantur, in Philippinis, etiam Insulis observari in posterum volumus Constitutionem *Firmandis* a Benedicto XIV datam VIII id. novembris MDCCXLIV, itemque aliam *Romanos Pontifices* qua Nos VIII id. maii MDCCCLXXXI nonnulla controversiarum capita inter Episcopos et Missionarios Regulares in Anglia et Scotia definivimus.

IX.—*De Paroeciis*.—Quae paroeciae curionibus e Religiosis Familiis sint demandandae Episcopi videant, collatis sententiis cum earundem Familiarum Praesidibus. Quod si quaestio de ea re oriatur, nec privatim componi queat, caussa ad Delegatum Apostolicum deferetur.

X.—*De Missionibus*.—Ad cetera argumenta, quibus Ecclesia magistra opportune cavetur ne fides morumque integritas aliaque ad aeternam animorum salutem pertinentia detrimentum capiant, accedunt equidem summaeque sunt utilitatis spiritualia Exercitia quaeque vulgo Missiones audiunt. Optandum quapropter omnino est ut, in provinciis singulis, singulae saltem condantur domus, octo plus minus Religiosis viris excipiendis, quibus sit unice praestitutum urbes subinde ac pagos lustrare dictaque modo ratione, sacris concionibus populos excolere. Quod tamen, si fidelibus utile, necessarium profecto illis est, qui Evangelii lucem nondum hauserunt. Ubi igitur agrestes adhuc gentes occurrunt immani idolorum cultui addicti, sciant Episcopi et sacerdotes teneri ad earum conversionem curandam. Quare inter illas etiam stationes fundentur pro sacerdotibus qui apostolico munere fungantur, nec solum idololatrias ad christiana sacra traducant, verum etiam pueris instituendis dent operam. Hae porro stationes sic erunt ordinandae ut deinde opportuno tempore ad Praefecturas vel Vicariatus Apostolicos evehi queant. Ne autem qui ibidem sacris occupantur necessaria ad victum promovendamque fidem desiderent, hortamur ut in dioecesi quaque, incolumi quidem Lugdunensi Instituto quod a Propagatione Fidei appellatur, peculiare coetus instituantur virorum ac foeminarum, qui fidelium symbolis colligendis praesint, collectasque Episcopis tradant, Missionibus aequo iure ex integro distribuendas.

XI.—*De disciplina ecclesiastica.*—Conciliandae clero fidelium existimationi nihil conducit efficacius, quam, si quae sacerdotes docent verbo, ea simul opere compleant. Cum enim ut Tridentina Synodus inquit, a rebus saeculi in altiore sublati locum conspiciantur, in eos tamquam in speculum reliqui oculos coniiciunt ex iisque sumunt quod imitentur. Quapropter sic decet omnino clericos vitam moresque suos omnes componere ut habitu, gestu, incessu, sermone, aliisque omnibus rebus, nil nisi grave, moderatum ac religione plenum prae se ferant; levia etiam delicta, quae in ipsis maxima essent, effugiant, ut eorum actiones cunctis afferant venerationem. Sed enim pro hac disciplinae ecclesiasticae instauratione proque plena Constitutionis huius Nostrae exequutione Venerabilem Fratrem Ioannem Baptistam Guidi Archiepiscopum Stauropolitanum, Delegatum Apostolicum extraordinarium ad Philippinas insulas mittimus, Personam Nostram illic gesturum. Cui propterea opportunas tribuimus facultates; insuper etiam in mandatis dedimus ut provincialem Synodum quam primum per adiuncta licuerit, indicendam ac celebrandam curet.

XII.—*Animorum pacificatio ac reverentia in eos qui praesunt habenda.*—Restat modo ut ad Philippinarum incolas universo, paterna caritate sermonem convertamus, eosque maiore quam possumus contentione hortemur, ut unitatem servant in vinculo pacis. Postulat hoc christianae professionis officium: *Maiores namque fraternitas Christi quam sanguinis: sanguinis enim fraternitas similitudinem tantummodo corporis refert, Christi autem fraternitas unanimiorem cordis animaeque demonstrat, sicut scriptum est, Act. IV, 32: Multitudinis autem credentium erat cor unum et anima una.* Postulat religionis bonum, quae prima fons et origo fuit earum laudum, quibus Philippinarum gentes superiore tempore floruerunt. Postulat denique sincera caritas patriae, quae ex publicis perturbationibus nil nisi damna capiet ac detrimenta. Eos qui imperium tenent ex Apostoli praescripto, revereantur, *omnis enim potestas a Deo est.* Et quamvis longinquo oceani spatio a Nobis seiuncti, sciant se esse in fide Apostolicae Sedis, quae sicut illos peculiari complectitur dilectione, tutandarum ipsorum rationum nunquam curam abiiciet. Decernimus tandem has nostras litteras nullo unquam tempore de subreptionis aut obreptionis vitio, sive intentionis Nostrae alioque quovis defectu notari vel impugnari posse et semper validas ac firmas fore, suosque effectus in omnibus obtinere, ac inviolabiliter observari debere, non obstantibus Apostolicis atque in synodalibus, pro-

vincialibus et universalibus Conciliis editis generalibus vel specialibus sanctionibus, nec non veterum sedum Philippinarum et Missionum inibi constitutarum et quarumcumque Ecclesiarum ac piorum locorum iuribus aut privilegiis, iuramento etiam, confirmatione Apostolica aut alia quacumque firmitate roboratis, ceterisque contrariis quibuscumque, peculiari etiam mentione dignis ; quibus omnibus quatenus supra dictis obstant, expresse derogamus. Irritum quoque et inane decernimus si se cus super his a quoquam, quavis auctoritate, scienter vel ignoranter, contigerit attentari. Volumus autem ut harum litterarum exemplis etiam impressis, manuque publici Notarii subscriptis et per constitutum in ecclesiastica dignitate virum suo sigillo munitis, eadem habeatur fides quae Nostrae voluntatis significationi, ipso hoc diplomate ostenso, haberetur. Nulli ergo hominum liceat hanc paginam Nostrae erectionis, constitutionis, restitutionis, dismembrationis, suppressionis, adsignationis, adiectionis, attributionis, decreti, mandati ac voluntatis infringere, vel ei ausu temerario contraire. Si quis autem haec attentare praesumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli Apostolorum Eius se noverit incursurum.

ca Datum Romae apud S. Petrum sub Annulo Piscatoris die EXVII Septembris MDCCCII. Pontificatus Nostri Anno Vigesimo quinto.

conL. ✠ S.

qui

dic

ALOIS. Card. MACCHI.

### Q THE THIRD ORDER OF OUR LADY OF SORROWS

E  
F  
DECRETUM. INSTITUTUM FRATRUM TERTII ORD. S. FR. A B, MARIA  
VIRGINE PERDOLENTE, ILLUSQUE CONSTITUTIONES APPROBANTUR

Anno Domini 1889 auctore rev. P. Aloisio a Masamagrell Ordinis Fr. Minorum Capulorum, in Archidioecesi Valentina in Hispania, Archiepiscopo probante, ortum duxit Institutum Fratrum Tertii Ordinis S. Francisci Capulorum a Beata Maria Virgine Perdolente. Peculiaris finis sive scopus enunciatis Fratribus propositus in eo est, ut ipsi primum quidem propriae consulantur sanctificationi per vota obedientiae, paupertatis et castitatis, certamque vivendi normam suis in Constitutionibus praescriptam, tum vero urgentem Christi Domini caritatem enixe explicent praesertim erga perditos adolescentulos ; ita nempe ut eos e vitiorum coeno erutos opportunioribus modis erudire ac pie educare satagant. Cuncti autem eodem victu

cultuque utuntur, sub regimine Moderatoris Generalis sexto quoque anno eligendi, et exacto novitiatu, recensita tria vota, prius ad tempus dein in perpetuum, ritu simplici nuncupant. Porro, aucto celeriter sodalium numero, praeter domum principem in praefata Archidioecesi Valentina existentem, aliae etiam domus in dioecesibus Placentina et Matritensi-Complutensi, nec non in Archidioecesi Hispalensi canonice erectae fuerunt. Quibus in locis memorati Fratres, superna favente gratia, adeo bonum Christi odorem effuderunt eamque tulere iugiter salutarium fructuum ubertatem, ut non modo Sacrorum Praesulum, sed etiam saecularium Principum benevolentiam, favorem et admirationem sibi affatim conciliaverint.

Quum autem nuper Instituti Moderatores humillime supplicaverint SSmo. Dno. Nro, Leoni Divina Providentia PP. XIII ut Institutum ipsum eiusque Constitutiones Apostolica Auctoritate approbare dignaretur, Antistites locorum, de quibus supra, datis ultro litteris, eorum preces summopere commendare non dubitarunt. Itaque Sanctitas Sua re mature perpensa attentisque praesertim commendatitiis litteris praefatorum Antistitum, in Audientia habita ab infrascripto Cardinali Sacrae Congregationis Episcoporum et Regularium Praefecto die 18 huius mensis, memoratum Institutum cum suis Constitutionibus, uti Congregationem votorum simplicium sub regimine moderatoris generalis approbare et confirmare dignata est, prout praesentis Decreti tenore benigne approbat et confirmat, salva Ordinariorum iurisdictione ad formam Sacrorum Canonum et Apostolicarum Constitutionum.

Datum Romae ex Secretaria praelaudatae Sacrae Congregationis Episcoporum et Regularium, die 19 Septembris 1902.

A. Card. DI PIETRO, *Praef.*  
O. GIORGI, *Aud.*

#### **CARMELITE TEACHING BROTHERHOOD**

**DECRETUM.      APPROBATUR INSTITUTUM INFRASCRIPtum CUM SUIs  
CONSTITUTIONIBUS**

Anno Domini 1885, auspice r. p. d. Marcello Spinola et Maestre, nunc Archiepiscopo Hispalensi, ortum duxit Institutum Sororum, quibus cognomentum vulgo: *Esclavas Concepcionistas del Divino Corazon de Jesus*. Quae quidem Sorores id sibi uti peculiarem finem sive scopum proponunt, ut primum propriae consulant sanctificationi, per observantiam votorum obedientiae,

paupertatis et castatis, certamque vivendi normam suis in constitutionibus praescriptam ; tum ad eruditionem piamque educationem puellarum, praesertim pauperum, sedulo incumbant. Cunctae autem vitam ducunt perfecte communem sub regimine moderatricis generalis, et, exacto novitiatu, recensita tria vota, prius ad tempus, dein in perpetuum, ritu simplici nuncupant. Complures iam sunt Instituto domus canonice erectae tum in Archidioecesi Hispalensi, ubi et domus princeps constituta est, tum in dioecesi Malacitana. Porro ubicumque commoratae sunt enunciatae Sorores, superna favente gratia, bonum Christi odorem jugiter effunderunt effuderunt, uberemque, ad Dei gloriam atque animarum salutem, tulere fructuum copiam.

Cum autem nuper Moderatrix Generalis, omnium Sororum nomine, SSmo. Dno. Nro. Leoni Divina Providentia Pp. XIII humillime supplicaverit ut praefatum Institutum eiusque Constitutiones Apostolica Auctoritate approbare dignaretur, Antistites Hispalensis et Malacitanus, datis ultro litteris, eiusdem preces summopere commendare non dubitarunt.

Itaque Sanctitas Sua, re mature perpensa; attentisque praesertim commendatitiis litteris praedictorum Antistitum, in audientia habita ab infrascripto Cardinali S. Congregationis Episcoporum et Regularium Praefecto, die 25 Januarii 1902, memoratum Institutum, uti Congregationem votorum simplicium, sub regimine moderatricis generalis, cum suis Constitutionibus, approbare et confirmare dignata est; prout praesentis decreti tenore approbat et confirmat, salva Ordinariorum jurisdictione ad formam SS. Canonum et Apostolicarum Constitutionum.

Datum Romae ex Secretaria Sacrae Congregationis Episcoporum et Regularium die 1 Februarii 1902.

FR. HIERONYMUS MARIA Card. GOTTI, *Praef.*  
L. ✠ S.

AL. BUDINI, *Subsecr.*

#### **CARMELITE TEACHING BROTHERHOOD**

**DECRETUM. APPROBATUR INSTITUTUM FRATRUM CARMELITARUM A DOCTRINA (DE LA ENSEÑANZA) CUM SUIS CONSTITUTIONIBUS.**

Anno Domini 1892 in Archidioecesi Tarraconensi canonice erectum fuit Institutum—de Hermanos Carmelitas de la Enseñanza—vulgo nuncupatum, quod iam multos ante annos ortum duxerat, auspice religioso viro fel. rec. Francisco Palau y Quer. Peculiaris finis sive scopus praefati Instituti Sodalibus propo-



situs in eo est, ut ipsi primum quidem propriae consulant sanctificationi servando vota obedientiae, paupertatis et castitatis, certisque inhaerendo Constitutionibus; tum vero sedulo incumbant ad eruditionem piamque educationem parvulorum et, sicubi opus est, iuniorum opificum. Cuncti autem vitam ducunt perfecte communem, sub regimine Moderatoris Generalis, et exacto novitiatu, recensita tria vota, prius ad tempus dein in perpetuum, ritu simplici emittunt. Porro, istiusmodi Sodalium propositis laboribusque dexter adfuit bonorum omnium largitor Deus; ita ut ipsi non mediocrem fructuum ubertatem, ad eiusdem Dei gloriam atque animarum salutem iugiter tulerint.

Quum autem nuper Moderator Generalis, optimis instructus commendatitiis litteris, SSmo. Domino Nostro Leoni Divina Providentia PP. XIII humillime supplicaverit ut Institutum ipsum et Constitutiones, quibus regitur, Apostolica auctoritate approbare dignaretur, Sanctitas Sua, universa rei ratione mature perpensa, in Audientia habita ab infrascripto Cardinali S. Congregationis Episcoporum et Regularium Praefecto die 17 Martii 1902, praedictum Institutum cum suis Constitutionibus, uti Congregationem votorum simplicium sub regimine Moderatoris Generalis, approbare et confirmare dignata est, prout praesentis Decreti tenore, benigne approbat et confirmat, salva Ordinariorum iurisdictione ad formam SS. Canonum et Apostolicarum Constitutionum.

Datum Romae ex Secretaria praefatae S. Congregationis Episcoporum et Regularium, die 17 Martii 1902.

FR. HIERONYMUS MARIA Card. GOTTI, *Praef.*

L. ✠ S.

AL. BUDINI, *Subsecrarius.*



## NOTICES OF BOOKS

TRACTATUS DE DEO UNO (Summa I., i.-xiii.), DE SANCTISSIMA TRINITATE (Summa I., xxvii.-xliii.), et DE BEATISSIMA VIRGINE MARIA MATRE DEI. Auctore Alexio Marie Lépicier, O.S.M. Parisus: P Lethieleux, editore, 10, Via Dicta Cassette.

WE feel great pleasure in recommending to our readers those three theological works of Father Lépicier's. As his name may not be familiar to some of our readers, it may be well to state that he is at present lecturer in Dogmatic Theology in the Propaganda Schools, Rome. He is a past student of the same schools, and studied under the present Cardinal Satolli when His Eminence was lecturer there. After his ordination he spent some time on the London Mission ; and was recalled to occupy the vacant chair when his illustrious teacher was sent as Papal Delegate to the United States. The volumes that we now present to our readers are some of the lectures that he has been delivering to his students for the past eleven years.

The two works, *De Deo Uno* and *De S. S. Trinitate*, are profound and exhaustive commentaries on the '*Summa*' of St. Thomas ; but the third work, *De Beata Virgine Maria*, is a good deal more than a mere commentary. We feel that it would be very presumptuous on our part to criticise this admirable book after the high praise it has received from the Pope himself and from Cardinal Rampolla. In a letter addressed to Father Lépicier, expressing his thanks for the copy sent him, the Pope says ' that although it would be beyond the power of man to adequately treat of such a subject, yet he has so treated it in the present work that he is inferior to none in erudition and solidity, and has easily surpassed many. There is a quality of the book,' continues the Pope, ' that is deserving of the highest praise : that while adhering strictly to the scholastic method (as was right), still he has treated his subject matter not in a dry manner, but with a certain spiritual sweetness, by which the reader is drawn to the love of the Mother of God at the same time that he receives mental instruction.' Cardinal Rampolla speaks of it in equally high terms. He says that ' he has

been reading it in the intervals he has had from his many duties ; that whilst he has admired the solidity of its doctrine, drawn from pure theological sources, and the scientific method with which it is expounded, he has been struck by the peculiar spiritual unction that is met throughout, which fills the reader with devotion towards the Mother of God at the same time that it reveals the love that must have guided the mind of the author.' Seeing from the frontispage that the book has received such high praise, we need scarcely say that we went through it with more than usual interest.

Although Father Lépicier departs in this book from the order of St. Thomas, in the '*Summa*,' yet, as he himself states in the opening chapter, the writings of the Angelic Doctor, and especially the '*Summa*,' form the nerve and muscle of the book. Hence that solidity of doctrine referred to by Cardinal Rampolla. After proving his thesis, the writer illustrates it, almost in every case, with references to the Church's ceremonial, with quotations from the saints and the fathers, with the poetry of Dante, and, in many instances, also with the eloquence of Bossuet : and this we believe to be the principal charm of the book.

We read a few questions with very special interest. We should commend the question on the dogma of the Immaculate Conception for special excellence. In this question, to which he devotes fifty-six pages, Father Lépicier shows not only all the qualities of a great theologian, but unconsciously reveals the fact that he is a rare linguist. At the end of the questions there is a very interesting appendix. After showing from a collation of a number of passages from the writings of St. Thomas that the Saint was opposed to the dogma of the Immaculate Conception, Father Lépicier thus concludes that ' St. Thomas was inclined all the more towards that belief in proportion as the singular dignity of Christ and the universality of the Redemption seemed thereby to be safeguarded. Still St. Thomas cannot have held that doctrine more than as probable, since, undoubtedly, it could not have escaped his great mind that there was a lack of demonstrative force in such a reason : for there is none of the reasons adduced by him that cannot be solved by the principles laid down by himself.' Two other very interesting questions are those regarding the kind of vow of virginity made by Our Blessed Lady, and the nature or cause of her death. On the whole, we have nothing but the highest praise for this book (though indeed it needs no commendation from us) ; and we

feel certain that it will be hailed with welcome by every priest and every student of Theology.

We have written at such length of the work on Our Blessed Lady that we have little space left to say all that we should wish of the other two works. In them, Father Lépicier follows strictly the order of the '*Summa*'; he carefully analyses the logic that guided the Angelical in arranging and sub-dividing the various questions; and when there occurs a more than usually important article, he brings it into prominence, and gives it a due treatment. Father Lépicier is a thorough philosopher. He seems to have a very intimate acquaintance with Aristotle, whom he quotes in the original Greek where there is occasion; and he has a happy way of making pagan philosophers clearly express Catholic dogma. We should quote as an example of this his commentary on Art. 2 Ques. ii. of the '*Summa*' (*utrum Deum esse, sit demonstrabile*), which is practically the declaration of the Vatican Council, *cap. ii. De Revelatione*). This dogma he makes both St. Augustine and Cicero expound; and of the two Cicero is the clearer and the more to the point. Another example might be taken from the work *De S. S. Trinitate* from his commentary on Art. 1 Ques. xxxii (*utrum per rationem naturalem possit cognosci Trinitas Personarum Divinarum*: which would be the truth defined by the Vatican Council, Sess. iii., *cap. iv.*), in which he gives a very interesting interpretation to certain passages of Aristotle's and Plato's writings, quoted by St. Thomas as objections against the Catholic dogma.

In conclusion, we have little hesitation in saying that, if judged even on the merits of those three works, Father Lépicier may be ranked with Cardinal Franzelin as a dogmatic theologian, and with Bilot, Cardinal Satolli, and Billuart as a commentator of St. Thomas. However, we hope that his theological publications will not end with those, but that we shall soon have the pleasure of announcing other publications on some other parts of the '*Summa*.'

T. H.

FOOTPRINTS OF EMMET. By J. J. Reynolds. Dublin: M. H. Gill and Son.

TO our thinking there is nothing in fiction which does not yield place to Mr. Reynolds' book. It is a quarto volume of 127 pages, yet its perusal occupied but two sittings; had it been

possible, the interest which we felt in this beautiful biography would have prevented us from leaving it down till we had read it from cover to cover,

There are so many things which come to us to say—all of them fully merited—that we are loathe to enter into what can be but a partial appreciation of the book. We can only say: Get it and read. Whether it was some yet undiscovered fount of patriotic feeling stirred within us by the pathos of the noblest and most generous of young lives, yielded up ungrudgingly for such pure and lofty motives, or rather, as we think, the all-embracing sympathy for youthful, ingenuous, whole-souled patriotism in its struggle with the unhallowed chicanery of statecraft plotting against the unwary and sparing not even the innocent in its greed of power. Whatever it be, we followed these “Footprints” with an absorbing interest.

One cannot fail to be struck by the book's simple, telling style, at times rising to an eloquence, which mirrors the author's admiration and love for his hero and his abhorrence of the base means by which he was lured to destruction and to a traitor's doom. The book is profusely and elegantly illustrated from photographs, but we are not afraid to prophesy that few, after reading the book, will be content with even photographs, but will, if possible, visit the scenes which have been hallowed by associations so pure and noble. No one who reads can fail to learn a lesson in love of country.

D. J. O'D.

PRAELECTIONES DE MISSA, CUM APPENDICE DE EUCHARISTIAE SACRAMENTO. Fr. S. Many, Presbyter S. Sulpitii. Paris: Letouzey. 1903.

PRIESTS who have not leisure and opportunity for consulting many books will be glad to put this one into their libraries. It is a complete treatise on the Mass, written from the canonist's standpoint by one who has studied the subject for years. Every question regarding the time and place for saying Mass, duplication, stipends, sacred vestments and vessels, etc., is fully and clearly answered; while in all cases the relevant decisions of the Roman Congregations down to the present day are given. This is followed by an exhaustive treatise on the Blessed Sacrament and Holy Communion, and by an Appendix containing various Decrees about the celebration of Mass. The learned author modestly says that his intention has been to

supply his brother-priests with all the Canon Law on these subjects, and it is evident that he has succeeded. There can be no more useful book for conferences. Father Many has been for a long time Professor of Canon Law in St. Sulpice, and his book is in every respect worthy of that famous centre of learning and piety.

G. R.

COMPENDIUM JURIS REGULARIUM. Fr. Bachofen, O.S.B. Benziger. 1903.

THIS well printed work of 400 odd pages 8vo will be found both useful and opportune. All the more important enactments of Canon Law regarding religious orders in common are set down here, and then explained clearly and briefly. It has been neither possible nor desirable to enter into the details of cases that scarcely ever occur, nor has it been the author's intention to treat of the legislation peculiar to any religious order. His object is to furnish all regulars with a manual that explains the essential obligations of their state. For this purpose he treats of the nature of religious life, the novitiate, the vows, the divine office and Mass, etc. One whole chapter is devoted to modern Congregations. Throughout the volume references are given to standard works in which fuller information on certain points may be obtained. Here the author's wide reading becomes apparent, he seems to be thoroughly acquainted with every source of knowledge. We have compared him with Bouix, Scherer, Piat, Wernx, and others, and find him thoroughly reliable. But it is only fair to Father Bachofen to say that for all ordinary cases the information he himself gives will be amply sufficient. His work will be especially useful to heads of religious houses, masters of novices, and confessors of nuns.

T. S. B.

EPITOME EXEGETICAE BIBLICAE CATHOLICAE. Fr. Hetzenauer, O.S.F.C. Innsbruck: Wagner. 3s. 1903.

THE learned author is already well known on account of his critical edition of the New Testament and his excellent work on the principles of Biblical criticism. The one he now publishes on hermeneutics will, we expect, add to his fame. The principles of the science are clearly explained and then illustrated by well chosen examples. Many of these are taken from

his own commentary on the Epistle to the Romans. The writer's aim is to guard students from the evil influences that are so widely spread at the present day. This is done by showing them the fatal consequences to which all the systems of rationalistic interpretation, or rather misinterpretation, necessarily lead. Another and a still more important object is to put concisely before students the teaching on Scripture that has emanated from the present illustrious occupant of the Holy See. The Encyclicals of Leo. XIII. are quoted wherever opportunity offers. The author also uses for his purpose all the current literature of Germany, and in this respect his work will be found to supplement some of the manuals already in use. In conclusion, it may be remarked that his hints to preachers on the use and abuse of Scripture are eminently practical.

T. S. B.

THEOLOGIA DOGMATICA AD MENTEM DIVI THOMAE  
AQUINATIS. Fr. H. M. Mancini, O.P. Romae: Propa-  
ganda. 1903.

IF we may judge from the first volume which has just been published, this work, when complete, will be one of great utility. The author's lucid style and judicious arrangement make the two tracts, *De Deo Uno*, *De Deo Trino*, easy and attractive to the average student. Everyone knows that considered in themselves they are the most abstruse in all dogmatic theology, so that to write on the questions they contain in a manner serviceable to young students demands especial qualifications on the part of an author. It seems to us that Father Mancini possesses them in a high degree. The long and varied experience gained while he was professor of dogmatic theology in Viterbo, in the diocesan seminary of Nepi, and then in the college of the Minerva in Rome, have familiarized him with the best method of imparting knowledge. As regards the matter of his teaching, it is enough to say that it is the theology of St. Thomas. All the merit of the author consists, as he himself would be the first to acknowledge, in his obedience to the Popes and to the legislation of his own Order, by faithfully adhering to the teaching of the Angelical Doctor and by adapting its explanation to the needs of the present day, as well as to the capacities of young students. The numerous quota-

tions which he gives from the *Summa*, etc., will serve as an introduction to the study of the text, if this should subsequently be found desirable, but at any rate from the beginning of his course the student will have a sense of security and of satisfaction. He will know that what he is being taught has come originally from the Church's greatest theologian, and he will know that he is being taught what Leo. XIII. wishes him to hold.

In theology, as in other branches of science, it is well to keep to the best books, and these should as far as possible contain in compact form all that a student is likely to require. He cannot consult the works of specialists, for he has neither the time nor the knowledge requisite. The value of Father Mancini's first volume would therefore have been enhanced if it contained even more definitions of Popes and Councils and more passages from Patristic sources.

R. W.

BIBLISCHE ZEITSCHRIFT. Friburg: Herder. 12s. annually.

THROUGH the kindness of the celebrated publishing firm, the second number of this valuable periodical has reached us. The contributions which it contains are all of the greatest use to Scriptural students. Among them, Nikel's article on the relations at present existing between Assyriology and exegesis, and Belser's learned essay on the One-Year theory of Our Lord's public ministry, will perhaps be the most interesting to the majority of readers. The comparative criticism of the Hebrew texts of Ecclesiastes and Ecclesiasticus appeals to a smaller circle of students, but by them it will be found invaluable.

A special feature of Herder's *Biblische Zeitschrift* is its bibliography. One seldom sees so complete a catalogue in any department of science or of literature. Works published since 1902 on exegesis and kindred subjects (archaeology, philology, etc.), in every language, the current articles in all the Biblical periodicals, and in the organs of learned societies, etc., are here named in classified sections and in alphabetical order. The utility of such a work to both students and professors is too obvious to need comment. It should ensure for this admirable serial a place in all our libraries.

R. W.

# LEO XIII.

**T**HE world shall never more hear the living voice of Leo XIII. The Pontiff whose marvellous life was the wonder of the century has gone to his reward amidst the mourning of the universal Church and the kindly sympathy of his fellow-men of every race and clime. Great as was the age at which infirmity overcame him the tenacity of his last struggle with the inevitable messenger evoked the astonishment and admiration of the world. In this supreme crisis, as in all the other stages of his life, the Sovereign Pontiff presented a spectacle well calculated to inspire his children with love and pride. What would the last ten years have been in the history of the Church if Providence had not preserved to Leo XIII., beyond the allotted span, that wonderful lucidity of mind and firmness of will which distinguished him in the earlier years of his Pontificate? The Supreme Ruler of the Church and of the world Who gave him length of days, gave him likewise to the end all the other endowments necessary for the discharge of the highest office on this earth. He found the Papacy great with the lustre of nineteen centuries, he has left it, perhaps, greater than ever it was before. For although the late Pope was deprived of the temporal sovereignty which had become the patrimony of St. Peter, and had given to his predecessors



a position of independence and authority eminently suited to their spiritual office, he guided the frail barque committed to his care with such consummate skill, with such prudence, such patience, such mildness, and at the same time such steadfast determination and energy as to win the homage even of those who were most opposed to his aims, and to make the loss of temporal power less of an evil than it might have been. Emperors, kings, potentates of every description have testified to the beneficent influence he exercised in the world. More important, however, than any of these manifestations is the evidence of love and sorrow which was everywhere witnessed amongst the poorer classes whom Leo XIII. laboured all his life to serve. Catholics have lost a father whom they loved and revered beyond any other ruler in the world. Ireland has lost a devoted friend, who watched over her welfare with paternal and increasing care. In no country in Christendom will keener regret be felt for the loss of the great Pontiff than in the land of St. Patrick. We shall have many opportunities of returning to the life and labours of Leo XIII. For the present we have only to give expression to our heartfelt share in the universal sorrow at the departure of a Pontiff whose words and thoughts have filled our pages for the past twenty-five years.

J. F. HOGAN, D.D.



## 'FATHERS, EASTERN AND WESTERN'

**I**N his *History of Christian Dogmas*<sup>1</sup> Neander writes: 'Christianity entered a world that was foreign to its nature, where it had to acquire a certain form; and this form was in part dependent on existing tendencies;' the truth of this statement is nowhere, perhaps, more manifest than in the writings of the Fathers of the Church, both Eastern and Western

A comparison of Eastern with Western patristic literature unveils a curious phenomenon, and one to which all readers of the Fathers will be well advised to give their attention.

In the first place, we find the Fathers of the Eastern Church with a style of composition and method of treatment quite different to those of the West; and, secondly, even the subject-matter of which they treat is not the same; the former being apparently much more in their element when handling subjects that enter into the field of philosophic thought, and which, in consequence, demand more care and accuracy in the use of terms; while the Westerns are more concerned with the practical issues of theology; for them the concrete rather than the abstract seems to possess the greater attraction.

These facts are not to be summarily accounted for by saying that the Fathers of one age naturally fell into one groove, and that it was equally natural for a later age to

<sup>1</sup> C. i. 33.

cultivate a line of thought and argument somewhat different, because the similarity alluded to is found to exist on the one hand in writers of succeeding ages, while the contrast is evident in the case even of contemporaries.

In accounting for this we have to look to the place where, rather than to the epoch in which they flourished. The division of the Church from the earliest times into East and West is familiar to all, and each of these sections has been responsible for its own particular method of enunciation or exposition of revealed truth. There is no intrinsic reason why an Eastern Father should differ from a Western; but, apart from the fact that the rise of this or that heresy would naturally call into existence then and there, special treatises on the particular doctrine attacked—with the result that the patristic writings of the East would differ from those of the West according as heresy in the East differed from the West—we have to bear in mind that the whole atmosphere of Eastern thought was permeated by an influence that never penetrated in any appreciable degree to the West. The centre of that influence was the catechetical school of Alexandria.

During the first four centuries, Alexandria, the capital of Egypt, was the principal seat of Christian philosophy and literature. Founded by St. Mark, the favoured disciple of St. Peter, the patriarchal see of this city was the first in order and dignity after that of Rome—the see of St. Peter himself. Its Christian school, founded early in the third century, had produced a Clement, a Dionysius, and an Origen. The see numbered amongst its illustrious occupants the glorious names of St. Alexander, St. Athanasius, and St. Cyril; and the list of those who pursued their studies, and whose views were largely formed in this *Sedes sapientiae* is a long and imposing one.

The whole atmosphere of Alexandria was charged with philosophy. Three hundred years B.C. had Ptolemy Soter, one of Alexander's captains, founded an academy called the Musæum, in which a society of learned men devoted themselves to philosophical studies and the improvement of all the other studies; he also gave them a library which was

prodigiously increased by his successors. It was there that Grecian philosophy was engrafted on the stock of ancient oriental wisdom; there that the Jewish mind, four centuries before Christ, was first brought into contact with Greek philosophy and speculation; there also that Christianity and paganism met with every facility for mutual discussion and criticism. The result that followed is a most important factor in the history of Greek patristic literature.

When once the first principles of the Christian faith were brought face to face with heathen wisdom and civilisation, it was inevitable that they should be largely affected by their new environment. Not that the framework of revealed doctrine could ever be enlarged or diminished or even modified—truth can never make any compromise with falsehood—but as St. Augustine has it: ‘*Quisquis bonus verusque Christianus est, Domini sui esse intelligat ubicunque invenerit veritatem* ;’<sup>2</sup> and doctrines hitherto undeveloped or unexplained would naturally be sifted, tried in the crucible of philosophic analysis, and assume new shapes and colours accordingly.

In the face of the old-standing philosophies the question naturally arose, How was the Church to act? What was to be her attitude towards science as she found it? What the relation of the new faith to already existing systems of thought? The policy of the Church was that of assimilation rather than of absolute antagonism or annihilation. Greek philosophy was not to be regarded as altogether hostile; it was not to be denounced as profane; it was to serve as a help rather than a hindrance to the accurate expression of revealed truth.

The Church’s champions recognised their opportunity, pressed into service the current philosophic terminology, and boldly endeavoured to lay hold of and assimilate all the treasures of wisdom and knowledge which had been accumulating in the ages before Christ. Under the Church’s ægis they were well qualified to accomplish what the eclectic school of philosophers had tried to do, but in vain. They were better calculated to sift the true from the false, to build up a

<sup>2</sup> *De Doctr. Xtd.*, II., 18.

secure edifice of truth, and to bring to their theological studies something better than mere speculation or the ephemeral teaching of the particular schools of thought that happened to be flourishing at the time.

There was, of course, a certain element of danger in the close proximity of the home of pagan philosophy, especially when we remember that every conceivable sect was recognised at Alexandria; for a general permission had been given by Alexander to the promiscuous crowds assembled in that flourishing emporium of the East—whether Egyptians, Grecians, Jews, or others—to profess their respective systems of philosophy without molestation. Hence we are not altogether surprised to find that Origen, who followed and favoured the eclectic method of philosophising, thought to form a coalition between the Gospel and Aristotle, while others reasoned in the same way as to Stoicism, and the majority as to Platonism.

History does, indeed, record some defections, but in the main the danger of being overwhelmed by the tide of pagan philosophy was never more than a nominal one. In this connection the following passage from Neander<sup>3</sup> is not without interest:—

The Alexandrian Fathers, on account of their studying the Grecian philosophy, exposed themselves to the danger of being taxed with heresy by the other parties. Clement frequently rebukes the 'ignorant brawlers,' who, as he says, are frightened at philosophy as children at a mask. He endeavours to show the advantages and necessity of studying it for the teachers of the Church; that they ought to know it well even to controvert it and prove its injurious effects. Philosophic culture, he asserted, was also a necessary preparation in order to be able to develop Christian truths in a scientific form. What the ancients said of the relation of dialectics to philosophy that it is a 'fence for truth,' applied also to the relation of the culture so gained to Christian truth—not that any addition was made by this means to its contents, but an instrument was gained for defending it against the Sophists.

These considerations serve to account, partially at least, for the characteristic structure of the writings of the Greek

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<sup>3</sup>*Op. Cit.*, C. i., p. 63.

Fathers. The external influences to which they were subject are stamped on them throughout with unmistakable clearness; and they are redolent of pagan ideas remodelled and Christianized, of the dialectic training, the accurate method of treatment, and the accepted terminology of the pagan schools of philosophy.

Eastern thought concerned itself with the ineffable Godhead, with the intrinsic essence of the Divine Persons; 'De Deo uno et trino' of modern theologic text books rather than 'de Deo Creatore.' Hence we find that the earliest treatises of any importance on the Trinity and the various relationships of the Three Persons are, almost without exception, products of the East.<sup>4</sup>

The baptismal formula, involving a belief in Father, Son, and Holy Ghost, could not be suffered to remain in its undeveloped simplicity. What is the precise nature of this newly-preached triune God. What is implied in the eternal Sonship of Christ? How is the Son co-eternal with, and yet begotten of the Father? and how explain the dual nature of God and Man in one Person? if God how is He also Man, and if Man how can we predicate of Him in relation to the Father the term *ὁμοούσιος*. So also with regard to the Holy Ghost; in what relation does He stand to the First and Second Persons of the Trinity?

These and the like are questions which came spontaneously to the Grecian mind, and to which it demanded an answer. The fundamental mysteries of the newly-revealed Gospel were well calculated to challenge controversy, and certain it is that at Alexandria, which has been styled 'the missionary or polemical Church of antiquity,' they were welcomed, as every new departure was, as supplying fresh material for discussion and speculation; and from the time of St. Clement of Alexandria, who was the first to philosophise on Christianity, or more accurately, perhaps, whose writings

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<sup>4</sup> The line of contrast between East and West cannot, of course, be drawn with mathematical accuracy. It was inevitable that there should be a certain amount of overlapping. Occasionally we find a Latin Father treating what we will call for brevity sake, an Eastern subject, and *vice versa*: e.g., Hilary and Augustine, *De Trinitate*; Origen, *Contra Celsum* and *de Principiis*, etc.

opened the way to Christian philosophy, the controversy waged eager, keen and subtle, beginning with the Trinity and going on to a complete and comprehensive sifting and analysis of the 'Verbum caro factum.'

The latter we may regard as the characteristic feature in the works of the Fathers of the Eastern Church, who are always found to be most severe in their strictures on the platonising proclivities of the Arians. The doctrine of the Incarnation is with them the central doctrine of Faith; it is regarded as the high water mark of a spiritual evolution in the history of man dating from creation. It is a thing of beauty in itself apart from any consideration of its vivifying effects or the universal redemption that it wrought; whereas it was the last idea that most frequently and cogently appealed to the Western mind, where the doctrine of the Fall is the starting point of all theological teaching, and the mystery of the Incarnation is invariably regarded as the remedy for a catastrophe. It was not the transcendent beauty and attractiveness of the truth itself, it was the practical aspect, the reinstatement in forfeited rights, the payment of an adequate ransom, that appealed to the Latin mind.

Thus, there was modelled in the East a cast of thought quite different to what obtained in the West; and we see it not in this doctrine only. The same contrast colours throughout their respective theologies.

Where, for example, a Western would regard faith as the natural submission of the intellect to well established motives of credibility—the assent of the will to external authority or to dogma guaranteed by the teaching of the Church, 'Erunt mihi testes'—the Eastern regards it more in the nature of spiritual vision, the insight of the soul into eternal realities illuminated by the spirit of God, 'Est autem fides sperandarum substantia rerum, argumentum non apparentium';<sup>5</sup> so again with the former, salvation and eternal life are the distinct rewards of a life of virtue, unending happiness waiting upon the good, eternal woe and misery being the just lot of the evil doer.<sup>6</sup> Not so with the Greek writings, where the

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<sup>5</sup> Heb. xi. 1. <sup>6</sup> Vide e.g., Lactantius, *De vita beata* and *De ira Dei*.

claims of retributive justice are not primarily dealt with; such an elementary idea would not sate the glowing imagination of an Eastern. Eternal life was to him the climax and the crown of a spiritual evolution; the *terminus ad quem* of the *status viae*. 'The path of the just, as a shining light, goeth forwards and increaseth even to perfect day.'<sup>7</sup> The Eastern preferred the definition given by Christ: 'This is eternal life, to know Thee the only true God, and Jesus Christ, whom Thou hast sent.' It was to him the knowledge of God and of Christ, which by a slow but harmonious development brought the will of man into perfect conformity with the will of God. He loved to regard the life of the soul on earth with all its privileges of adopted sonship, as the natural preliminary, an incipient phase almost of the life beyond the grave—with this difference only, that now we see in a dark manner, then face to face.

Thus a milder and more spiritual conception of God and of revealed truth shaped the minds of men, and it was mainly at Alexandria that these ideas were formulated. Indeed, in a measure we may regard that city as the birth-place of Christian theology. Both Jew and Greek found a home there; and in consequence the type of Christianity that flourished within its walls was a combination of two influences. Each of these nationalities furnished its own quota. The Jew contributed the element of worship, the Greek mind that of wisdom, of culture, art and science. As the Jew had the Law so the Greek had philosophy as a schoolmaster or tutor to bring him to Christ; and in the writings of the Greek Fathers we see how these two perfectly distinct elements were welded together into one harmonious whole.

How different the chain of circumstances that held good in the West, and the class of patristic literature it produced. Within certain limits, the contrast is that almost of Moral Theology with Dogmatic. The training different, the conditions of life different—owing mainly to almost uninterrupted persecution—the demand for literature of an apologetic and explanatory type rather than philosophic, all combined to

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<sup>7</sup> Prov. iv. 18.



call forth efforts to which it is doubtful whether an Eastern mind could ever have adequately responded.

One of the characteristics of the Roman nation, perhaps the chief outside that of its military organisation, was its passion for litigation; and there existed in consequence all the educational machinery for a thorough cultivation and appreciation of the qualities which go to make the skilled jurist—a knowledge of law, the science of rhetoric, and the art of persuading. These potent external influences are stamped indelibly on the writings of the Fathers of the Western Church. As the Easterns were reared in an atmosphere of philosophy so the Westerns were in an atmosphere of law. In the West the law was the mental food of the ambitious and aspiring; it seems almost to have been the sole aliment of intellectual activity. Greek philosophy had never been more than a transient fashionable taste of the educated classes of Rome. As soon as they ceased to sit at the feet of the Greeks and began to ponder out a theology of their own the theology proved to be permeated with forensic ideas and couched in a forensic phraseology. It is certain that the substratum of law in Western theology lies exceedingly deep.<sup>8</sup>

For the most part the Latin Fathers were men trained in Roman law; some of them were professional jurists who turned their attention to theology,<sup>9</sup> and it was only in the nature of things that their theological productions should be seasoned in great measure by their legal training and environment. We do not refer merely to the frequent use of legal terminology, but their conceptions of doctrines, of the great truths of the Fall, Redemption, Eternity, are invariably influenced by the spirit of the law. Truth is the same everywhere, but it will appear to different minds in different ways. The military antecedents, for example, of the great St. Ignatius, are distinctly traceable in his *Exercitia Spiritualia*, and similarly with the legal antecedents of so many of the Latin Fathers. The legal atmosphere in which they moved is

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<sup>8</sup> Cfr. Maine, *Ancient Law*, p. 358.

<sup>9</sup> E.g., Tertullian, Minucius Felix, Lactantius.

responsible for the practical and concrete cast of the theology that characterises their work. In proof of this we have but to point to the magisterial conception of God so prominent in their writings. He was the Supreme Law-giver and Law-maker, just and stern; always ruling according to a strict code of equity, and enforcing His commands by a clear scheme of rewards and punishments.

The questions, accordingly, which for the most part agitated the Western mind were entirely foreign to Eastern speculation: the nature of sin, for example, and its transmission by inheritance, the debt owed by man and its vicarious satisfaction, the necessity and sufficiency of the atonement, above all, the apparent antagonism between Free Will and the Divine Providence.<sup>10</sup> Sin was not so much an evil in itself as a transgression of statute law which entailed an adequate penalty. Similarly, the whole scope of the Incarnation resolves itself into one of atonement. Christ was not the *ΛΟΓΟΣ*, but the Divine Mediator, who alone could satisfy the offended Deity. His Passion and Death were required on principles of retributive justice and the law of equivalence. The Saviour supplied the remedy for a great evil by which man had forfeited his right to a supernatural destiny. It is mainly on these lines that the three great Carthaginians, Tertullian, Cyprian, and Augustine created and gave to the West a type of theology quite distinct from what has been bequeathed to us by the Eastern Fathers.

There can be no doubt that the contrast we have been considering is attributable also in part to the rise of Eastern and Western heresies. Every heretical doctrine that drew off the minds of men to any noticeable extent from the truth invariably called forth a counter effort from the Fathers of the period. Thus it is true in a measure to say that heresy often furnished the subject matter of patristic literature. It is a significant fact that the more subtle heresies arose where subtle thought and accuracy of terms were the prevailing characteristics.

The cluster of heresies anent the Incarnation are all

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<sup>10</sup> Maine (*op. cit.*), p. 356

Eastern products; Arius denying the Divinity of our Lord and asserting that He was not born of the Father but made by and therefore inferior to Him: Nestorius teaching the duality of persons in Christ: Eutyches maintaining that He possessed but one nature, the Divine. Against these the busy pens of the Eastern Fathers were soon at work, notably St. Peter, Archbishop of Alexandria, St. Athanasius, St. Ephrem the Syrian, St. Basil, Gregory of Nyssa, whose *Libri XII. Contra Eunomium* is one of the best controversial works against the Arians; Didymus the Blind, *De Trinitate libri tres*; St. Cyril of Alexandria.

Similarly the heresies of Arius and Macedonius gave rise to standard treatises on the Trinity. Most of the Greek Fathers of any note treat of this mystery, though the *Orationes Theologicae* of St. Gregory Nazianzen may be specially mentioned. So also the endeavour of Manichaeus to incorporate Zoroastrian dualism with Christianity, taken together with pagan polytheism, resulted in the production of numerous treatises on God the sole source of all created things.

The Western Church, however, turned its attention to the more practical questions of Sin and Redemption, Grace and Free Will, and the Constitution of the Church. Grace and sin were discussed with the Pelagians, and the schism of the Donatists brought out the doctrine concerning the Constitution of the Church.<sup>11</sup>

Thus it is only to the West that we should look for a scientific treatment of the Catholic principle of tradition, and we find it in the valuable and important work of Tertullian, *De Praescriptionibus Haereticorum*. So also it is the West that furnished the first classic and standard work on the 'Unity' of the Church, a subject fully dealt with by St. Cyprian of Carthage in his valuable dogmatic work, *De Unitate Ecclesiae*, which was occasioned by and directed against the schismatic Novatian, the leader of those rigorists who wished to exclude the lapsed from being received back again into the Church.

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<sup>11</sup> Cfr. *Manual of Theology*, Wilhelm and Scannell. Intro., p. xix.

Again, if we except the *Contra Celsum*—and the prodigious industry of Origen must render him an exception to any rule—there was nothing in the East to compare with the efforts of Justin M., Tertullian, Arnobius, and Lactantius in showing the hollowness of heathenism, the folly and immorality of polytheism, and the injustice of persecution: all practical questions of the hour that called for immediate treatment, and upon which the very existence of Christianity seemed to depend. The bloodthirsty emperors might be brought to recognise the claims of justice by reasoning and hard facts, never by the highest flights of metaphysics.

Philosophic speculations, however subtle and keen, would never have penetrated the dread atmosphere of the amphitheatre. The early Western writers, more perhaps than any others, had to march with the times. There was no leisure for thought. What was done had to be done quickly, and the turmoil and vicissitudes of the times in which they lived have left an unmistakable stamp upon their writings. Quickness of intellect, adroitness, cleverness in dialectics, brilliancy of retort, the favourite use of the *argumentum ad hominem* and the *argumentum ad absurdum*, all these seem to be more in evidence than the patient thought, the analytic temper of mind required by more profound and speculative subjects.

It is a point worthy of notice—though sometimes unduly exaggerated—that the genius of the Latin language as contrasted with the Greek is, to some extent at least, responsible for their respective theologies. Maine speaks of the ‘narrow and barren vocabulary of Latin Christianity,’ and hazards the assertion that the Latin language and meagre Latin philosophy were quite unequal to the task of dealing with abstruse subjects, and accordingly that the Western or Latin-speaking provinces of the Empire adopted the conclusions of the East without disputing or reviewing them; whereas Greek philosophy in its later forms had prepared the way for the problems to which the Christian Church first addressed itself, and that Greek was the language she first made use of. Greek metaphysical literature contained the sole stock of words and ideas out of which the human mind could provide itself with the means of engaging in the profound controversies as to

the Divine Persons, the Divine substance, and Divine nature.

For our own part, however, we should be disposed rather to invert the order of cause and effect. A barren vocabulary might be an indication of jejune thought ; it is not the cause of it. Thought is anterior to words, and where thought is, it will generally find a mode of expression in words ; so that where we notice an absence of philosophic terminology it is more probably due to absence of philosophic thought. But this is mere theorising. As the *flora* of a district is determined by the soil, so was it with the growth of patristic literature ; and it is almost superfluous to say that some knowledge at least of the life and times of a Father is necessary before being able to understand his works ; and although the general contrast with which we have been dealing, between Eastern and Western patrology, is not, and could not be, accurate in detail, it is an accepted axiom and has to be borne in mind by all who devote themselves to the study of the Fathers.

G. E. PRICE.

## STUDENTS AND TEMPERANCE REFORM<sup>1</sup>

**E**VERYBODY acquainted with Ireland knows that in the movement for Temperance Reform the influence of the priest is supreme. If the Irish priesthood as a body marshalled itself and fought earnestly for a sober Ireland the fight could in all probability be fairly described as 'short, sharp, and decisive.' We have often heard: 'Like priest, like people.' There is another saying: 'Like student, like priest.' It is as true as the former; and its value is realized by none more strongly than by workers in the Temperance cause. Their thoughts travel often to the College of Maynooth, and their hopes for the future and final triumph of Temperance in Ireland are centred in Ireland's future priests.

It was the privilege of the writer to address the students of the College on the subject of Temperance Reform on the 17th of April last. What was said on that occasion may prove to have sufficient interest and utility to recommend it to the wider circle of readers of the I. E. RECORD generally. It may bring past and present, priests and students, into a closer relationship and a better understanding of what each and all can do to promote a great and holy work. It is submitted to the reader in the form in which it was delivered, changes of any sort being considered unnecessary.

### INTRODUCTION.

In ordinary circumstances I should not take the liberty of addressing a special meeting of St. Patrick's Total Abstinence and Pioneer Association. But I thought that in view of the great work that is being done outside, in view of the rapid progress that is being made of late in combating the Drink Evil, in view of the success that is now, thank God, crowning the work of Temperance reform through the country, it would ill become us here in the College to allow the Easter recess to pass over us without taking stock of the situation. It will serve us in many ways to take a

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<sup>1</sup> A Lecture delivered to the St. Patrick's Total Abstinence Society, Maynooth College.

general view of what others as well as ourselves have been doing, and are still doing, and are likely to do in the holy cause of Temperance, which all of us in common have at heart. It must be pleasing and gratifying to us to learn of the success of the work in which we are engaged. The consciousness of success is also a wonderful tonic for the weary or the wavering; and it stimulates to renewed activity and more generous effort all earnest workers in any good cause.

#### PROGRESS OF THE MOVEMENT IN MAYNOOTH

Such are the motives that have induced me to address you. I know that all of you here, without exception, have your hearts set on promoting Temperance amongst the Irish people. And why? Because you are Irishmen and ecclesiastics. As Irishmen you would like to see your people prosper during life; as ecclesiastics you are consecrating your own lives to labouring for their happiness in the life to come. You know that the curse of Drunkenness breeds a twofold progeny of evils, temporal in this life, spiritual in the next; and for both reasons you are its declared enemies—all, without exception. I know, secondly, that the majority of you are members of St. Patrick's Total Abstinence Association, and therefore intend to practise total abstinence till you are at least five years ordained. I know, thirdly—and I must confess that I was astonished when I learned the numbers—that almost three hundred of you are *Pioneers*; Total Abstainers *for life*.

Fifty young priests have left this college within the past two years, devoted to the cause of Total Abstinence for life. At least three hundred are to follow them within the next few years, to preach, by word and example, an apostolate of Temperance to the Irish people. I wish that you could realize the full significance of that prospect. I am pretty sure that you do not and cannot yet realize it yet. Nothing at all that has happened within recent years gives such bright hopes for the complete success of the Temperance movement in Ireland as the establishment of this Pioneer Association amongst the students of Maynooth, with its prospect of giving

to the country what we may practically call a total abstaining Irish priesthood. Old and experienced workers in the cause—men who have reason to know the vastly superior influence of the total-abstaining priest in promoting Temperance—see in this new development the first sure signs of a widespread and thorough Temperance reform. They say it is almost too good to be true; they thank God for having witnessed the rise and growth of such an Association in Maynooth; and they anxiously enquire from me and others if our Pioneers are all deadly in earnest and determined to persevere.

To that question I shall have no hesitation in giving an affirmative answer, on your behalf, to all enquirers, provided you undertake to do one thing: to make yourselves up thoroughly on every phase and aspect of the Drink Evil. I have heard fears expressed that some of you may have taken the serious step of joining the Pioneer Association, perhaps somewhat prematurely, in a moment of enthusiasm, rather than from a firm conviction begotten of calm deliberation. It might be contended that if students were not asked or permitted to become Pioneers until towards the end of their college course, the dangers of falling away would be lessened. Well, now, for two reasons I think it desirable, on the contrary, that you should be allowed and even encouraged to become Pioneers as soon as you show yourselves willing. Firstly, because, by joining while young, you will have practically no sacrifice to make; being almost wholly unacquainted with the taste of drink, you will never feel the want of it, while you will certainly inherit the blessing deserved by the promptness and generosity of your action. There is no total abstainer firmer or freer or happier than the one who has either never known or entirely forgotten the taste of drink. Secondly, because the temptations to drink, encountered by students nowadays, during their Vacations, are not at all so numerous and strong as they were down to a few years ago. And this is no unimportant matter, the changed conditions which you have the good fortune to enjoy. Nowadays the total abstaining student is surrounded by fellow-students who are total abstainers like himself. He need not fear undue pressure from his friends amongst the *laity*. Thanks to the



Anti-Treating League and other like agencies that have been promoting a sounder and saner public opinion, drink is rapidly ceasing to be regarded as the measure and the symbol of friendship. When he is thrown amongst the *clergy*, as he very often is, a guest in their hospitable homes, he will probably not be the only total abstainer there, or, at all events if he is, his principles will be respected. In such circumstances as these the Pioneer has little to fear.

But it was not always such plain sailing for the total abstaining student or young priest. Total Abstinence was not always the fashion. Quite the contrary. Not so very long ago the total abstaining student or young priest was a more or less rare phenomenon. He often found himself struggling alone against the strong current of an adverse tradition. He was in the way everywhere, a damper, as the saying was, on enjoyment. He had very little sympathy and less help. He needed to be a man of strong will and determination, a man with convictions and sound reasons for them, a man with the courage of his convictions, if he was to hold his own and persevere. Not all who left this College as members of St. Patrick's League since its establishment here in 1885, had the requisite convictions and courage to keep their five years pledge. But when we think of the injury caused to the Temperance Movement by their failure, let us try to remember also the enormous difficulties they had to face. And when we find it so easy for the student to keep his pledge nowadays let us willingly recognise that our changed conditions are largely due to the untiring efforts of those who have gone before us on the mission, and, in spite of great difficulties, remained true to the pledges of St. Patrick's League. Pioneer work remains to be done still, and you will have ample opportunities for justifying your name; but those who have gone before you are pioneers in reality if not in name, and St. Patrick's Total Abstinence Association has done pioneer work. Nay, it has made matters so easy for you that I entertain little or no fears for the perseverance even of those who may have become Pioneers without weighing fully the gravity of the step they were taking, or the discredit their possible failure might bring upon the cause. It would be a different matter, though, ten or

twenty years ago. If a student in those days had the misfortune to become a Total Abstainer through mere impulse or enthusiasm, he would, in all probability, find himself face to face with the alternative either of breaking his pledge under pressure of unforeseen difficulties, or of preparing a determined defence of his position and giving good and valid reasons for the faith that was in him. In other words, he would have to make a thorough study of the whole Drink Evil, and convince himself, at least to his own satisfaction, that, in spite of all objections—even friendly and *bona fide* objections from his elders on the plea of health, or work, or youth, or any other plea—he was doing the right thing in becoming a Total Abstainer. Now, let me say candidly that though these difficulties are not now so numerous as they have been, still I believe that all of you who have taken the Pioneer Pledge need to be men of conviction, to study and master the whole Drink Question, to have an intelligent knowledge of it; and that not merely in order to be able to influence others, but even to safeguard and confirm yourselves in your own good purpose. The failure of any Pioneer to keep his pledge would be a disaster to the movement. There is no calculating its demoralizing effects. Personally, I should prefer to see a hundred stay outside it than one individual enter it and fail to persevere. It behoves those who have entered it, then, to fortify themselves by a knowledge of the truth about the Drink Question. They have taken the right step. But a full knowledge of the reasons and motives is the only sure means of dispelling doubts, regrets, and misgivings, and confirming them in their resolve.

You see, I would not urge on any one the hasty taking of any pledge; but what I do advocate for all alike, whether they have taken the pledge or not, is this, that all would open their minds impartially and let in the light of the truth about the Drink Evil. Many of you listening to me are not total abstainers; and of them I can say, and I wish to say, with reference to the Pioneer Association, what Dr. O'Riordan has said of the clergy with reference to the Father Mathew

Union.<sup>2</sup> 'It may take some time,' he said, 'before a very large number . . . see their way to join it. If they hesitate, I believe it is not from want of sacrifice, but from want of conviction they will delay. But they who hesitate for that reason are worth waiting for. Such hesitancy is a sign of sincerity and a guarantee of persistency. They who will not easily join it will not easily leave it. Those who refuse to be hurried along by influence or impulse, but persist in waiting till conviction comes, do not usually or easily look back once they have put their hands to the plough.'

If some of you are not total abstainers perhaps it is because you have not realized and brought home to yourselves, as I have, the enormity of the evils, temporal and spiritual, inflicted by the Demon of Drink upon our own people. You grieve, and what Irishman does not, at our people's poverty. Are you aware that of the £40,000,000 a year on which our people have to live they spend more than the one-third, £14,000,000 a year on drink alone? that the annual drink bill has been increasing steadily by nearly a million a year—last year's (I understand), beat all former records—while our population has been on a rapid decline? And we pay only eight or nine millions a year in rent. We are over-taxed by England at the rate of nearly three millions a year. But we pay over six millions a year in taxes for drink. You regret the decay of our industries, and the decay of manliness and self-respect in our people's character, and the prevalence of the gambling spirit, and of petty meanness and dishonesty and sloth amongst our people. Do you know how the drunkenness of generations is blighting the manliness and the working energies of our people through the fatal law of heredity? Do you know how drunkenness degrades and debases human nature? how it enervates and eats away the moral fibre of a people's character? how it even brutalizes them and reduces them—Irish Catholics—to that submerged condition of human wrecks to be found in such numbers in the slums of our towns and cities?

Then, too, as ecclesiastics, you cannot be indifferent to the

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<sup>2</sup> Annual Report, 1902.

spiritual evils of intemperance ; to the sinfulness of the vice of Drunkenness in itself, to the multitude of crimes committed *through* Intemperance, surpassing far in number and in malice the sins *of* Intemperance. It is an impartial study of the temporal and spiritual evils of drink that has induced so many of us, and will, please God, induce more of us, as Irishmen and ecclesiastics, to become Total Abstiners and devote our lives to the cause of Temperance reform.

### TEMPERANCE LEGISLATION.

Let us pass from what is being done amongst ourselves to take a glance at the progress of the movement outside. You will find all the facts I have to lay before you to be of a very encouraging nature. The Drink Evil is an exceedingly complex one, and there is no panacea for it. In combating it, however, we may recognise two main lines of attack. One aims at controlling the drink traffic by legislation, the other at directly inculcating Temperance amongst the people. I believe that while the latter is the more important and fundamental method, it cannot dispense with the former, it cannot succeed fully without the former ; and hence the priest should take an interest in promoting Temperance Legislation as well as directly reforming the people. Moreover, Temperance Legislation, for this country at least, depends ultimately to a large extent upon the priest. It depends on, and is the outcome of public opinion ; and in this country public opinion on the Drink Question is just practically what the priest makes it.

Now, it goes without saying, that in the interests of the people the State should carefully control a dangerous traffic, like the drink traffic, by law. An enquiry into the nature and extent of this control in various countries at the present day would be a most interesting investigation. In some Continental countries, for example, the traffic is managed by the State itself, just like the postal and telegraph departments with us. In some of the United States the vote of the people has the power of determining how far, if at all, they will allow the sale of drink in their midst. This is known as 'local

option'; and in some cases it has made the sale of drink illegal in whole States.

Coming nearer home, we find a very important Act of Parliament passed last year for England. It makes public drunkenness, in itself, a crime punishable by law, and gives the police new and important powers in dealing with habitual drunkards and with publicans who sell drink to them. A Bill recently introduced by Mr. T. W. Russell to have that Act extended to Ireland was defeated on its second reading; and it is significant that the reason alleged by one of our Irish members for opposing it was simply this, that while he had requests and petitions from his constituents on almost all conceivable Parliamentary subjects, he had not been asked by any one of them to support this Bill, and hence he believed that it was not wanted by the people. You see, gentlemen, that the real Temperance Legislator is a strong and aggressive public opinion. Another part of the Act referred to deals with the ruinous evil of bogus clubs, and has been, I understand, extended to Ireland. The remaining part of the Act deals with the power of the licensing justices to control and limit the number of licensed houses, and, where necessary, to refuse the renewal of licences. Licensed houses had grown too numerous in England; they had passed 100,000, or 1 to every 320 inhabitants. The licensing authorities were influenced towards reducing the number, both by the Licensing Act, and, more especially, by the decision in a famous licensing case, known as the Farnham case. There it was decided that the justices had full authority to take the initiative themselves in objecting to the renewal of a licence and refusing to renew it. Well, both the Act and the case have now aroused the determined opposition of the Liquor Interest; and at present there is quite a storm of excitement and controversy about the whole licensing question in England. Deputations from the trade have been placated and reassured by Mr. Balfour, and their complaints have been received by the Lord Chancellor, and that in a manner which clearly shows that the present Government, however willing to promote Temperance, cannot afford to face the opposition or sacrifice the support of the Drink Interest. Of course it is true statesmanship to promote

Temperance, but the statesman can go no farther than the Drink Interest allows him as long as the Drink Interest is supreme. He is the servant of the public, depending on their votes for his power, and thus, once more, Temperance Legislation is seen to follow public opinion and to rest ultimately with the teacher and guide of the people—in this country, therefore, with the priest, who can reach and influence their thoughts and conduct.

### THE DRINK INTEREST.

A very difficult question has arisen out of the refusal to renew licences---the question of compensation. Legally the publican holds his licence only for a year. In the eyes of the law he has no further vested interests. If his licence be allowed to lapse, without any fault of his own, and merely to lessen an excessive number of licences in a district, is he entitled to compensation, and if so, from whom? The licensed trade does not now ask for compensation from the public taxes, but it does demand legal powers to tax existing licences for a compensation fund. However, seeing that licences are discontinued only where they are in enormously excessive numbers, and where, therefore, the business cannot be honestly profitable, it is scarcely probable that Parliament will interfere to secure compensation to which there is neither a legal, nor an equitable right. Where one man or one firm is the owner of an immense number of 'tied' houses, and you know that is largely the case in Ireland as well as England, it will scarcely interfere much with his profits to take away a few of the licences. A writer in the *Nineteenth Century* for April<sup>3</sup> sums up the existing state of affairs for England in those words:—


An admitted surplusage of public-houses ; their aggregation in the hands of a few capitalists ; remarkable instances of the suppression of surplus houses under the present law and by the present licensing authority ; a tendency under pressure to co-operate in the process on the part of the great brewers ; a strong probability that large reductions can be made without serious loss to anyone.

## THE TRADE IN IRELAND.

Coming now nearer home we find over 25,000 licensed houses in Ireland, not 1 to every 320 of the population as in England, but 1 to every 150. Sixty years ago when our population was double what it is to-day we had only 15,000 public-houses in the country, or 1 to every 500. During the last decade of the old century over 200 new licences on an average were granted each year, while the population of the country was falling by a quarter of a million; or, as the *Leader* puts it, in honour of every 1,000 people who left the country we opened a new public-house instead of closing two old ones. Now there can be only one opinion about that state of affairs: it was a scandal and a disgrace to any Christian country. However, it will soon be to a great extent a thing of the past. The magistrates of the country are trying to undo it. The Irish Licensing Act of last year has, for the present at least, put a stop to the evil by forbidding the granting of any new licences in Ireland within the next five years.

In August, 1901, an Act was passed prohibiting the sale of drink to children under fourteen. It is only those who are familiar with the Drink Demon in our cities and towns that can realize the awful need there was for some such measure to safeguard the children.

There is a very important Irish measure before the present session of Parliament: a Bill to secure the early closing of public-houses on Saturday evenings. It will certainly stop an enormous amount of drunkenness if it succeeds in passing into law. Its ultimate success, however, is still doubtful. It has passed its second reading, although on that occasion eighteen of our Irish Members of Parliament opposed it. On that occasion, too, the favourite old protest of the Trade was trotted out that we Irish are not an intemperate people because we do not drink as much per head as the average Saxon. Now, that is a favourite objection, because it is based upon a fact. The Englishman drinks just a little more on an average than the Irishman. But what does that prove? Does it prove that the Irishman does not drink too much? At



all events, if he wants to take the Saxon as his model, he ought to learn from that model to drink after eating, to drink in a more rational manner. Another sufficiently telling answer to the objection is that the average Englishman's income is just three times as great as the average Irishman's, and that, consequently, he is in a position to spend not merely a little more, but three times as much, as the Irishman, on drink or on any other luxury. Our publicans, and our public men, too, when it suits their purpose, seem fond of a little make believe; but thoughtful Irishmen will no longer be blinded by such tactics. They are beginning to plead guilty and to feel ashamed of the National Vice; and, thank God, they are making a noble and generous effort at the present time to free themselves from its clutches.

### THE ANTI-TREATING LEAGUE

We come to the direct Temperance work that is being done by priests and people throughout the country. The activity displayed and the interest awakened in favour of Temperance Reform has been universal. Many causes, no doubt, have conspired to bring about this happy issue. St. Patrick's League has been sending out from this College into the ranks of the clergy numbers of total abstaining priests who are zealous workers in the Temperance Movement. The Irish Revival, too, has caused many deep heart-searchings and drawn forth many resolves to amend our common faults and short-comings. It sees the futility of hoping for economic or social reform without sobriety and self-respect. It has openly recommended to all Irishmen the work of Temperance Reform in general, and in particular the objects of the Anti-Treating League. Then, too, there is a change for the better in the attitude of the Press of the country towards the Drink Question; and you know that the importance of the Press, nowadays, in public movements of this kind, is exceedingly great. We have, at all events, one weekly paper that has always been a fearless and consistent enemy of our excessive drink traffic. It was in the pages of the *Leader* I first saw mention of the movement whose extraordinary success is one



of the most striking phenomena of Temperance Reform in recent years. I allude to the crusade against one of the most fertile sources of drunkenness in Ireland—to St. Patrick's Anti-Treating League. It originated in Wexford about a year ago, and was taken up enthusiastically through the country. It is still advancing day by day, rooting out a most pernicious custom and bringing the blessings of Temperance and peace everywhere it goes. I learned a few days ago from its founder, Father Rossiter, of the House of Missions Enniscorthy, that its roll of membership is already well over 200,000.

### THE EXCESSIVE DRINK TRAFFIC

Now, there is a rather delicate question to be faced by Temperance reformers in this country, especially in connection with the Anti-Treating League. And seeing that some of you will be in the thick of the fight outside in the very near future, perhaps I ought to refer to it here and tell you candidly what I think about it. And I shall take particular care to say nothing hard about the publicans, for of course they must have many very near relatives in this audience. You will, I am sure, have guessed the difficulty already. The fact is that there are far more publicans in this country than could live by their trade if the Irish people were temperate. The evident consequence is that as Temperance increases the number of people that can make an honest livelihood by selling drink must decrease, and some of them must seek other means of living. The Anti-Treating League has stopped excess to a degree unknown by any other Temperance Association; and the result is that its inauguration has caused a very appreciable and even distressing depression in the trade. The people are quick to take in a situation; and some of them say to the priest: Give the publicans a Total Abstinence League or a League of the Cross, or any other league, and they won't mind it, but don't speak to them of the Anti-Treating League; and when it is established in a parish the first awkward question the people ask you, is: And what will the publicans do now? How is the priest to face that situation? Well, he ought to guard against making enemies for

himself unnecessarily, while he stands firmly by his duty. His duty in this matter is to promote the spiritual as well as the temporal welfare of the Irish people by the inculcation of Temperance. He can candidly recognise that in that great process of change individuals connected with the drink traffic will to some extent suffer and be the losers. But he ought not give unnecessary offence by uncharitably rejoicing in their loss or suffering. He would do better to remember and to explain to others that many an industry more deserving than the drink traffic has already decayed in this country, and that those connected with such industries had to bear the loss. The country had to bear the loss too, whereas by a diminution of the drink traffic the country stands to gain. Then, also, he might point out that the large, wealthy drink traders may well afford to have their profits curtailed, and that even the small publicans need not suffer as much as people imagine. The small publicans usually carry on a grocery or provision trade as well as selling drink ; and it is an unquestionable fact that where the Anti-Treating League has diminished the drink profits, it has given a new impetus to profitable trade in every other department. About diminishing the number of public-houses there can be no real difficulty either. If all the badly managed public-houses in the hands of unprincipled people in this country were suppressed as they ought to be, the problem of congestion would be practically, if not wholly, solved. It is of supreme importance that such a dangerous traffic should be entrusted only to honest, upright, honourable people. If the clergy spoke clearly of the sin of co-operation, and told the publicans that the trade had obligations as well as rights ; if magistrates endorsed and cancelled, whenever possible, the licences of ill-conducted houses, there would be a wholesome struggle for existence in which only a sufficient number of the fittest would be likely to survive. Finally, in places where, owing to excessive competition in the drink traffic, profit can scarcely be derived from an honest business, the priest ought to have no hesitation in recommending some of those engaged in the trade either to try to turn their hands to something else themselves, or at least to set something else before their children. I think there are grounds for

hoping that the Irishman will soon be able to make a comfortable living in his own country in many other ways beside running a public-house.

The total-abstaining priest, therefore, need not, and ought not be the declared enemy of all publicans as such. He will do more harm than good by adopting methods which may succeed very well in the hands of others. He need not, for instance, pass public judgment on the publican's claims to respectability. Money has always been the measure of what is called respectability. I suppose that is natural. When, therefore, the Temperance movement reduces the publican's profits to the level of the grocer's or provision dealer's, or butcher's or baker's, his pretensions to respectability will automatically descend in the same scale. Neither will the priest serve any good purpose by denouncing the 'trade' generally as dishonest, unprincipled, insincere. There are good, bad, and indifferent people in it as in every other trade. Of course, if it displays a grasping, or selfish, or insincere policy, it must bear the consequences. It has already been obliged to bear more than the groans and bruises of an indignant people at the Irish Language procession, for its attitude towards the national holyday this year. And if it should attempt openly or covertly to interfere with priests in the discharge of their duty towards their people, they must meet and fight it fairly and firmly in carrying out their appointed work.

#### OTHER TEMPERANCE AND TOTAL ABSTINENCE SOCIETIES

Besides St. Patrick's Anti-Treating League there are, of course, innumerable other societies throughout the country, all aiming at the one grand object of suppressing the vice of drunkenness and making our people temperate. In fact, some people are afraid that we are having too many of them, and that they may do harm by clashing with one another. I do not share in that fear. All are wanted, and none are to be depreciated, even as the value of Temperance legislation is not to be depreciated by direct workers amongst the people. All aim at the same great end. If the means are different—*unusquisque in suo sensu abundet*. Let each society do its own

special work by its own special means and there will be no possibility of friction.

Without mentioning any of those societies in particular, suffice it to say that a general renewal and revival of interest and enthusiasm and activity has recently made itself felt amongst them all. And the most encouraging feature of that encouraging fact is this, that the Confirmation pledge is universally administered to the young, and that they are being more carefully kept in hand and looked after than heretofore. That will be the most fruitful, the most hopeful, the brightest sphere of your Temperance work on the Mission in the near future—your care of the young. In fact, I cannot help thinking and saying that the prospects of the Temperance Movement just at present are of the brightest and most inspiring nature. I have learned on enquiry from Father Cullen that the Pioneer Total Abstinence Association numbers already as many as 30,000 members. With that cheering fact, I pass to the one great want as yet almost unprovided for in the Temperance programme, namely,

#### ORGANIZATION AMONGST THE CLERGY.

I am not going now to argue in favour of organization. The advantages of a National Union of Total-Abstaining Priests, with branches in each diocese, are too obvious to call for any argument. Temperance reform is a great religious and national work. No such work is successfully carried on nowadays on a large scale without combined and well-directed effort. Moreover, these diocesan societies of total-abstaining priests would not only give to individual workers the opportunity of taking common counsel as to ways and means. They would also give to each that feeling of companionship, and mutual support, which is a very needful stimulus to perseverance in up-hill work. Those who have gone before you have felt the need of some such bond with their fellow-workers on the mission. What a help, what an encouragement it would be to the young priest to be able to attach himself on leaving College to some such society in his diocese. Very few such societies exist at present, but they are coming into existence.

It does not need a large number of priests to lay their foundations. A nucleus can be formed by a few earnest men, and it will grow from year to year. I can only ask you to give your serious thought to this matter, especially those who are drawing near the beginning of their missionary labours. You are all aware, I am sure, that an effort has already been made to establish an organization of the sort I have referred to. The Father Mathew Union is already a few years in existence. It can count over two hundred members representing sixteen dioceses. It has published two annual reports, containing very valuable and very excellent contributions to the literature of the Temperance Movement, and altogether it promises to do admirable work. You will do well to learn all that can be known about it.

### WHAT EACH CAN DO.

I have kept you a long time telling about the work that is being done outside. Let me, before concluding, put you a practical question: What can each of you do, in addition to what you have already done, in the holy Temperance cause? There is not an individual amongst you that cannot do something—aye much, very much, if he has only sufficient love for his people, and regard for their welfare, and zeal for their sanctification, to which, as an ecclesiastic, he has devoted his life. There is one thing at least that all can and ought to do, and I shall be amply repaid for addressing you if you do it. You can open your minds and let in the full light of truth about the ravages of drink in Ireland. Do not be afraid to learn the whole truth. Do not remain in unwilling ignorance lest a full knowledge of the facts might force you to a little self-sacrifice in a holy cause. At least, face the facts fairly and squarely. Inquire and discuss and argue. Learn and read and study all you possible can about the whole Drink Question. There is available an abundant supply of the most useful and valuable information in the Temperance literature already published. Make yourselves familiar with it. Procure all of it that comes under your notice. Lay up a store of it while you are students. You will want it for further use as priests. You will want it for present use also. Perhaps you still need to be

convinced of the necessity for a Temperance crusade in Ireland, and to learn the motives that would urge you to take a personal part in it. Or perhaps you need to confirm those convictions and to make them more operative. The pledge and the practice of Total Abstinence, taken in themselves, do not make a priest or a student what he can be, and what he is expected to be, an active promoter and apostle of Temperance. The practice of Total Abstinence preaches, of course, with an eloquence as forcible as it is silent. Still, as it is rather a prerequisite condition, fitting an ecclesiastic to do great things for Temperance, if he have the further courage and zeal to do them. It is a pity that some of our total abstaining priests and students, through some sort of feeling of modesty or humility, do not say and do more for Temperance in addition to giving it the passive support of their personal example. They need not make an aggressive parade of their virtue, but neither ought they apologise for being Total Abstainers, as if it were a weakness or a crime, and there are a thousand and one quiet ways of helping on the cause, ways which the pioneer will not fail to find out and make use of if he be worthy of the name.

P. COFFEY.

## ‘ A REPORTED CHANGE IN RELIGION ’

IT will be granted, I think, that popular religious opinion can be more safely judged from the provincial paper than from the theological treatise. The ‘ mind of the people ’ and the ‘ mind of the Press ’ seem by some strange process to create each other. It is difficult to measure the tendency of the Press generally on any particular subject, but one may safely say that were the sway of the Press absolutely supreme, Catholics in England might well despair of influencing English thought in the direction of Catholicism. The journalist has spurned ‘ formula ’ with contempt of its narrowness, but he has welcomed many a shibboleth with open arms and tears of enthusiasm.

Fortunately there exist tendencies of thought above the plane of the daily Press and beyond its horizon, and it may be that these will have in the future, some considerable part to play. An evidence of this is the volume, *A Reported Change of Religion*, by ‘ Onyx,’ published some three years ago and recently reprinted. This book sets graphically before us, some views which are current outside the Church, with respect to religious doctrine and practice ; and these opinions should be of importance to us, if only on the ground that they are the convictions of our nearest neighbour.

It is a truism that religious apologetic requires constant readjustment, for its province is to speak to the multitudes whose opinions are changeable. Under our present conditions many of us are compelled to become apologists in an informal way at least, and hence the very office we hold drives us to learn what we can of the aspirations, ideals, hesitations, and difficulties that move and fashion the *cor populi hujus*. And if such knowledge begets sympathy we find ourselves armed for God’s battle with a sword of double edge

‘ Onyx ’ has shewn us, as in a panorama, many phases of modern religious thought. His book may be classed with Mallock’s *New Republic*. Though he has, as it seems to us,

chosen a clearer method of setting the views of his different characters before the reader. The book opens with a sort of ‘composition of place.’ We are to picture Bertram Bevor, an English gentleman of education and wide experience, opening a parcel of letters that await him at an hotel in Florence. While he has been travelling on the continent the *Times* has reported that he has become a convert to Catholicism. Hence his friends have written these letters, to lecture him, to congratulate him, to express disapproval or approval of the step he is supposed to have taken.

There are letters from people of all kinds and of different schools of thought. He is a well-known man at home, and the notice in the *Times* has proved interesting to Catholics, Protestants, and some who are neither Catholic nor Protestant. A golfing acquaintance confesses that he knows nothing of the practices of Catholics ; he only hopes that the Church will allow Bevor to indulge in his favourite game on Sundays. Mr. Potts, an old servant of the family, tells him that he does not disapprove of the change of religion for he once knew a pious Irish servant ‘who was a very good, kind man, though not a very good gardener, for the best gardeners, as we all know, mostly come from Scotland.’ Another letter is from a neighbour, Mrs. Jerningham. She possessed two very pretty and well-behaved daughters, not yet married, and saw with a woman’s eye the disasters that might be in store, by reason of the Church’s law concerning mixed marriages. Still another letter—this from an old Evangelical clergyman, once Bevor’s tutor. He takes the strict Protestant view of his former pupil’s conduct and expresses an opinion on the Roman Church that we were beginning to regard as obsolete in clerical circles, until the controversy on the Education Bill proved that it still flourished.

The two commonest forms of Anglicanism are described in the two first letters Bevor opens. The first is from the Rev. John Bevor, a cousin of Bertram. John is described as a man of limited mind ; self-centred, yet unreflective, with a natural inclination to mathematics and mechanics, and an aptitude for adopting wholesale other people’s views. He began his ecclesiastical career as an Evangelical, but



rapidly passed over to the sacerdotal party of the English Church.

But the sacerdotal idea, which assumes so attractive a form when it exhibits itself in a poetic personality, adding, as it were, strength to grace or style to natural beauty, did, when apparent in the prosaic and mathematical mind of John Bevor, rather repel than excite sympathy. Contact with him was apt to stir up any slumbering Protestant feeling in some minds, any latent tendencies towards Rome in others; always a spirit of contradiction.

It stirred the spirit of contradiction especially in his father, a pronounced Low Churchman, who looked with dismay upon the Ritualistic practices his son had introduced into the family living, to which he had presented John when an Evangelical. John's letter is dictatorial, he sets forth the branch theory in a hard mathematical way. He is greatly grieved that his cousin has left the English branch of the Catholic Church. The Catholic Church ought to be for an Englishman, John thinks, the Church of England in a High Church sense, Anglicanism in vestments. His argument practically amounts to this, that if his cousin wants Ritual—with him Catholicism is mainly Ritual—he can have it in his own national Church. His is a characteristic letter; it will, I doubt not, awaken reminiscences in many a convert from Ritualism who reads it. He renounces his wicked cousin. 'Your action has placed a deep and wide gulf between us. We no longer belong to the same communion.'

Lord Cumnor, John's aggrieved father—Tory and Low Churchman—writes to his nephew a letter betokening no less annoyance. Yet, conversions to Rome must happen, he protests, so long as Ritualistic practices are permitted in the English Church. He has doubts whether a Catholic can be a loyal subject, or whether he is allowed by priests to register an honest vote at elections, but he has no doubt that Romanism and Ritualism—if allowed to do it—will, between them, degrade and destroy 'the national character and qualities to which British prosperity and Empire is due.' I mention the next letter—from Lord Cumnor's daughter—only because it contains a remark of true insight. 'I am afraid that

my father will never forgive you ; he has been so angry of late about Ritualism and John's services at Cowslip, which are getting worse and worse. Something in John specially irritates him ; I think it is that John is very like him in character, but has taken up diametrically opposite opinions.' A true saying ; both father and son were Imperialists in religion, they both confused the British Empire with the Kingdom of God upon earth.

Far different in temper is Lord St. Dunstan's presentment of the High Church movement. He is described as a man of tender and romantic spirit, who has devoted all his energy to the cause of the re-union of England with the Holy See. He writes of himself as a man condemned to die outside the promised land. He is all too conscious of the difficulties which beset his cause, and the loneliness of his exile. While he sees others carried on to the safety of the harbour, he has doomed himself to the restlessness of sea and storm. He believes in the fundamental Catholicity of the English Church, her orders, and her sacraments. He is edified by the devotion of many of his own school, and encouraged by the success that attends the preaching of Catholic doctrine in Anglican churches, especially those that are built in the midst of large industrial populations. The substance of his hopes is expressed in this passage of his pathetic letter :—

But the cause dear to my heart is the restoration of the true Catholic faith, doctrine, and spirit, so long impaired and almost ruined in my native land. It seems to me that this glorious work can only be effected through the Anglican Church. . . . I trust also that the future will see the reunion of the Eastern Churches to the Chair of St. Peter, which is, so far as my weak mind can see, the only possible final centre or keystone of the visible universal Church. I cannot but believe that all this will be brought to pass in the eternal years ' by the Divine Will strongly and sweetly ordering all things.' It will not, indeed, be in my day, and this cross I must bear with patience, I am convinced that it is right for me to remain upon the battlefield, though of all wars these civil wars in the English Church are most miserable.

The theological reason finds much to quarrel with in St. Dunstan's position, but his sincerity, the firmness of his

faith, and hope, and not least the hard desolation that he has marked out as his lot, cannot fail to touch the heart with sympathy. *Sunt lachrymae rerum.*

The description which I have given will be sufficient to indicate the drift and spirit of the letters of 'Onyx.' There are twenty-four in all, four of them being received from Catholics. Each one is of interest, but I must pass the other correspondents over, with the hope that some of my readers will be tempted to read the work for themselves.

The last letter in the book is the reply sent by Bevor to one of his correspondents, Gerald Beechcroft. In it he denies that he has been received into the Church and adds a clear and eloquent sketch of his spiritual history, and of his present state of mind with regard to the Catholic Church. He had received from his mother an interest in universal history, and a love of travel. His schoolboy days were spent at Eton, and when these were over he passed on to Oxford. In his time the religious vitality at the University was low; a lassitude had followed on the abnormal activity of the Tractarian movement. His faith while there was indefinite, he could scarcely be said either to believe or disbelieve. His taste did not lie in the direction of the economic studies then popular; he was attracted far more by the human interest in history and biography. Afterwards he embraced a diplomatic career and had opportunities enough to study human nature in Paris, Washington, and Rome. He observed Catholicism and Protestantism both at their best and at their worst.

At Washington, I found myself amid the most materialised society which the world has to show. There you see the *débâcle* of Puritanism, a far more serious affair than the corruptions of Catholicism, because it is irremediable. The Catholic Church remains always there, a father's house for prodigal children; but once the belief in the Book is gone, to what shall Puritans return?

He tells us of his stay at Rome, that he felt the attraction for Catholicism less at its centre than at distant points of its circumference. At the death of his father he came into possession of a country estate, and spent his time between

Denham Court and London. He did not marry—an unfortunate love affair inflicted a wound which even now is his Purgatory. While this brought sadness it also brought somewhat of illumination. His spiritual faculties, almost latent in times of contentment and gaiety, spring into consciousness at the rough touch of disappointment.

The world of pleasure grows dim and unreal, he is thrown back on his own thoughts and is now able to measure the influences that have been steadily, almost unconsciously, pushing him towards the Church of Rome. He has the mind of a citizen of the world, travel in his case has cured 'insularity,' his friends are for the most part Catholics, he finds himself far more at home in a Catholic church than in an Anglican one. In the beauty, and order, and mystery of the Catholic worship, he finds an anodyne to the wearying, distracting sorrows and failures of life. Yet Anglo-Catholic services do not satisfy him, they have about them a self-consciousness and unreality which repel him. 'If one is to be a Catholic at all,' he says, 'it is hardly worth while to dwell in this dubious territory. I have always preferred to live either in the centre of a great city or in the pure country, not in the suburbs.' In the continuance and unbroken history of the Church of Rome, in its world-wide association, in its universal character, in its assertion of mysteries that can be but dimly shadowed forth in the terms of human speech, in its appeal to the heart he finds much that satisfies his reason. Scandals in her past history reveal the vitality that is in her—'her power to return to the true order of ideas.' She has recovered herself from her direst disasters by a divine instinct—by her unquenchable faith in Christ and in her own destiny. 'Alone among the Churches she claims the world as her kingdom.'

Yet there are still difficulties in the way of a complete surrender. He revolts from 'systematic confession' and the 'whole practice of indulgences.' But in spite of these retarding forces, he still feels the attraction that draws him towards the heart and centre of Christian belief—the Church of Rome. It is to him like the spell of a personal fascination, alas! very much like an allurements of which he is but too painfully aware, but which in honour he knows himself bound

to resist. Is this attraction to Rome to lead him thither, or is he not bound to master and control it? He does not find yet a sufficient answer to this question, yet he must own that he has the clue to one. The fascination of Jesus Christ drew to his following the sinful and the humble. Asiatics, Greeks, slaves were brought under the healing influence that left the haughty and the self-satisfied unaffected and unconverted. He feels that a similar power is acting on him, yet he must needs stay without the City of Peace until the voice that bids him enter becomes more peremptory. For he knows that when God speaks plainly He can be disobeyed only under the penalty of utter ruin. 'It is my hope,—alas! how often defeated by my frailty—that I may attain to a condition in which I shall be able to feel more confidence in my spiritual instincts.'

There is something touching in this revelation of a human soul struggling with its difficulties, and most of all with its diffidence. Grace leads men each after his own kind. We priests especially find in dealing with the souls of men that there is no *homo ut sic*. Many wonder why logic does not lead more into the Church—and then we must answer with St. Ambrose, 'Not by logic hath it pleased God to save His people.' Of the sheep that enter the fold, it is the few that arrive there by the long white path of strict reason. Whatever be the philosopher's definition of the human mind, it reveals itself historically, and in fact as some force whose working is mysterious and incalculable. There are many elements that cut directly across the line of logic—dispositions, tastes, education, sympathies, intuitions. Nay, strange as it may appear to us in our metaphysical moods, the very completeness of the Church's logic has in some cases retarded rather than hastened conversion. This was so in the case of Coventry Patmore. Of the Catholic apologetic as urged upon him by Manning and De Vere he writes :—

Their position seemed to me to be so logically perfect that I was long repelled by its perfection. I felt, half unconsciously, that a living thing ought not to be so spick and span in its external evidence for itself, and that what I wanted for conviction was not the sight of a faultless intellectual superficies, but the touch and pressure of a moral solid.

Such absolute distrust of reasoning as this may be rare in the history of conversions, but for all that, it is frequently the heart that finally sets free the full force of the conclusions of the brain. Many who have come to the Church from afar can bear witness with what power she has wielded over them the divine magnetism she inherited from her Master, who called Matthew, and converted Peter, not by a syllogism but by a glance. There are multitudes who can in all truth address to the Catholic Church the words of the lover, 'Thou hast wounded my heart, O my beloved, with one single glance of thy eye.'

W. B. O'Dowd.

## HAECKEL AND THE EXISTENCE OF GOD

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**P**ROFESSOR HAECKEL of Jena has 'scientifically' established the existence of God. It is a satisfaction to know it. If you exhaust, he says, the bell-jar of an air pump as far as possible, 'the quantity of light within it remains unchanged; it is the vibrating ether that you see;'¹ and the ether (Theosophical) is 'God the Creator, always in motion.'² Thus, 'the mobile cosmic ether may be regarded as creating divinity,'³ and behold—'the truly beatific union of religion and science, so painfully longed after by so many to-day,'⁴ is at last accomplished.

The system which, in the hands of Professor Haeckel, thus invites religion to take over the ether theory as an article of faith, is known as Monism. It conceives nature as a whole as absolutely one in matter, form and force, and proclaims that all phenomena from the falling of a stone or the formation of a crystal, to the flowering of a plant and the highest flights of the human intellect,—all obey the 'great, iron laws' of mechanical causation.

It is the aim and function of philosophy to organize and, as far as is possible, to unify knowledge in the highest degree; and there is in man an intellectual craving to reduce everything to the fewest and most general principles. Now the Scholastic is a Monist in so far as he reduces the universe to One Principle as its First and Final Cause. But, apart from the question of origin and finality, it is further asked: Are all things in their intrinsic constitution fundamentally one? The Pantheist, the Idealist, the Materialist answer in the affirmative, only differing as regards the nature of the unifying principle—God or Mind or Matter. The New Monism, however, of Professor Haeckel, while embracing the 'stately'

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¹ *Monism*, by Ernest Haeckel, p. 24.

² *Ibid.*, Notes, p. 106.

³ *Ibid.*, p. 25.

⁴ *Ibid.*, p. 86. The other quotations are practically all taken from Professor Haeckel's latest work, *The Riddle of the Universe*.

pantheistic system of Spinoza, claims to be a mean between pure Idealism and the old, cruder Materialism. It does not believe that matter is the product of mind, or that matter is the source and principle of all existing things ; but it can as little believe in mind without matter as in matter without mind. Science has never yet discovered ' a single immaterial substance, a single force which is not dependent on matter, or a single form of energy which is not determined by material movement.' In the words of Goethe, ' matter cannot exist and be operative without spirit, nor spirit without matter.' Hence, ' according to the pure, unequivocal Monism of Spinoza : Matter, or infinitely-extended substance, and Spirit (or energy), or sensitive or thinking substance, are the two fundamental attributes, or principal properties of the all-embracing, divine essence of the world, the universal substance.'

The modern mind is disposed to look with favour on what is new, especially if it can claim to rest upon various conclusions of science ; it does not take so readily to what is old and has been relegated by the heart and intellect of the human race to the limbo of dead and despised systems. It is well, accordingly, that Professor Haeckel should so clearly state that '*Pantheism is the world system of the modern scientist*' who is ' honest ' in facing the result of his monistic principles. No other system rejoices in so many philosophical absurdities as Pantheism. It dishonours God ; it is, as Schopenhauer said, ' merely a polite way of giving the Lord God His *cong  *.' It puts the universe in the place of a personal God, and then you have the strange philosophic spectacle of an absolute and supreme cause which is ' infinite ' and yet finite ; absolutely necessary and ' eternal,' of ' unvarying constancy ' and of ' eternal persistence,' and yet changeable in its existence and its activity, in ' unbroken development ' and in ' periodic change ;' the cause of the order, beauty and harmony so visible in nature, and yet in itself working blindly, unconsciously, mechanically. Lastly, if there be any one truth more forcibly attested by human consciousness than another, it is the distinct, substantial, personal existence of each one. Who will believe that he is as much another as he is himself,



that he is merely a 'force or an idea,' an accident or a mode of the universal substance ?

Again, take away the disguise of names and Monism is simply the old Materialism, with a few scientific hypotheses thrown in. To-day, says Mr. Mallock,<sup>5</sup> the battle is not so much between a materialistic philosophy and a spiritualistic, as between a monistic and a dualistic interpretation of nature. Even so, to-day, as in the days of Epicurus, Monism maintains that mind and matter are not two essentially distinct substances. The common sense of mankind, on the other hand, has ever held mind and matter to be at the opposite poles of existence, substances incommensurable and inconvertible. It has never yet been explained how one substance can possess the two fundamentally opposed qualities of thought and extension, how it can be 'extended' and 'thinking' at the same time. Professor Haeckel offers no explanation, and can offer none, because, like the rest of his school, he does not lift his face from his scalpel. Professor Bain sought to reconcile the existence of those qualities in his 'double-faced unity' by means of 'a close succession in time;' whence it followed that those properties could be 'fundamental' and non-fundamental, 'principal' and non-principal, at the same time; or else you would have the absurdity of the same substance closely succeeding itself! Our own consciousness, however, refuses to permit us to believe that there is anything in our being which is neither mind alone nor body alone but which underlies both.

In its ethical and social bearings Monism stands still more condemned. Professor Haeckel declares that 'religion is generally played out,' that man has enough of religion when he has 'science and art;' he offers to the world the religion not of any age, but of free and eternal nature, and in the cult of 'the True, the Beautiful, and the Good' is man to find 'ample compensation' for the old beliefs in God, Freedom, and Immortality. He forgets, however, that it is Christianity which has interpreted nature, and that the Christian ideas of truth, goodness, and beauty are themselves the product

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<sup>5</sup> *Religion a Credible Doctrine.*

of those very 'buttresses of superstition' which can never be divorced from the human heart and without which the superstructure of society cannot endure. Finally, while endeavouring in his latest work, *The Riddle of the Universe*, to sketch the plan of a complete monistic world-picture, he is bold enough to admit that, even at the dawn of the twentieth century, all society, whether in the judicial, social, political, moral, or educational spheres, is based on lines that are utterly irreconcilable with the principles of Monism—is, in fact, from the monistic point of view, in a state of absolute 'barbarism.'

It is well to have those broad issues so clearly defined by Professor Haeckel. As the human mind steadfastly refuses to believe that itself is God or any portion of God, that mind and matter are not essentially distinct substances, that all matter is alive, that there is life in a stone and sensation in a tree, and rational thought in a bird or ape; as the human heart can never subsist without religion to lift it from the slough and prison-house of sense, nor society endure, so the philosophic system of Monism, despite its novelty of name and pretence of science, stands irrevocably condemned. It is only as claiming to represent the teaching of science, to furnish from scientific bases the true cosmological perspective in which the 'unity of world conception' will be visible, that, in a purely negative way, it is of any interest to the theologian. The latest work of Professor Haeckel's, which is at once a summary of the whole monistic argument and a determined attack upon the Christian position, has excited a little passing interest by reason of a statement in the Preface, that on each point where the representatives of religion came into conflict with the representative of science, Mr. Mallock 'awards the palm to the eminent exponent of Monism.' It may be possible to show, however, without undertaking to make any positive defence of the theological position, that 'the palm for crude thinking' rests indeed with 'one of the most eminent and thoughtful men of science in Europe,' as Professor Haeckel is described by Mr. Mallock.

## I

In the famous 'Ignorabimus' speech delivered by Emil du Bois Reymond before the Berlin Academy of Sciences, in 1880, there are seven world-enigmas enumerated : (1) the nature of matter and force ; (2) the origin of motion ; (3) the origin of life ; (4) the (apparently preordained) orderly arrangement of nature ; (5) the origin of simple sensation and consciousness ; (6) rational thought, and the origin of the cognate faculty, speech ; (7) the freedom of the will. Professor Haeckel raises the counter-cry of *Non Ignoramus neque Ignorabimus* ; he affirms that the Law of Substance and the Law of Evolution supply a decisive answer to six out of the seven riddles, the last, the freedom of the will, having no real existence at all.

Now, the whole system of Professor Haeckel is based on what he terms the Law of Substance, 'the fundamental cosmic law,' which answers riddles (1), (2), and (5). This law appears to be a philosophic expression of the unity of two other well-known laws—the chemical law of the persistence of matter and the physical law of the persistence of force ; matter and force being, according to the monistic conception, inseparable manifestations of one universal being—substance. It establishes 'the eternal persistence of matter and force ; their unvarying constancy throughout the entire universe ;' and it is completed by the Law of Evolution, for the common substance 'is everywhere subject to eternal movement and transformation.' Put into a concrete form, it is a statement of the purely mechanical conception of nature ; all phenomena, from the simplest to the most complex, are reduced to the mechanics of atoms, and are brought into a mechanico-causal relation as parts of the great, universal process of Evolution.

Substance ! To most men substance is an impenetrable mystery, but to a man like Haeckel who, no matter how he may disavow it, is in reality a pure sensist, as he is, confessedly, in philosophy, a pure associationist, substance, should have no existence. What is this substance of which extension and spirit are qualities ? Is it *materia prima*, which, having some reality, might be likewise conceived as having some existence

of its own ? No, for *materia prima* does not exist at all by itself. Is it the 'root-force' of Scholastic philosophy, the all-pervading initial principle which is at the back of phenomena ? No, for Scholastic philosophy insists upon the essential diversity of force-roots. Does it correspond with the Unknowable of Spencer which energises in and through all nature ? Alas, no ; for Professor Haeckel confesses—of course in the very last page of the very last chapter he has written—that he does 'not clearly know whether it—the thing in itself—really exists or not.' We had thought that Monism was to banish mystery as well as miracle. Yet here, at the very start, is mystery with a vengeance. Is it less unscientific to postulate a mysterious and 'enigmatic' substance than a personal God ?

Assuming, however, that something—the thing in itself—exists, the unity of this substance is likewise assumed without any attempt at proof save the unproved theory of monistic Evolution. There is, however, room for speculation. It is 'in the highest degree probable' that the sixty or seventy elements with which science is still confronted may be only different forms or combinations of two different primary elements—matter and ether ; but as to the further question of the relation of those two original substances to each other, Professor Haeckel says he 'must be content with an Ignoramus—if not even an Ignorabimus.' The plain truth is, Professor Haeckel knows nothing at all about the 'fundamental cosmic substance,' though he will be found to describe its hypothetical atoms, with all their qualities stated in order, as if they were as real and tangible as lumps of sugar. Least of all does he make any attempt to account for that union of mind and matter in one substance, which even Professors Huxley and Tyndall have solemnly declared to be 'unthinkable.'

At first sight it would seem that the principle that the sum of the energies of the universe is as invariable as the sum of the molecules, favours the theory of the 'eternal persistence of matter and force, and their unvarying constancy throughout the universe.' But, put into plain words, the argument comes to this :—since nowhere in nature can *the*

*chemist* discover an example of, or produce, a new substance or a new energy, since nowhere in nature can *the chemist* observe, or effect, the passing away of a single particle of existing matter or energy, therefore matter and force could never have been created, nor can they be annihilated, by an *omnipotent God* ! It is quite true, of course, that the chemist must look upon the existing quantity of matter and force in the universe as a 'given fact ;' it is equally true that if matter or energy could suddenly disappear in chemical processes, there would be an end to chemistry as a science. But how any man can therefore conclude that matter and force were never created by God, certainly takes the palm for crude thinking, even among those 'great and untrammelled spirits' with whom Professor Haeckel ranks himself. It is said that the Law of Substance 'knows nothing of a beginning.' That is so, only because physical science as such is qualified to pronounce merely upon the persistence of matter and force as they actually exist, and cannot enter into a question either of their origin or of their future. The foremost representatives of science itself—Huxley, Tyndall, Spencer—make such a distinct admission ; and in the face of this testimony Professor Haeckel's dogmatic announcement of the eternal persistence of matter and force is equalled only by the unanimous agreement of the whole school that, anyhow, matter was *not* created. Professor Haeckel says he is powerless to imagine a single particle of matter or energy coming into existence. It is not a question of imagination ; but of rational thought. The imagination may be baffled, but reason refuses to forego its irresistible demand for causality.

However, the necessity of a Creator or Prime Mover must be precluded somehow. And so we are told : 'movement is an innate and original property of substance.' Readily said, but the difficulties increase. A universe evolving from eternity would seem to allow even Darwinism too much time, and the Monist may find it difficult to answer why it is then that long ago the universe should not have reached 'the term of its evolution, why there should be any brute matter at all, and why conscious intelligence should be the possession only of 'a tiny grain of protoplasm in the perishable framework of

organic nature.' However, it may be freely admitted that, apart from Revelation, there is nothing impossible in the hypothesis of a universe created and existing from eternity ; the greatest intellects have maintained that reason alone cannot demonstrate the beginning of the motion of the world in time. The first chief difficulty is this : if the original cosmic ether be, as Professor Haeckel describes it, neither gaseous nor solid, but an absolutely continuous, homogeneous mass, 'boundless and immeasurable like the space it fills,' how can it ever be in motion at all ? To account for its differentiation into mass and ether, he has recourse to Vogt's pyknotic theory of countless, infinitesimal 'centres of condensation.' But, as even his champion, Mr. Mallock, clearly points out, it is equally impossible to conceive how the simple, homogeneous 'infinite space-filling ether' can be subjected to any process of condensation.<sup>6</sup> And it is equally impossible even to imagine how this absolutely continuous and homogeneous substance was capable of originating those 'centres of perturbation' in virtue of which 'great masses of 'centres of condensation *quickly unite* in immense proportions,' without some external act implying a Prime Mover.

The next difficulty is from science—the theory of Entropy. Professors Stewart and Tait<sup>7</sup> declare that to their minds 'it appears no less false to pronounce eternal that aggregation we call the atom than it would be to pronounce eternal that aggregation we call the mass.' As they enunciate the theory, the dissipation of the energy of the universe proceeds *pari passu* with the aggregation of mass, and therefore, 'since the large masses of the visible universe are finite, the process of the dissipation of energy had a beginning as it also will have an end.'<sup>8</sup> To this theory, which, though of limited application, is of deadly significance against his system, Professor Haeckel can only reply—the Law of Substance, the (unproved) Law of Substance. There remains, of course, the possible hypo-

<sup>6</sup> *Religion a Credible Doctrine.*

<sup>7</sup> *The Unseen Universe*, Preface to Second Edition. 'The eternity of the atom is a doctrine which can only be held by ignoring the fundamental principles of scientific enquiry.' p. 94.

<sup>8</sup> *Ibid.*, cap. iii.

thesis, that even though the visible universe were allowed not to be a *perpetuum mobile*, its *present* form was the result of the clashing together of two bodies or systems drawn together from infinite distances in time and space. Lord Kelvin questions the hypothesis, and maintains that it can be proved mathematically that two such travelling masses could never meet at any point in space. But apart from that, the presence and motion of those masses themselves demand explanation, and then—even though a possible, is it a reasonable hypothesis? The *Iliad* might have been the result of a hundred billions of type churned together by a stick for an indefinite period, but who would put that forward as a real theory? And who would stake such a momentous issue as the existence of God on the bare possibility of the present universe having been formed by the chance clashing of two systems in space?

In spite of those difficulties and contradictions Professor Haeckel works along gallantly. When accounting for the differentiation of ether, he found it necessary not merely to presuppose eternal movement, but to endow substance with the 'inherent, primitive properties of "feeling" and "inclination,"' that is, 'an inclination for condensation and a dislike for strain.' Accordingly, he formulates the thesis, which, he says, is indispensable for a truly monistic view of substance: 'The two fundamental forms of substance, ponderable matter and ether, *are not dead, and only moved by extrinsic force, but they are endowed with sensation and will.*' Similarly, on the observation of 'love and hatred' in the chemical affinity of the elements, he 'bases his conviction that even the atom is not without a rudimentary form of *sensation and will*, or, as it is better expressed, of feeling and inclination—that is, *a universal "soul" of the simplest character.*' This is the first step in maintaining the absolute continuity of the universe; the rest will be easy when the Law of Evolution begins to work.

But observe the mode of procedure. Professor Haeckel gets the indefinite and far-removed antecedent of substance, which is 'mysterious' and 'enigmatic,' and which is none the worse for the fact that it is unknown whether the thing



in itself really exists or not. Then he puts into it all it is to account for after—motion, life, sensation, volition, extension and thought. He puts it into eternal movement, and lo ! the *Deus ex machina* grinds out automatically all the fictitious grist previously put into it, without it having been necessary to recur to any ‘miraculous’ impulse or interposition, or to such an unscientific theory as that of a ‘divine engineer’ fashioning the universe. To achieve still greater success, and to make the continuity of nature at least verbally more apparent, he applies the terms that are strictly applicable only to things spiritual and intellectual to things that are purely physiological and physical. You discover afterwards for yourself that the ‘soul’ is simply ‘a physiological abstraction ;’ ‘sensation,’ any and every response to external agencies such as light, heat, warmth ; ‘volition,’ any form of movement automatic or reflex ; ‘life,’ only a complicated chain of mechanical motion ; ‘love and hatred,’ ‘like and dislike,’ terms for the purely molecular motions of plants.

Thus, at a glance, the whole monistic method of procedure stands revealed, and we come likewise upon the root-fallacy of the system. Science observes that life, its processes and phenomena, are connected with certain material changes and motions in the living substance of the body. But, does it therefore follow that wherever you have similar or corresponding molecular motions, there you have likewise, no matter in how elementary a form, life and its activities ? Is ‘life’ only a peculiar system of mechanics ? is the ‘soul’ to be sought for by microscope and scalpel ? does ‘sensation’ consist in nothing more than action and reaction to external stimuli ? is it to be concluded that all vital phenomena are so many functions of the cells ?

Professors Stewart and Tait bear witness that reasoning of that sort has not the slightest scientific warrant. The domain of science is to investigate and analyze matter and motion ; it can observe the effects of activities, but it can have nothing to say to the activities themselves. ‘Our scientific experience,’ says Professor Haeckel, ‘has never yet taught us the existence of forces that can dispense with a material substratum.’ Why, if it could,—it would



no longer be immaterial. The vital activity or immaterial principle does not come within the domain of science, which, let it be stated again, has to do only with what is extended and visible ; and to attempt to apply to it the result of investigations in the sensible world, constitutes, as the Abbé Picard says, ' the most hateful act of treason that can be conceived.' Similarly, to make psychology, as Professor Haeckel does, a branch of physiology, to be examined by the same methods, is to directly assume that nothing exists which is not reducible to terms of matter and motion.

The persistent fallacy is this. There is no exercise of vital activity without certain motions ; ' sed aliud est quod hoc non fiat sine illo, aliud, quod hoc sit illud.' Else, says Father Pesch, you should say that since an animal does not walk without feet, therefore walking consists in nothing else but having feet.<sup>9</sup> Similarly, there is no sensation without a certain stimulation of vibration in the nerve, but the sensation itself does not consist in this stimulation or vibration. Similarly, again, the intellect cannot act without the sense, but no series of sense movements can ever produce or account for the conscious, internal, immaterial energy we call thought. ' The passage,' says Tyndall, ' from the physics of the brain to the corresponding acts of consciousness is unthinkable.' This is the death-sentence of Materialism and Monism. The Scholastic, perhaps, might fail on his side to explain how, as Mr. Mallock puts it, the spatial can act on the non-spatial, but he, at all events, does not gainsay the certain facts of consciousness.

What has science proved ? This only—that the soul is, in this life, inseparably united even to the smallest cell of the human body, that every mental process, even the highest act of reflex consciousness, has some physical counterpart. But, only when it is lawful to conclude that a condition or a concomitant is identical with a cause, that since light is necessary for seeing, it is the light and not the eye that sees, that Professor Haeckel himself is identical with his own microscope and scalpel, without which he could not make an analysis

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<sup>9</sup> *Institutiones Philosophiae Naturalis*, vol. ii., p. 217.

in the laboratory,—only then will it be lawful to conclude that there is a causal relation between nerve excitement and sensation or thought. What has science disproved? Merely the old Platonic or Cartesian view which makes the relation between soul and body to be something like that of an oyster in a shell or a pilot on a ship. The conception of psychic activity against which Professor Haeckel contends is, he says, that which considers soul and body to be '*two distinct entities*.' Such is a specimen of his knowledge of the Scholastic theory.<sup>10</sup>

Now, even in regard to life, it is true to state that all that is best in biological science regards it as a thing apart, the great enigma whose mystery ever increases with deeper study, and whose processes mock every mechanical manifestation. Thus Beale: 'There is more in life than the processes it controls;' and Spencer: 'It cannot be conceived in physico-chemical terms,' and again, 'there is probably an inconceivable element in its workings.' Little use in asking Professor Haeckel to consider such testimony; it is better to ask him a question. If life is but a most complex system of mechanical motion, will there not be life wherever you have mechanical motion? Why, then, does not the cell of a dead body act vitally, although so far as science can see, it possesses the very same organization as before, and makes the very same mechanical response to the same stimuli? And if organic life be, as Professor Haeckel is found to assert, 'in the last analysis but transformed sunlight,' why is it that the sun might shine for ever on a rock without ever producing a blade of grass, while there are, we believe, plants that get on excellently well in the dark?

Professor Haeckel maintains, however, that the Cellular theory gives us 'the first true interpretation of the physical, chemical, and even the psychological processes of life.' According to this theory, 'the activity of all organisms is,

<sup>10</sup> It is scarcely necessary to state that Prof. Haeckel seems scarcely to have a single right notion about the religion and philosophy he attempts to confute; the ignorance and misrepresentation to be found in his works, and notably in his latest, may, to borrow one of his own epithets, be fairly termed, 'colossal.' Anyone who can speak of the 'hypostatical union' of the 'three Divine Persons,' or regard the Christian notion of a Personal God as that of a 'gaseous vertebrate'—!

in the ultimate analysis, the activity of the components of their tissues.' Again, the old fallacy. What has been established is this,—that the cell is the all-pervading elementary organism out of which the body of every multicellular plant or animal, even that of man, is composed, and that every organism is developed out of a single simple cell. These facts only show how closely animal and plant life are connected in the physical basis of life provided for them ; but when science advances further and declares that the cells themselves are ' the only actual independent factors of the life-process,' it draws a conclusion for which it has, and can have, no warrant. The cell, undoubtedly, is the important factor in physiological function, and it is by means of the reciprocal action of the cells that the whole organism subsists. But behind the cell is a force whose energies cannot be reduced to physical and chemical laws. Science can speak only about the molecular motion of each cell. It can declare that the molecular motion of the whole organism is equal to the sum of the molecular motion of all the cells ; but to conclude that vital activity consists in the sum of those motions, is very like identifying a writer with his pen or a singer with his throat. The very best authorities in biological science declare that the cell is not the cause of organization or of life, but that life is the cause of the cell. Here is the emphatic statement of a man like the late Professor Huxley : ' The cells are no more the producers of vital phenomena than the shells scattered by the sea-shore are the instruments by which the gravitation force of the moon acts upon the ocean. Like these, they only mark where the vital tide has been and how it has acted.' Yes, the cells merely reveal the presence of the vital principle which energises through them.

Still more absurd, if anything, is Professor Haeckel's own theory of an individual cell-soul in every individual organic cell. This he regards as a logical consequence of the Cellular theory, and so it is, if the soul be really nothing more than ' the sum or aggregate of special cell-activities.' He finds that ' in the organism of the higher animals or plants, the numerous collected cells, to a great extent, *give up their individual independence* and are subject, like good citizens, to the *soul-polity*

which represents *the unity of the will and sensation in the cell communities.*'<sup>11</sup> It is very unfortunate. At once it occurs to ask, would it not be as easy to admit one principle which would do for the whole organism not only what the individual cell-souls cannot account for, namely, 'the unity of the will and sensation,' but also what they are said to do for each cell? Why is it that Professor Haeckel has to admit a 'common soul' to account for the unity of sensation which he observes in the development of the embryonic 'plastoderm'? Why is it that he has to admit a 'tissue soul' to explain the 'physiological individuality' of the tissues, their 'special irritability and psychic unity'? Are we to believe that there is a distinct, independent soul in every cell, that, for example, when a bullet is sent through a man's head, there is at once a departing soul from every cell in his body? Anyhow, the philosophical situation is interesting. What is this '*soul-polity*'? Is it merely a moral unity, or is it a new entity? If it is nothing new, but merely the sum of the cell-souls, it is as powerless to explain the unity and consciousness of sensation in the whole organism as any individual cell-soul. If it is a new entity at the back of the cells, co-ordinating, constituting, and unifying the whole organism, why it is the vital principle of the Scholastic.

Concluding this portion of the paper, it remains briefly to see how the Law of the Persistence of Energy contradicts the Scholastic view of vital activity. In the first place, as Father Maher<sup>12</sup> points out, this law, as an objection to the interaction of soul and body, comes very badly from those who have obtained their very notions of 'causality,' 'energy,' 'interaction,' from the real activity of the mind itself and its immediate experience that it exerts a real influence over thoughts and bodily movements. As for the rest, independently of all mathematical explanations, it is sufficient to state that the action of a spiritual principle cannot, from the very nature of the case, be estimated as if it were a kind of working steam engine.

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<sup>11</sup> *Freedom in Science and Teaching*. Chap. on 'Cell-souls and Soul-cells.' Italics are our own.

<sup>12</sup> *Psychology*, p. 520.

## II

By the Law of Evolution Professor Haeckel claims to answer the three remaining world-enigmas—the origin of life, the (apparently preordained) order of nature, rational thought and the origin of speech. Now, no matter what its probability, the starting point of Evolution is not a proved fact, namely, that some species have been evolved from other species. Even though it were an absolutely verified hypothesis, the theory in itself would be in no opposition to the existence of God. There is nothing impossible,—nay, there is a new depth and grandeur in the idea of God Creator and Continuous Evolver. ‘Why should it be against reason,’ said Leibnitz, ‘that the word *Fiat* having left something behind it, namely Beings, the not less admirable word *Benedixit*, should have left after it in those Beings the endowments of fecundity and the virtue of organization?’ Evolution only enlarges the sphere which the Creator allows secondary causes to play, under His constant influence, in the development of the eternal plan.

Hence, to hold that the universe may have been in the beginning so formed that, on the evolution of certain preordained conditions, life, previously existing in the *virtute seminales*, appeared, does not disprove life to be a force that is above the unaided powers of matter. The evolution of life, therefore, from non-living matter, even though it were proved, would of itself establish nothing against the doctrine of God; and the theologian might view with equanimity the spectacle of Mr. Mallock’s professor manufacturing germs on a platform before a daily audience. But to the Monist the destruction of the theory of Abiogenesis is ruinous for once there is shown to be a distinct necessity for what Professor Haeckel terms ‘miraculous interposition,’ there is a rupture in the continuity of the universe, an end to the unity of world-conception which he had undertaken to establish.

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In this matter of life it is very difficult to know where exactly to find Professor Haeckel. At one time, all matter is 'alive,' not moved by extrinsic force ; at another, he speaks of matter as it is understood by ordinary people, and he is found to make 'inertia' one of the properties of the hypothetical ultimate atoms of the elements. At any rate, Professor Haeckel must recognise this universal experience of mankind, that want of spontaneous motion is a property of what is termed inanimate nature. This is not to deny that matter is subject to the laws of attraction, nor to affirm that the atoms are '*dead*,' for all bodies have their own activity, and their very essence is the principle of their activity. Attraction and repulsion, which Professor Haeckel makes the sources of 'will,' are, however, very different from a vital act. On the Atomic theory, the action of molecules forms bodies, but observe,—there must be at least two molecules. The living organism has, however, a certain amount of initiative, and its activity consists in a new special and additional energy to which no mechanical impression corresponds. The atoms of Professor Haeckel, therefore, are not alive in any true sense. And as science shows there was a time when life began on this earth, the question of its origin demands an emphatic answer from the Monist.

And here the admitted finding of science is, *omne vivum ex vivo*, and its corollary, *omnis cellula ex cellula*.<sup>14</sup> Striking as this fact is, however, it cannot be said to have very much force in the hands of the theologian, for, as Professor Haeckel contends : 'How can we know that in remote primeval times there did not exist conditions quite different from those at present obtaining, and which may have rendered spontaneous generation possible ?' Let the appeal *ad Ignorantiam* be admitted. It comes very badly, however, from one who would regard 'blind faith' as the sin unpardonable in a scientist, and who is wont to arrive at conclusions about the past by assuming the continuity of the present. The contention, in plain language, is due merely to the necessities

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<sup>14</sup> 'The law of Biogenesis is justly regarded by Professor Huxley and others as the great principle underlying all the phenomena of organised existence.'—*The Unseen Universe*, p. 229.

of the doctrine of Evolution, and then we have the strange spectacle of the Evolution hypothesis, itself unproved, dependent on the equally unproved theory of Abiogenesis. Surely the contrary fact of Biogenesis in the present should create an equal presumption for its existence in the past. It is difficult, moreover, to believe that the present conditions which are so favourable for the growth of organisms, should not be equally favourable for their spontaneous generation. According to the Law of Substance, the forces of nature are 'of unvarying constancy,' and one would think that our scientific appliances should be varied and powerful enough to produce any set of conditions which might be thought favourable for the production of living protoplasm. However, it must have been so ; otherwise—'the miracle of an inconceivable creation' !

How does the argument from Order now stand as a proof for the existence of God ? The theory of Evolution has, no doubt, opened up a new way of approaching this question. Of old it was thought that the order and beauty and harmony of the universe, the manifest purpose-like adaptation of organ to function and of part to organism, were indications of an original divinely-ordained plan ; now it is contended that this is only the result of the 'great iron laws' of nature in unconscious, eternal evolution, and that reason is rather at the end of things than at the beginning. As it is obvious, however, that the idea of development is not opposed to, but in perfect harmony with, the idea of design, it is equally clear that the doctrine of Evolution in itself, as accepted by the Theist, so far from enervating, only gives a greater force and breadth to the old-world argument from Order. The problem for Monism, therefore, is : How can purpose-like contrivances be produced by merely mechanical processes without design ? Professor Haeckel replies that the theory of Selection gives the solution ; it is 'the great "selective divinity" which by a purely natural choice, without preconceived design, creates new forms.' We join issue.

In the first place, according to such authorities as Professors Huxley, Mivart, Spencer, Weismann, the theory of Natural Selection has been utterly discredited in scientific



circles ; it has failed to account for the facts of organic evolution, and one is left to wonder how the primal nebula itself could ever have been submitted to any process of selection. Let us take again the Condensation theory by which Professor Haeckel seeks to account for the differentiation of substance into mass and ether. Why should those centres of condensation be formed in one place more than another ; nay, why should they be formed at all ? And how did the atoms resulting from the union of those centres obtain those specific characteristics from which ultimately resulted the present visible universe ? Mr. Mallock points out that to say things are as they are because they were as they were, is only solemn trifling and no real answer to the question.<sup>15</sup>

In the next place, we are asked to believe that the wondrous order, unity and complexity of the universe, which is before the eyes of every man, is only a counterfeit, due to the blind evolution of unconscious substance. So long as the human mind is constituted as it is, with its fundamental idea of purpose and its insatiable demand for adequate causality, so long will it be irresistibly led to see a Mind at the back of nature, a purpose that is in nature, yet not of nature. The forces of nature are, indeed, seen working necessarily, and an unbroken chain of mechanical causality stretches far and wide. But the scientist who relies only on sense experience can see but the outer connection, not the inner reason which leads the natural forces and agents to achieve a common end. The necessity of causality, the iron laws of nature, do not oppose finality. Before necessity begins, purpose is already at work, and the laws themselves—their origin, their adaptation to certain ends, and their adjustment to a plan running through the whole universe—demand explanation. ‘It is just as absurd,’ says Proudhon, ‘to refer the system of the universe to physical laws, without any regard to the commanding Ego, as to attribute the victory of Marengo to strategical combinations without taking the First Consul into account.’<sup>16</sup>

<sup>15</sup> *Religion a Credible Doctrine.*

<sup>16</sup> *Système des Contradictions Economiques : Prologue.*



Take the case even of a simple cell ; it is, we opine, an insoluble riddle to Professor Haeckel. From the beginning its destiny has been irrevocably fixed ; and science can detect no difference between one cell and another. Yet why is it that the cell of a mollusc will never become a fish, no matter how the environment be changed ? And how is the wonderful development of the germ-cell, its growth, subdivision and orderly disposition, to be explained, save alone by a Mind preordaining the cell-force to work out to this rather than to that specific organization. It is in vain to attribute to the cell the faculty of 'unconscious presentation,' which is defined to be an 'internal picture' or an 'idea ;' for how can there be an 'internal picture' which is not the result of conscious action, and who ever heard of an 'idea' that was unconscious ? The cell exhibits an 'internal picture' which is the realization of the divine plan ; it is the effect of the divine idea. But you might as well say that a machine possesses knowledge or intelligence merely because it exhibits them, as say that the cell has an 'internal picture' or an 'idea' of its ultimate and final organization. Neither is it to be explained by any number of those minute particles which Professor Haeckel calls 'plastidules,' Naegeli 'micellae,' and others 'biophors,' 'gemmules,' and so on. These particles are purely hypothetical. Besides, they themselves demand explanation, for, as Professor Mivart says, they are only the cell 'writ small.' They cannot be accounted for by molecules, for the mere juxtaposition in any order of molecules which are not really animated save by the forces of attraction and repulsion, can never form a living cell with its substantial unity and specific tendencies. Moreover, these 'plastidules' are nothing but names given to imaginary particles which are supposed in no way to differ from other material particles, except by reason of being infinitesimally small. How then can they claim to represent the *immaterial* principle of the living cell ? It is a shameless attempt to make what is material serve as a representation of what is itself imperceptible to sense.


With equal futility Professor Haeckel endeavours to account for primary and secondary instincts, and for the 'specific

energy' of the various sense nerves, whose structure, he says, is so remarkably purposive that they might well lead to the assumption of 'creation on a preconceived design.' The primary instincts (such as love, fear, hate) 'sprang up originally in perfect unconsciousness.' Sprang up!—be content. The secondary instincts are accounted for by the theory of 'lapsed intelligence,' which, while it asks us to attribute 'intelligence,' 'rational thought and resolution,' and 'purposive conscious action' to irrational life, such as birds and insects, has been, as a scientific theory, utterly discredited by Professor Weismann in scientific circles. Moreover, Professor Haeckel does not explain how one sense nerve rather than another first began to take over one set of stimuli rather than another. Granting that this was due to chance, the still more difficult problem of the transmission of the 'resulting modifications,' still remains as for the origin of instincts. Professor Weismann has shown that the assumption that modifications wrought in the organisms during the life of the individual are ever transmitted by heredity, is an unwarrantable assumption. And Professor Haeckel himself admits that there is no theory forthcoming to explain on purely mechanical lines the phenomena of heredity which is not 'based on pure conjecture.'

As Professor Haeckel understands the soul to be merely a function of the organism, it is obvious that he should maintain that the evolution of the mind is demonstrated by the evolution of the body with which it keeps pace. Hence all psychic life is treated as a purely physiological problem, and is linked in an unbroken chain of Evolution 'from the simplest sensations and instincts of the lowest life to the elaborate phenomena of consciousness and reason in the highest.' Thus the long standing barrier between man and the brute is removed; 'man's highest mental powers—reason, speech, and conscience—have arisen from the lower stages of the same faculties in our primate ancestors; they are themselves only 'a higher degree of integration, or centralisation, of association or combination of functions formerly isolated,' the result of 'abstract and more comprehensive groups of associations.' The whole theory is, in addition, upheld by some comparative arguments drawn from the mental life of a savage and from the prenatal and postnatal development of a child.

It is scarcely necessary to point out, at this stage, that this psychology is but the logical outcome of Professor Haeckel's whole theory of the nature of life, and that it is vitiated by the self-same fallacy. It is difficult to listen to any man who can attribute conscious and rational thought to birds and apes, who confounds the sensuous basis with the intellectual results of thought, and who is meshed in the contradictions which beset the Associationist School of philosophy. But, on any theory, would it not be natural to expect that the higher the principle of activity and the mental faculties, the more elaborate and highly organised should be the bodily organs which they use as instruments? Unfortunately, science has so far failed to assign any distinct property to the human brain which would account for man's intellectual superiority. To identify, however, and place in causal relation the brain structure and the mental activity, is again the wretched fallacy which dogs every system whose sole philosophy is experimental science. Let him disguise it as he will, Professor Haeckel is a pure sensist, incapable of accounting for the existence of any necessary or universal idea; he knows antecedent and consequent, but nothing of 'cause,' save as an 'assumption,' a 'conjecture, a 'hypothesis.'

Professor Haeckel makes appeal to the savage. As the differences in bodily structure between man and the apes are not so great as those between the man-like apes and the lower monkeys, so, we are told, 'the difference between the reason of a Goethe, a Kant, a Lamarck, or a Darwin, and that of the lowest savage is much greater than the graduated difference between the reason of the latter and that of the animals from whom he was immediately developed.' The argument, whatever force it may have in regard to bodily development, cannot be maintained for the evolution of mind. The difference between the reason of a Goethe and of a savage is one of degree, and dependent mainly on education, environment or civilized surroundings; but the lowest savage who points an arrow or chips a stone, demonstrates the possession of a faculty which is infinitely higher than that of the brute. The researches of Anthropology have gone to show, not that the savage is only one degree removed from



the brute, but that he is as much man as the most cultured representative of humanity ; and it is maintained by the greatest experts that the savage is not one who is in any stage of progress but one who has distinctly retrograded. Even though this were not so, the legitimacy of Professor Haeckel's conclusion would still be highly questionable. As you do not judge of an organism from its initial form or stage of incipency, so man is to be adjudged in his natural and normal state, and man's natural and normal state is not the nomad but the social condition, not the uncivilized but, pre-eminently, the state of civilization. And as the savage is not typical of anything, neither is the baby typical of an intermediate phase of intelligence between brute and man.

Professor Haeckel appeals to the baby. We are asked to believe that the slow development of the human embryo,<sup>17</sup> which repeats almost stage by stage the animal series through which it has passed, tells the history of man's growth to his present mental, as it does to his physical stature ; and that the gradual dawn of consciousness in a child, slowly advancing from a mere sense knowledge of the world around him to a reflex knowledge of himself as a distinct and intelligent entity and the subject of various relations, is similarly a recapitulation of the evolution of the human intellect. The famous biogenetic law for which Professor Haeckel is responsible, that Ontogenesis is a brief and rapid recapitulation of Phylogenesis, has not hitherto come up for discussion, because, for the sake of argument, the Evolution theory it was supposed to demonstrate, was allowed. The truth is, however, that this so-called law, rashly dubbed a 'fact' by Mr. Mallock, is in itself a pure analogy. It is not a perfect but a broken analogy, for there remain gaps in the embryonic repetition of the animal series, which it would be just as well for Professor Haeckel not to have attempted to explain. It is not a positive analogy, but one which is based on certain

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<sup>17</sup> Professor Haeckel has been often accused, with what justice we do not know, of having falsified the cuts of the various embryos he exhibits in such detail. Certain it is, at any rate, that, in the opinion of many scientists, the human embryo can be distinctly recognised as such in its first really notable developments.

vague and purely negative resemblances to certain lower types. Worst of all, it is not an analogy which is advanced to explain or illustrate an otherwise established truth, but it is an analogy adduced to demonstrate an otherwise unproved hypothesis. We are asked to believe that such an analogy can be so pressed as to make it appear that even rational life is a pure outcome of previous organic or material conditions. Surely no. Surely a conclusion of such importance as that of the evolution of mind and body, should be well established before any analogy is attempted. If there are facts of psychic life at all that can only be explained on the monistic theory, these facts should be studied directly in themselves, in the light of the individual, and not indirectly in the darkness of analogies vague, imperfect, uncertain. The monistic hypothesis begs the whole question at issue by assuming the inseparability of mental power and corporeal substance. What would the analogies prove? That the embryo first develops the general characteristics and that the lower forms, from the imperfection of their design, change the common characteristics less. That the thinking principle which ultimately manifests itself, began by exercising the functions of nutrition, growth, organization and feeling. Seeing that man's growth is from a single cell, seeing that the spiritual faculty is dependent on the sense organ and cannot act until the sense organ has reached a certain stage of development, and seeing that all the resemblances and differences in nature are explicable as the modifications of one fundamental design or world-plan, the extraordinary thing would be if the human embryo were not to touch various stages of animal life, and if the chief and characteristic human endowment of rational intelligence were manifested from the very beginning of its development. Reason appears at the end, but what proof is there that it was not also at the beginning? And what evidence is there for the additional assumption that the zero level of the infant's mental life is the same in kind as in brutes?

## III

It may be useful to consider, with an eye to advantage as well as to truth, what is the real strength of the theological demonstration of the Existence of God. Now, the arguments, the five well-known arguments of St. Thomas, are undoubtedly convincing to every honest man, and when properly set forth, particularly in the light of the doctrine of Conservation, will be found to have stood the test of time, and to be as conclusive to the cultured philosopher as to the simplest intelligence. What is their value against the monistic philosophy? The main thing, of course, is to be able to prove a thing to your own satisfaction; but it is little likely that the theologian, armed with even the best arguments, will achieve very much success against a man like the Professor of Jena, whose reason is bound down by the iron chains of sense. For example, you urge the famous argument from Motion: it goes for little with a man who maintains that the universe is a *perpetuum mobile*, pulsating to and fro in an eternal rhythm of life and death. You urge the argument from an Infinite Series: Professor Haeckel says he 'can as little imagine a first beginning of the eternal phenomena of the universe as of its final end.' You advance the argument from Contingency: you are told that creation is a 'miracle' and 'inconceivable,' and that the world, space and time are 'eternal,' 'infinite,' 'immeasurable' (whatever those terms mean). You point to the great argument from Order, which appealed to Kant, and about which even Voltaire wrote:<sup>10</sup> 'If a clock proves the existence of a clockmaker, and the world does not prove the existence of a Supreme Architect, I consent to be called "Cause finalier," that is to say, a fool'—Professor Haeckel declares that it is the result of the evolution of substance under the laws of universal causation. And so on and on. There is little use in talking metaphysics to a sensist, to one who confounds his imagination with his reason.

Hence, it is well to remember that the arguments of St. Thomas are much more likely to appeal to one trained in the

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<sup>10</sup> *Philosophical Dictionary*.

schools than to anyone else. They were never framed to meet, and need not be expected to meet, the difficulties that may be raised by the science of the changing time ; they cannot be expected to appeal with the same force to every man, or to have exactly the same force at different times. And it is right to have it remembered, too, that Bonaventure declared that to posit the world as eternal, on the previous supposition of the eternity of matter, was 'reasonable and intelligible ;' while Suarez described the arguments wont to be drawn from the repugnance of an infinite series, as 'slippery and uncertain.

Accordingly, there are many who believe that, in modern apologetics, the best way to establish the Existence of God is not so much from the old arguments of St. Thomas, or from the production of life, consciousness, sensation of new forces in the world, as from the doctrine of Man—the Soul, its powers as manifested in the perception of necessary and universal truth, Free Will, Immortality. These are doctrines that rest upon the infallible testimony of universal human consciousness, and the testimony of consciousness cannot be gainsaid, except by plunging the human mind into the abyss of absolute Scepticism. Prove any one of them and Monism is vanquished. Prove the existence of a Producer, a First or Final Cause, for one, and it is reasonable to suppose that it was the very same Cause produced the great scheme of things. Above all, prove the doctrine of Liberty, which may well be regarded as the central doctrine of religion as opposed to science, and, as Mr. Mallock admits, the case of the Dualist as against the Monist is gained. Thus, the doctrine of Man is an enduring bar to Monism. And let it be clearly stated that the Law of Substance and the Law of Evolution cannot eliminate man from the equation of a mechanistic universe.

JOHN MEEHAN,



## CALENDAR OF PAPAL REGISTERS RELATING TO GREAT BRITAIN AND IRELAND

A.D. 1362-1404

THE fourth volume of the Rolls Series of Calendars, containing Papal Letters referring to Great Britain and Ireland has recently been issued, and it may at once be admitted that it contains a mine of information of the very first importance to the student of ecclesiastical history. Not only are the 'Littere Secrete et de Curia' of Popes Urban V., Gregory XI., Urban VI., and Boniface IX. given, but also those of the anti-Pope Robert of Geneva (Clement VII.); thus, the ground covered, namely, from 1362 to 1404, is one regarding which Irish ecclesiastical history had hitherto been an almost *terra incognita*.

It will, doubtless, be of interest to many readers of the I. E. RECORD to give some of the salient features of the present Calendar, as regards Ireland. This is the more desirable as the volume contains 670 pages imperial octavo, and at least seven-eighths of the entries relate to England and Scotland.

Under date of 13 Kal. April, 1363, Thomas Minot was appointed Archbishop of Dublin, and, as a wrong date was given by error—'March' having been written instead of 'April'—letters of confirmation were issued from the Roman Chancery on 4 Ides of May. The editors take care to mention that Theiner copied the wrong date at page 323 of his monumental work.

On the 6th Nones of May, 1364, a relaxation, during ten years, of a year and forty days of enjoined penance, was given by Pope Urban V. to 'penitents who give alms for the repair of the Church of St. Nicholas, Blanchevillestown, in the diocese of Ossory.'

Under date of 12 Kal. Dec., 1364, there is a dispensation to John O'Grady, Archdeacon of Cashel, son of a sub-deacon, that he may on election accept the See of Tuam, vice Thomas O'Grady, translated from Tuam to Cashel. This



entry is corroborated by the *Annals of Ulster*, wherein John O'Grady is given down as son of Archbishop O'Grady of Cashel.

On September 1st, 1368, John Duncan, Archdeacon of Down, was appointed Papal Nuncio for Ireland and Collector of dues for the Papal camera, and, a few months later, he received indults for a portable altar, etc.

An interesting entry occurs in 1371, from which we get much information regarding Dermot O'Connor, O.P., Prior of Roscommon, whose existence was apparently unknown to Father Coleman, O.P., in his excellent edition of O'Heyne.

Another hitherto unknown item is the letter dated 7th of October, 1371, stating that Hugh, Bishop of Clonmacnoise (unnoticed by Ware or Monahan) was being sent by Pope Gregory XI. to King Edward III. to release Roger de Beaufort, the Pope's brother. We can therefore supply the hiatus in Ware between the years 1370 and 1385, by including Hugh as Bishop of Clonmacnoise, who had as successor a certain Philip.

Under date of 4 Kal. May, 1371, there is an Indulgence, for twenty years, of 'a year and forty days of enjoined penance to penitents who give alms for the Church of "St. Peter de Hulle," Dublin, which by reason of deaths and pestilence has been brought to ruin.' This church is described as 'without the walls of Dublin,' and is also called St. Peter's of the Hill.

During the year 1371, a contest had gone on between Hugh, Cardinal of St. Mary's in Porticu, and Matthew Crumpe, regarding the wealthy Archdeaconry of Meath, and Pope Gregory XI., on April 1st, 1372, wrote to King Edward and to Sir William Windsor, Viceroy of Ireland, 'to assist the Cardinal in his rightful occupancy of the said archdeaconry.' Finally, in November, 1373, Matthew Crumpe was left in peaceful possession, on condition of paying the Cardinal a yearly pension. Subsequently, when Cardinal Hugh adhered to the anti-Pope (Clement VII.), his pension was transferred to Lewis, Cardinal Deacon of New St. Mary's, and after him to Landulph, Cardinal Deacon of St. Nicholas in Carcere Tulliano. This was opposed by Thomas Sprot,

in 1388, as the successor of Matthew Crumpe; and finally, on the 3rd Nones of November, 1393, Pope Boniface IX. formally declared the Archdeaconry of Meath as non-reserved to the Apostolic See.

From an entry, under date of 12 Kal. Feb., 1373, we get a sidelight as to the succession of Abbots in Mellifont, Co. Louth, diocese of Armagh; all the more interesting as there is a lacuna in the list of Abbots published in the *History of Mellifont Abbey* (1897), from 1370 to 1472. It appears that on the death of John Terroure, in 1370, another John was duly elected and confirmed by John, Abbot of Cîteaux, as Father General. Pope Gregory XI. ratified this confirmation, and Abbot John ruled till 1383.

In December, 1374, Archdeacon Duncan, of Down, was appointed Bishop of Sodor, and Papal Nuncio, being also made collector in his city and diocese for papal dues. He was succeeded as Papal Nuncio for Ireland by William, Bishop of Emly, who was also appointed Papal collector for Cashel, Limerick, Emly, Lismore, Waterford, Cloyne, Killaloe, Ardfert, Cork, Ross, and Kilfenora.

Thomas Minot, Archbishop of Dublin, who repaired St. Patrick's Cathedral, and added a handsome cut-stone steeple to it, died at London in July, 1375, and was succeeded by Robert de Wikeford, Archdeacon of Winchester, and Constable of Bordeaux. On the 4th of the Nones of May, 1376, Pope Gregory XI. issued a mandate to Archbishop de Wikeford to levy a subsidy in Ireland for the recovery of the lands of the Roman Church in Italy, namely, one year's tenth of the fruits and rents of ecclesiastical benefices.

So very little is known of the history of Cong Abbey in the fourteenth century that it is satisfactory to meet with an entry under date of 7th Ides of January, 1376, confirming the election of Thomas, Augustinian Abbot of St. Mary's, Cong, in the diocese of Tuam—to which he had been provided by Archbishop Gregory in 1375, on the resignation of Abbot Malachy.

Pope Gregory XI. died at Rome, March 27th, 1378, and was succeeded by Urban VI., who was duly crowned on April 18th. Robert of Geneva was, however, set up as anti-Pope,

under the title of Clement VII., and apparently he was favoured by the Scotch Church, as also by two or three dioceses in the province of Connaught. Robert, Bishop of Killala, and Thomas, Bishop of Elphin, were staunch upholders of the legitimate Pontiff, as appears from the *Regesta* of Robert of Geneva, and they excommunicated Gregory, Archbishop of Tuam, for not acknowledging Pope Urban VI. As is well known, Urban VI. died at Rome on October 15th, 1389, and had as successor Boniface IX.

One of the earliest appointments made by Pope Boniface IX. was that of Milo Carr, O.S.F., to the See of Clonmacnoise, on the 5th Ides of November, 1389, followed by the provision of another Franciscan, Thomas Horewell [Harwell], to Killala. On December 1st, Alan, Augustinian Prior of St. Michael's Mount, Skellig, diocese of Ardfert, was appointed Papal Chaplain; and on March 2nd, 1390, Patrick, elect of Kilfenora, was provided to that See, vacant by the death of Cornelius.

The obscurity which previously attached to the Deanery of St. Patrick's Cathedral, Dublin, from 1388 to 1395, is explained in the Calendar. Henry Bowett, Archdeacon of Lincoln, was Dean in 1388, and resigned on the 4th Ides of January, 1391, in favour of Landulph, Cardinal Deacon of St. Nicholas. In Canon Leeper's *Historical Handbook of St. Patrick's Cathedral*, the following Deanery records appear:—

1390. Henry Bowett *alias* Randulph, a Deacon Cardinal.

1392. William Chambre, Archdeacon of Dublin. The Deanery was sequestrated for many years, while the two last mentioned seem to have had the temporalities, though not duly elected.

'Apart from the error of making Bowett an *alias* for Randulph' (*sic*), William Chambre was never Dean of St. Patrick's. There was a dispute between Dean Bowett and Cardinal Landulph, which was settled through the mediation of Francis de Cappanago, Prior of St. Martin's, Siena, Papal Nuncio for Ireland. The Deanery was then valued at six hundred marks.

Robert de Wikeford, Archbishop of Dublin, died in August,

1390, and on November 14th, Pope Boniface IX. translated Robert Waldby from Aire in Gascony to the Irish metropolis. Archbishop Waldby came over to Ireland in the summer of 1392 as Chancellor, and was a vigorous defender of the colonists. As a proof of his loyalty, the Calendar gives us a *précis* of the Papal Nuncio's complaint against him, detailing that when Dr. de Cappanago arrived in Dublin, Archbishop Waldby made him take an oath not only to be faithful to King Richard, but 'to oppose and reveal to the King and Council anything against the fealty of the King and Crown,' on July 15th, 1393. The Nuncio returned to Rome early in 1394, and, having been absolved by the Pope from the oath of fealty, was again sent to Ireland as Nuncio, with more extended powers.

There are a few entries regarding the Irish monastery of 'St. James of the Scots, without the walls, Wurtzburg,' and the Irish monastery, Vienna, of which a certain Donald had been Abbot, in 1388. Henry was abbot of St. Mary of the Scots, Vienna, in 1393, and on the 4th Ides of April, 1395, Pope Boniface IX. issued a mandate to the Bishop of Freisingen 'to collate and assign to Patrick O'Hickey, monk of the said Abbey, the conventual Priory (value twenty-six marks of pure silver) of St. Peter without the walls, Ratisbon, dependent on the Scots monastery at Ratisbon, and accustomed to be served by the monks thereof, being of the Scots [Irish] nation.' Four years later, namely, on September 1st, 1399, an Irish monk of St. Mary's, Vienna, was raised to the dignity of Papal Chaplain. There is no mistaking the nationality of the Benedictine priest thus honoured, whose name appears in the *Regesta* as 'Thateo Ocuynn,' that is, Thady O'Quinn.

Robert of Geneva (Clement VII.) died at Avignon on September 16th, 1394, but there are no entries from his *Regesta* later than the year 1388. Unfortunately, his death did not end the schism, and we find that on October 11th, 1394, Peter de Luna was consecrated anti-Pope, under the title of Benedict XIII., who ruled till 1415, and died in 1424.

An entry under date of 8 Id. October, 1393, supplies the episcopal succession in the See of Kilmacduagh from 1358. Nicholas, Dean of Kilmacduagh, ruled from 1358 to 1370—

after which the see was vacant for almost twenty-three years, owing to irregular elections. In Dr. Fahy's admirable *History of the Diocese of Kilmacduagh* we read: 'A.D. 1395. Gregory Ileyan died. He was a Dominican.' From the *Regesta* of Pope Boniface IX it is certain that in October, 1393, Gregory, Dean of Kilmacduagh and Vicar of Ardrahan, was provided to the See of Kilmacduagh, and was consecrated as such in November. On the 16th of November of same year the Pope reserved to Denis O'Doyle [Odubgilla] the Deanery of Kilmacduagh, value thirty-three florins, the mandate being directed to the newly-consecrated Bishop, the Abbot of St. Augustine's De Petra, Kilmacduagh, and the Bishop of Clonfert—William O'Gorman—who had been translated from Tuam to Clonfert by exchange with Bishop Maurice O'Kelly. As Gregory, Bishop of Kilmacduagh, had neglected to have the letters of his provision expedited and lodged in the chancery within a year, fresh provision of the See was made for him on September 3rd, 1396.

Cardinal Landulph held the Deanery of St. Patrick's Cathedral, Dublin, from 1391 to 1395, but as he was so seriously impeded by Thomas de Verdon, Chancellor of Ireland, and denuded of his fruits to the extent of four thousand gold ducats and more, he resigned the position on the 8th of the Ides of September, 1395. This Thomas Verdon, who was Canon and Vicar-General, secure in the friendship of King Richard II., usurped the Deanery after the resignation of Cardinal Landulph. The English monarch also, in October, 1395, got the Pope to sanction the translation of Archbishop Waldby from Dublin to Chichester, 'quia major pontificatus in seculari substantia minor erat,' whence, on October 6th, 1396, he was promoted to the archbishopric of York.

Under date of February 19th, 1396, there is a striking example of pluralism in the Irish Church, in the person of John Reade, who was Canon of Limerick, Archdeacon of Cork, Dean of Waterford, Canon of Cashel, Canon of Waterford, Ferns, and Lismore, and Rector of Creslow, in the diocese of Lincoln.

As to the editing of the present volume by Mr. W. H. Bliss

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and Mr. J. A. Twemlow, B.A., it is a distinct advance on the three previous volumes, but the Irish portion leaves much to be desired. Some of the Irish place-names are utterly wrong, whilst no serious attempt is made to deal with many of the personal names. For instance, 'Dampnach, in the diocese of Armagh,' is identified as 'Donagh, Co. Monaghan, or Donoughmore, Co. Tyrone,' whereas it is evidently meant for 'Tynan.' 'Villa Regum,' is equated as 'Kingstown,' instead of Athenry, Co. Galway. The Bishop of Ferns is called 'Done,'—ignoring his real name 'Denn.' 'Gilbert *alias* Comedinus,' is an attempt to write 'Giolla in Coimded' the name of Bishop MacBrady of Ardagh. 'MacCamaill' should be 'MacCaghwell'; 'Wassr' is clearly a clerical error for 'Wafer'; 'Machengan' is 'MacGeoghegan'; 'O'Dea' should be 'Denn'; 'Odrochyn' is 'O'Drohan,' not 'O'Drugain'; 'Ofeargayl' is 'O'Ferrall'; 'Ohmayr' is 'O'Meara'; 'Oluchan' is 'O'Loughran'; 'Kynndow' is 'Rindown,' Co. Roscommon; 'Ylannagy' is 'O'Flanagan,' etc. All the same, students of Irish ecclesiastical history will find many varied topics of absorbing interest in the Calendar under notice.

WM. H. GRATTAN FLOOD.

## A STUDENT'S LIFE IN ROME

I DO not intend to speak of that part of a student's life which is spent in the halls of the Gregorian or the Propaganda. The studies are pretty much as in all other colleges. The *Summa* of St. Thomas is the authorised text, and whether he is interpreted by Satolli or by Billot, it means the same thing in the end. This paper is rather concerned with the special features of life in a Roman college, with the environment, with the opportunities and the encouragements to strive towards self-culture which are proper to Rome.


In the ordinary course of events a student goes to Rome to begin his course of Rhetoric or Philosophy. He has gone through the grades of the Intermediate, or through a course of studies in some preparatory college. He has a fair knowledge of Latin and Greek, and a smattering of History. He is tolerably well prepared to appreciate the 'Eternal City.'

The free days in Roman schools are frequent, and on these the young student will be able to visit the ruins, the churches, and the galleries of the city. Again and again he will find himself among the arches of the Colosseum or in the Roman Forum. He will learn to know every altar and every monument in the great Basilicas. The faces of the Emperors in the Capitol Gallery, the matchless marble beauty of the *Apollo Belvedere*, the *Laocoon*, the *Moses* of Michael Angelo, will all become familiar to him. Repeated visits will leave every detail of Raffaele's *Transfiguration*, Claude Lorraine's *Mill*, and Volterra's *Descent from the Cross* indelibly impressed on his memory. He will be drawn on to read about the ruins and the works of art he so frequently meets in his walks. Roman history will come to have a new meaning for him with the scenes where it was enacted before his eyes. Virgil, and Horace, and Catullus, all of whom he found tiresome enough in his earlier years, will be taken up again and read with delight and genuine interest. So also he will pass from the works of the great artists to the study of their lives. Almost without effort he will grow conversant with the fortunes of

Raffaele and Michael Angelo, of Giotto and Bramante. He will read Vasari, or Lanzi, or Kugler, and will have an interest in tracing the rise and development of the different schools of Italian painting.

He must learn to speak Italian. In his college there will be somebody capable of teaching it and of awakening in the student a love of the literature. He cannot escape reading *I Promessi Sposi* or *Le Mie Prigioni*; and when he has gone through them, in all likelihood he will be eager to read more. He will take up *La Divina Commedia*, though alas! it is probable he will not persevere long enough to conquer the difficulties of Dante, and to be caught by the charm and the grandeur of his musical verse. Many begin bravely, but few have the patience and earnestness to go through to the end of *Il Paradiso*. Even though he is so unfortunate as to neglect the great Florentine, 'l'altissimo poeta,' his knowledge of Italian will be every day increasing, and he will come to know a great deal about Italian writers, from Petrarca down to Carducci or Cavallotti. He will know their position in the people's estimation, and at the very least will be able to tell what they wrote and what their work is worth. And if the genius of the great masters of Italian song does not appeal to him, he can hardly help reading much of the writings of their inferior successors. Leopardi, Parini, Monti, Alfieri, D'Azeglio and De Amicis are names he will meet wherever he turns, and if only through sheer shame, he must read them to some extent.

Every day he will be in contact with students of different nationalities. He will meet Americans from New York or Boston, Frenchmen from Provence or Brittany, Bohemians, Poles, Armenians, Chaldeans, Maronites and even Chinese. They will talk freely of their country and its customs. They will be glad to learn English and to teach their own language to others. Looking back now there is nothing I so much regret as the opportunities for learning languages I threw away. A student in Rome can learn almost any language in the world with very little trouble. As an instance of the multitude of languages spoken in the Propaganda alone, I may mention that I once was present there at a Polyglot Academy,





and in thirty-seven distinct languages and dialects the students read pieces of prose or verse on the Magi at the Crib.

Occasionally the student will go down to the Catacombs, and will see for himself the tombs and the chapels of the early Christians. He will see the rude inscriptions of the second and third centuries, with their uncouth Latin and their vivid expressions of the Faith of our Fathers; he will see the symbolical representations of Christ under the form of the fish, or the shepherd bearing home the lost sheep. These visits will prepare him for the study of sacred Archæology, a subject which forms a part of the curriculum in nearly all the Roman schools. And with the Catacombs may be mentioned the ancient churches of Rome, St. Praxedes, St. Sabina's, St. Pudentiana's, and many others which stand like beacons marking the progress of our Faith from century to century.

The cardinals may frequently be seen about the city, on their way to the sessions of their congregations or taking their evening walk on the Via Nomentana or the Via Salaria. The daily papers will tell of the arrival of Bishops from the remotest corners of the world and of their audiences with the Holy Father. And even little things like these will bring the student to a right conception of the greatness and universality of the Church.


He will see the Pope very often. In the halls of the Vatican he will see him passing towards the Sistine chapel, in St. Peter's he will see him on the anniversary of his coronation or amid the pomp and magnificence of a canonization. And when he has finished his course of studies and has received the sacerdotal power from the ordaining Bishop in the apse of San Giovanni, he will kneel at the feet of Christ's Vicar and will hear from his lips words of blessing and encouragement which will sustain him all the years of his life. I know it is conceivable that a student may come home from Rome little improved by such surroundings, but if he does it will be his own fault and his own misfortune. As Goethe says, the clearest print is illegible in the dark; and that many have eyes and see not is only too evident. But if one is awake to the realities of life and anxious to make the most of his talents, Rome is more apt to improve him than any other

place in the world. 'Eine Welt gar bist Du, O Rom!' sang the great sage of Weimar, and verily if Rome is not a world, it is the most cosmopolitan of cities, a city wherein one cannot help being educated.

A Roman student rarely returns home for his vacation. In the neighbourhood of the city each college has a villa whither all the students retire from July to the end of October. Very pleasantly the long summer days go by during these months of 'villeggiatura.' The Irish students go to Tivoli. They pass the morning walking among the shady olive groves or by the grand cascades of the Anio. About noon the sun beats so fiercely that it becomes unpleasant out of doors, and the mid-day hours are spent reading or playing chess or billiards. In the cool of the evening all go out again, and many go high up among the hills to get a good view of the sun setting behind the cupola of St. Peter's. The broad waste of the Campagna, the purple tints of the Alban Hills, and the glorious, unclouded sunset behind Rome, form a scene of unparalleled beauty. I often recall it now, often, too, the old friends and the old days in Tivoli, and many things which made Rome a second fatherland and caused us to leave her with deep regret and certainty of future *Heimweh* for the 'Eternal City.'

The idea of the vacation in Tivoli seems hard at first to the young student. But as far as my experience goes there is less homesickness in life there than in a college in Ireland, where but a few hours' journey separate us from our friends whom we see once or twice every year. There one learns to know more intimately the life of the Italian people. And the long walks and occasional excursions beget a love for the wild hills, and the green vineyards, and the quaint old-world towns of Italy, which lasts as long as life itself.

Rarely a student goes home without seeing Naples. Capri, Sorrento, Castellamare, and all that lovely coast between the blue waters and the smoke-capped Vesuvius, that blending of the terrible and the beautiful, which, as Jean Paul says, makes Italy like a great epic, will never leave his memory. From Tivoli he will have visited Subiaco, where Benedict and his disciples laid the foundations of the monastic life in the West,



If he has learned to love Dante he will linger as long as he can at Florence, that dear old city which still retains much of its old charm, and which is so full of memories of the great poet who, owing to the persecutions of his own fellow-citizens, was experiencing in Ravenna how bitter is the bread of charity, and how hard a path are the steps of a stranger's stairs—'Com' è duro calle la scala altrui.' He will see the dome of Brunelleschi, and the belfry of Giotto, and the unspeakable treasures of the Uffizzi and the Pitti galleries, Santa Croce, and San Marco, and the green hills and rapid streams of Casentino, the recollection of which was ever with Maestro Adamo in the *Inferno*.

Anyone can see what opportunities for culture half a dozen years amid such surroundings afford. The pity is that in these years, the seed-time of life, boys are too prone to neglect such advantages. Many come to see what they have lost when it is too late, when the 'Eternal City' is far away and our life there gone 'in the dusk of down-gone days.'

J. KELLY, PH.D.

## DOCUMENTS

### LAST POEM OF POPE LEO XIII.

#### NOCTURNA INGEMISCENTIS ANIMÆ MEDITATIO

Fatalis ruit hora, Leo, jam tempus abire est  
 Pro vestique viam carpere perpetuam.  
 Quæ te sors maneat? Cœlum sperare jubebant,  
 Largus contulerat quæ tibi dona Deus.  
 At summæ claves immenso pondere munus,  
 Tot tibi gestum annos hæc meditare gemens.  
 Qui namque in populis excelso præstat honore.  
 Hei ! misero pænas acrius inde luet.  
 Hæc inter trepida dulcis succurrit imago.  
 Dulcior atque animo vox sonat alloqui.  
 Quid te tanta premit formido? Ævique peracti,  
 Quid seriem repetens tristia corde foves?  
 Christus adest miserens humili veniamque roganti.  
 Erratum ah ! fides eluet omne tibi.

### PROLONGATION OF THE PRIVILEGE OF THE CRUSADES IN SPAIN

#### ITERATA PROROGATIO PRIVILEGII SANCTAE BULLAE CRUCIATAE PRO DITIONE HISPANICA

*Dilecto in Christo Filio Nostro, Alphonso XIII  
 Hispaniarum Regi Catholico*

LEO PP. XIII.

Charissime in Christo Fili Noster, salutem et Apostolicam  
 benedictionem. Dum infidelium furor catholicos Principes et  
 populos continuis bellis agigaret ac variis Europæ regionibus  
 ipsique Italiæ extremum discrimen cum animarum pernicie  
 minitaretur, ad tantum periculum prohibendum Philippus II,  
 Hispaniarum Rex Catholicus, ab hac S. Sede Apostolicas literas  
 accepit quibus plures gratias favoresque tum spirituales tum  
 temporales ad certum annorum intervallum tribuebantur iis ex  
 Hispanica ditione fidelibus qui ad praelia contra infideles

proficiscerentur aut militares illas expeditiones peculiari ope aut contributo in expensas necessaria pecuniae summa juvarent. Quod quidem Indultum nonnullis additis seu declaratis saepius a Roamnis deinceps Pontificius Decessoribus Nostris ac semmel atque iterum prorogatum fuit nulla licet urgente contra infideles praeliandi necessitate, eo tamen consilio ut eleemosynae ex concessionibus in Indulto comprehensis collectae ad pios usus erogarentur. Porro in solemni de Ecclesiasticis negotiis conventionione quae cum Hispaniarum Regina Catholica, die XVI Martii, anno MDCCCLI, inita similibus litteris Apostolicis nonis Septembris eiusdem anni confirmata fuit, articulo XL cautum est ut, in posterum in ditione Hispanica, Ordinarii Praesules Bullae Cruciatae proventus in sua quisque Dioecesi administret ad eos usus erogandos iuxta normam in ultima prorogatione Apostolici indulti praescriptam, salvis obligationibus quibus iidem proventus, vi conventionum cum S. Sede initarum, obnoxii sunt; in conventionione autem additionali inita die XXV Augusti anno MDCCCLIX expresse cautum fuit ut in posterum Bullae Cruciatae proventus omnes, salva eorundem parte S. Sedi ut superius debita, in expensas divini cultus exclusive impendi debeant. Quod vero attinet ad Apostolicas facultates adnexas officio Commissarii Generalis Bullae Cruciatae et consequentes attributiones in eodem solemnis Conventionis articulo XL statutum fuit ut illae per Archiepiscopum Toletanum ex amplitudine et forma exerceantur quas S. Sedes praefiniverit. Iam vero cum memoratae Bullae Cruciatae Indultum novissime a Nobis prorogatum prima S. Adventus Dominica proxima praesentis anni MDCCCII finem sit habiturum, per tuum apud S. Sedem oratorem Catholicae Maiestatis tuae nomine preces Nobis sunt exhibitae ut illud denuo de Apostolica Nostra auctoritate prorogare velimus. Nos igitur considerantes proventus qui ex eodem indulto colligendi sunt in expensas divini cultus fore insumendos, et in levamen Hispanicarum Ecclesiarum quae ex praeterita temporum acerbitate tot tantisque detrimentis afflictae sunt: desideriis tuis, quantum in Domino possumus, obsecundare decrevimus. Quare Apostolica Nostra auctoritate, tenore praesentium litterarum ad duodecim anos tantum qui a prima S. Adventus Dominica proximi futuri anni effluere incipient, concedimus et indulgemus ut christifideles utriusque sexus in Regno Hispaniarum et in insulis aliisque locis etiam ultramarinis civili ditioni Maiestatis tuae subditis commorantes, vel ad regnum insulas et loca eadem

divertentes, qui intra annum a consuetis publicationibus harum earundem litterarum de more computandum, sponte contulerint eleemosynam ab Archiepiscopo Toletano in officium Commissarii Generalis subrogato et harum litterarum executori pro vario eorundem christifidelium gradu et conditione taxatam et in supradictos pios usus erogandam, gratiis favoribus et privilegiis frui possint quae nunc declarabimus. De hisce vero ab executore praedicto summarium conficiendum erit quod unusquisque ex commemoratis christifidelibus accipere debet ut privilegiis, favoribus gratiisque perfrui queat. I. Ac primum quidem iisdem christifidelibus omnibus et singulis qui vere poenitentes peccata sua intra annum praedictum confessi fuerint et SSimum. Eucharistiae Sacramentum devote susceperint, aut si non valeant haec Sacramenta suscipere, id saltem corde contrito desiderent, Plenariam omnium et singulorum peccatorum indulgentiam et remissionem, quae proficiscentibus ad recuperationem Terrae Sanctae concedi solet, tribuimus ac largimur. Eos tamen qui peccata sua confiteri non possint, et si id contrito corde desiderent, supradicta Plenaria indulgentia tunc solum frui posse statuimus, si alias intra praescriptum cuique fidei ab Ecclesia tempus confessi sint neque in huius Nostrae concessionis confidentiam praeceptum illud explere neglexerint. Item eadem indulgentia suffragabitur per modum suffragii etiam animabus defunctorum pro quibus christifideles eleemosynam de bonis suis ab Archiepiscopo Toletano taxandam et in supradictos pios usus erogandam contulerint.—II. Insuper omnibus et singulis christifidelibus praedictis ut ipsi, dicto anno durante, possint in Ecclesiis in quibus alias divina officia interdicto durante quomodolibet celebrare permissum fuerit, vel in privato oratorio ad divinum cultum tantum deputato, ab Ordinario visitando et designando, etiam tempore interdicti cui ipsi causam non dederint vel per eos non steterit quominus admoveatur, et illi qui facultatem ad id ab harum litterarum executore alias habuerunt, etiam per horam antequam illucescat dies et per horam post meridiem, in sua et familiarium ac domesticorum et consanguineorum suorum praesentia, missas aliaque divina officia per se ipsos, si presbyteri sint, vel per alium celebrari facere ac tempore interdicti illis interesse, clausis ianuis et non pulsatis campanis, et excommunicatis et specialiter interdictis exclusis, ita tamen ut si privato oratorio ad praemissa uti voluerint quoties id fecerint aliquas preces Deo pro exaltatione S. Matris Ecclesiae, propagatione Catholicae fidei, pace ac con-

cordia Christianorum Principum, haeresum extirpatione, peccatorum conversione fundere teneantur, nec non durante huiusmodi interdicto Eucharistiam et alia Sacramenta in dictis Ecclesiis vel oratorio, praeterquam in die Paschatis, recipere ipsorumque christifidelium tempore interdicti huiusmodi decedentium corpora, nisi forte excommunicationi vinculo innodati decesserint, cum moderata funerali pompa sepelire valeant.—III. Insuper ut intra limites tantum Hispanicae ditionis, non autem in aliis locis, iidem christifideles prae dicto perdurante anno tam quadragesimalibus quam ceteris eius anni diebus quibus usus carni, ovorum et lacticiniorum prohibitus est, iisdem ovis et lacticiniis atque etiam carnibus de utriusque tamen medici consilio, si necessitas vel infirma corporis valetudo aut alia quaecumque indigentia exegerit, uti et vesci, servata scilicet in reliquis ieiunii lege, libere ac licite valeant, Apostolica pariter auctoritate concedimus et indulgemus. Verum ad quadragesimale tempus quod attinet ab hoc indulto exceptos volumus Patriarchas, Archiepiscopos, Episcopos, Praesulesque inferiores, nec non regulares Ecclesiasticos Ordinum non militarium et Presbyteros saeculares qui ad sexaginta annorum aetatem non pervenerint.—IV. Item iisdem christifidelibus, dicto durante anno, quoties extra dies ieiunio consecratos voluntarie ieiunaverint, aut a ieiunio legitime impediti, pium aliud opus sibi a Parocho vel Confessario praescribendum peregerint et pro exaltatione S. Matris Ecclesiae, propagatione Catholicae fidei, pace ac concordia Christianorum Principum, haeresum extirpatione, peccatorum conversione, pias Deo preces obtulerint, quindecim annos et totidem quadragenas indulgentiae et remissionis, dummodo saltem contriti sint, misericorditer in Domino tribuimus, eosdemque participatione donamus orationum, eleemosynarum aliorumque piorum operum quae, ipso illo die quo ieiunaverint, in tota militante Ecclesia peragantur. — V. Praeterea christifidelibus ipsis, dicto anno durante, in singulis diebus stationum Almae Urbis Nostrae quinque Ecclesias seu altaria aut in illorum defectum quinquies unum et idem altare, Monialibus vero cuiusvis Ordinis et Instituti regularis ac mulieribus et puellis in quibusvis Monasteriis seu Conservatoriis degentibus, si forte Ecclesias non habuerint, Cappellas ab Ecclesiasticis viris earum legitimis superioribus designandas respective devote visitantibus, et in eis pias ad Deum preces ad praedictos fines effundentibus, omnes et singulas indulgentias, peccatorum remissiones et poenitentiarum relaxationes alias Ecclesiis tam intra

quam extra moenia memoratae Almae Urbis Nostrae ad quas Stationes fixae existunt concessas, eadem Apostolica Nostra auctoritate misericorditer in Domino concedimus. Immo diebus in quibus etiam pro Stationibus Urbis partialis tantum data est, concedimus ut memorati Christifideles vere poenitentes et confessi ac S. Communionem refecti supra memoratam visitationem peragentes, Plenariam indulgentiam omnium peccatorum suorum et remissionem unica tamen vice, singulis praefatis diebus, lucrare valeant. Omnes autem et singulas indulgentias quae in hisce Apostolicis litteris conceduntur, animabus christifidelium, quae Deo in charitate coniunctae ab hac luce migraverint, applicabiles decernimus et declaramus.—VI. Iam ut fideles praedicti sanctis indulgentiis facilius frui queant concedimus ut ipsi bis, hoc est, semel in vita et semel in mortis articulo, valeant sibi eligere presbyterum saecularem aut regularem, qui sit confessarius per Ordinarium approbatus, atque ab eo in foro conscientiae a quibuscumque peccatis et censuris cuique Ordinario atque etiam Apostolicae Sedi reservatis, excepto haeresis crimine et quoad ecclesiasticos excepta etiam censura de qua in Constitutione Benedicti PP. XIV. ‘Sacramentum poenitentiae,’ absolvi possint, imposita semper poenitentia salutari aliisque iniunctis quae de iure iniungenda sunt. Insuper ut vota simplicia per christifideles ipsos emissa, excepto tamen ultramarino castitatis et religionis, ab eodem confessario in alia pia opera, ac adiunctum his subsidium aliquod executori harum litterarum supradictos pios fines transmittendum, commutari possint, Apostolica pariter auctoritate indulgemus.—VII. Ad haec ut iidem christifideles non tamen semel, sed bis, singulo ab harum litterarum publicatione anno, supradictam eleemosynam conferre, harum gratiarum summarium sumere atque hinc tam pro se, quam per modum suffragii pro animabus in purgatorio detentis, indulgentias, concessionem et indulta praedicta consequi, eisque, infra eundem annum, bis, ut praefertur, uti et potiri ad dictorum bonorum spiritualium participes fieri valeant, pariter in Domino concedimus.—VIII. Ulterius eidem harum litterarum executori potestatem facimus ut super irregularitate cum his qui ecclesiasticis censuris ligati missas et alia divina officia, non tamen in contemptum clavium, celebraverint aut alias se divinis immiscuerint, et super alia qualibet irregularitate ex delicto proveniente dummodo quis in irregularitate huiusmodi per sex menses non insorduerit, et exceptis semper irregularitatibus ex homicidio aut simonia, vel apostasia a fide aut haeresi vel a



mala ordinum susceptione vel ex alio delicto scandalum in populum generante provenientibus dispensare valeat, imposita dispensatis congrua eleemosyna in supradictos pios huius Nostrae concessionis fines impendenda, aliisque iniunctis quae de iure iniurgenda sunt. Itemque ut exceptis dignitatibus cuiusvis generis et Cathedralium aut maiorum ecclesiarum Canonicatibus, nec non beneficiis curam animarum adnexam habentibus, convalidare possit titulos aliorum beneficiorum sub huiusmodi irregularitate susceptorum, et super fructibus ex illis interea perceptis compositionem decernere in eosdem pios fines erogandam.—IX. Eidem facultatem tribuimus permittendi personis nobilibus aut qualificatis ut missas, per horam ante lucem ac per horam post meridiem, per se ipsos, si presbyteri sint, celebrare, vel per alium ipsis praesentibus celebrari facere valeant.—X. Insuper ut ecclesiasticos viros qui ad restitutionem fructuum beneficiorum simplicium tantum, quae adnexam non habent animarum curam nec personalem residentiam requirunt, ex omissione recitationis horarum canonicarum tenebantur ad congruam compositionem super iisdem fructibus erogandam pro medietate Ecclesiis vel aliis locis quorum ratione horas praedictas recitare debent et pro altera medietate in supradictos pios fines admittere possit.—XI. Ad haec ut super impedimento occulto affinitatis ex illicita copula provenientis aliqua in eosdem fines eleemosyna iniuncta, dispensare possit cum iis qui matrimonium, altero saltem coniuge in bona fide existente, contraxerint, quo illi matrimonium ipsum, renovato secreto inter se consensu rursus contrahere, ut in eo postmodum remanere licite valeant, atque ut dispensare item valeat ad petendum debitum cum illis qui eiusmodi affinitatem post matrimonium contraxisent.—XII. Eidem quoque executori potestatem facimus ut pro foro conscientiae tantum super iniuste oblatis, seu acquisitis, compositionem competentem decernere possit in praedictos pios fines erogandam, dummodo scilicet domini quibus restitutio esset facienda post debitam diligentiam pro iisdem inveniendis adhibitam, reperire non possint, et praestito a debitoribus iuramento de hac diligentia per eos facta, et dummodo iidem debitores in confidentiam et sub spe huiusmodi compositionis illa non abstu-lerint seu acquisiverint.—XIII. Denique volumus et iubemus ut iuxta memoratae Conventionis articulum XL necnon iuxta alteram additionalem conventionem anno MDCCCLIX Ordinarii per Hispanicam ditionem Praesules, in respectiva sua Diocesi, eleemosynas seu proventus administrent in visu huiusmodi Nostrae

visionis percipiendas, sit ut administratio huiusmodi ecclesia porsus sit neque laicae potestati obnoxia, hoc est, a iis exercenda per dictos Ordinarios nominatis. Et quoniam in praecedentibus indultis atque in novissima Cruciataeissione a Leone PP. XII Decessore Nostro decreta, statuerat, ut ex eleemosynis inde collectis certae quaedam summum Nostris Patriarchalibus templis Lateranensi et Vaticano Apostolico Nuntio ad catholicum Regem, tum Nostrae Cancellariae Brevium statis temporibus solverentur: Nos pariter volumus ut ex pecuniis ex Nostra hac concessione colligendis, in ipsae summae per dictum Archiepiscopum Toletanum et prorsus modo persolvantur. Atque ad praecedentium idem decretorum tramites executori eidem mandamus, ut solutionem ipsam perficiendam peculiari etiam sponsione rite stringat. Item volumus et mandamus ut Archiepiscopus auctor summaria typis edenda curet, eaque reliquis Ordinariis iuxta illorum postulationes distribuat. Praeterea Aplica auctoritate concedimus ut idem Archiepiscopus executor, hasce litteras Nostras in vernaculam linguam vertere, illasque et in compendiosa seu compendium iuxta quibuslibet Hispanicae ditionis viva voce seu scriptis aut typis impressis exemplis publicare faciat, ac tam ipse quam in respectiva sua Diocesi unusquisque Praesul, eleemosynas in pias supradictas causas colligatque idoneos sibi in eam rem adiutores, necnon depositarios, ratiocinatores, aliosque similes officiales, servatis tamen in praesentis Bullae seu Cruciatae executione, ex Sanctae Sedis decretis et in utraque Conventionem superius memoratam servanda sunt, deputare et cum idoneis facultatibus conferre atque praefatus Archiepiscopus ea omnia, quae faciliorem litterarum executioni visa fuerint, peragere valeat. Haec omnia et singula concedimus et indulgemus, decernimus ac mandamus, non obstantibus Nostra et Cancellariae Apostolicae rebus non concedendis indulgentiis ad instar, aliisque S. huiusmodi et Conciliorum etiam Generalium Constitutionibus et Ordinamentis, aliisque decretis quacumque forma editis, quibusvis et singulis, illis etiam quorum peculiaris et expressa exceptio esset habenda, specialiter ad harum Nostrarum litterarum tenorem et plenissime derogamus ceterisque contrariis quibusvis. Volumus quoque ut harum litterarum exemplis etiam typis impressis manu alicuius notarii publici subscriptis et sigillo alicuius in ecclesiastica dignitate constitutae munitis,

eadem porsus adhibeatur fides quae iisdem litteris hoc ipso diplomate ostenso haberetur.

Datum Romae apud S. Petrum sub annulo Piscatoris die xv Septembris MCMII Pontif. Nostri Anno xxv.

ALOIS. Card. MACCHI.

L. ✠ S.

### DEBEE OF THE BULL OF THE CRUSADES

E S. R. UNIV. INQUISITIONE

NOVISSIMAE IN TEXTU BULLAE CRUCIATAE DECLARATIONES

*Beatissime Pater :*

*Cardinalis Cyriacus Maria Sancha et Hervás*, Archiepiscopus Toletanus et Patriarcha Indiarum Occidentalium ad pedes S. V. provolutus, qua Commissarius Bullae Cruciatæ in universo Hispaniarum Regno, Sanctitatis Vestrae iudicio nonnullas proposuit immutationes, quas in textus eiusdem Bullae Cruciatæ inducere ipsi opportunum videtur.

Mutationes hae sunt :

1°. In paragrapho 2<sup>a</sup> : Bullae ultimo concessae substituenda videntur verbis '*etiam tempore interdicti*' verba sequentia '*non modo extra tempus interdicti, sed etiam tempore interdicti.*'

Ratio huius mutationis in promptu est, nempe : convenientia finem imponendi theologorum disputationibus, quod sensum et extensionem praedictae periodi, quae certe aliqua laborat obscuritate. Nam alii, cum in hispanicam linguam verbum '*etiam*' vertunt, id significare contendunt '*aun*' et exinde inferunt gratiam concessam, non modo extendi ad tempus interdicti, sed etiam ad tempus in quo tale non est declaratum interdictum. Haec sententia est fere communis, ut videre est in auctoribus qui de hac re tractant, eique favet ipsemet Commissarius Apostolicus Cruciatæ.

Non desunt tamen qui verbum *etiam* pro *igualmente* hispanice vertunt, ut iuxta eorum sensum gratia, de qua agitur, tantummodo applicari deberet in tempore interdicti, et non extra interdictum. Quaestio igitur manet solvenda, et facillime ut arbitramur, solutionem acciperet cum simplici mutatione proposita.

2°. Item in paragrapho 3<sup>a</sup> : periodum '*Verum ad quadragesimale tempus quod attinet ab hoc indulto exceptos volumus,*

vel simili modo posset exprimi ‘ *Verum ad quadragesimam quod attinet ab hoc indulto exceptos volumus has...praesulesque inferiores, necnon regulares ecclesiarum Ordinum non militarium extra claustra commorantes et clericos saeculares qui ad sexaginta annorum aetatem non pervenerint. Sacerdotes vero regulares, intra claustra degentes, solum tantum volumus hebdomada maiori praeter Dominicam observant.*’

Haec mutationis motivum resolutio est S. C. S. O. die 31 huius anni data, in qua decisum fuit, ad consultationem Emi. Commissarii, sacerdotes saeculares (regulares dicerentur) intra claustra commorantes, vi Bullae Cruciatæ, abstinentia edere posse, in ieiuniis Quadragesimæ, excepta hebdomada maiori.

Demum paragraphus 5<sup>us</sup>: ita redigi oportet, ut soluta se apparent dubia : Utrum Christianifideles visitationem repetentes in diebus Stationum Urbis, ultra indulgentiam plenariam pro defunctis, aliam pro se valeant lucrari. Indulgentiæ omnes quæ in Bulla conceduntur, applicari valeant animabus in Purgatorio degentibus.’

*Feria quarta die 7 Maii 1902*

Cong. Gen. feria IV habita ab Emis. ac Revmis. D. D. Gen. Inquisitoribus, proposito suprascripto supplici praehabitoque RR. DD. Consultorum S. O. voto, iidem respondendum censuerunt :

I. Verba ‘ *etiam tempore interdicti* ’ respiciunt solum interdicti ; ideoque interpretatio extensiva indulti extra interdicti sustineri nequit.

II. Satis provisum per decreta S. O. fer. IV, 4 Martii fer. IV, 23 Ianuarii 1901.

III. Unicam indulgentiam plenariam concedi in casu. Et mandatum SSmo. ut benigne decernere ac declarare dignetur et singulas indulgentias in Bulla *Cruciatæ* concessas approposuisse per modum suffragii pro animabus in Purgatorio ; idque expressis verbis dicatur in Bulla.

ad mentem : 1. Ut Emo. Card. Oratori iterum transmittatur exemplar decreti editi feria IV, 23 Ianuarii 1901, nec decreti editi feria IV, 4 Martii 1891 relate ad Bullam Cruciatæ. 2. Ut idem Emus tempore opportuno transmittat ad eandem hanc Congregationem S. O. exemplar authenticum Bullae Cruciatæ juxta novam formulam ad quam redigetur.

Insequenti vero feria IV, die 9 eiusdem mensis et anni Sanctissimus D. N. D. Leo Div. Prov. PP. XIII, in solita audientia R. P. D. Assessori S. O. imperitita, habita de omnibus relatione, responsiones Emorum. plene adprobavit, atque ut indulgentiae de quibus sub N. III defunctis applicari queant sucragii ad modum prout ab Emis. fuit propositum, benigne decernere ac declarare dignatus est. Contrariis non obstantibus quibuscumque.

J. Can. MANCINI, S. R. et U. I, Notus,

### REGULARS AND THE BULL OF THE CRUSADES

#### RESPONSUM QUOAD BULLAM CRUCIATAE IN QUANTUM SPECTAT AD REGULARES

' In Congregatione habita feria IV, die 4 curr. mens. (Martii 1901) ad examen vocatis dubiis ab Em. Tua positis, litteris datis die 28 Februarii anni elapsi, circa interpretationem novissimi decreti, huius Supr. Cognis. super Bulla Cruciatæ, Emi. Dni. Cardinales una mecum Ingres Genles decretum ipsum in hunc modum evulgandum mandarunt: *Regulares utriusque sexus, exceptis iis qui voto speciali sunt adstricti, in jejuniis etiam quadragesimæ possunt vi Bullæ Cruciatæ edere carnes, ova et lactinia necnon ova et lactinia cum piscibus in eadem comestione miscere. Presbyteri vero regulares extra claustra commorantes, vulgo exclaustrados, præter Bullam Cruciatæ et Summarium carnis, tenentur Summarium quoque lactiniorum suscipere, ut Presbyteri saeculares. At Regularibus intra claustra degentibus, sive sacerdotes sint sive laici sive moniales, sufficiunt Bulla Cruciatæ et Summarium carnis, nisi sint ex Ordine Minorum S. Francisci, qui nulla bona possident, quibus sufficit Bulla Cruciatæ.*

' Precor E. T. summopere curare, ut hoc decretum, apostolica Summi Pontificis auctoritate firmatum, quo primum, possit, publici juris fiat, ejusque jam publicati exemplar ad me transmittatur in Tabulario supremæ Congregationis asservandum.

' Interim impensos, etc.'

## THE JUS PATRONATUS

## TAURINEN.—DISPENSATIONIS QUOAD IUS PRAESENTATIONIS

Remittitur arbitrio et conscientiae Ordinarii, ut, verificatis nonnullis conditionibus, derogari possit in casu dispositionibus testatoris quoad ius passivum praesentationis.

In Ecclesia Collegiata loci—*Savigliano*—Archidioecesis Taurinen.—*morte* titularis Pauli Bessè vacans reddita est praebenda Decanatus. Hoc beneficium est iuri patronatus obnoxium ex fundatione cuiusdam Philippi Torretta statuentis in suo testamento a 1823, ius patronatus *activum* favore Capituli Collegiati loci—*Savigliano*—; *passivum* vero, in primis, favore suorum agnatorum et cognatorum sed cum certo ordine. Videlicet primi vocati sunt 1) agnati de familia fundatoris 2) cognati in linea masculina (et hodie deficientibus agnatis, titulo COGNATIONIS ius passivum obtinet familia Bessè); 3) cognati in linea foemina; 4) sacerdotes orti in civitate *Savigliano*.

Equidem ultimus titularis Paulus Bessè, de Ecclesia benemeritus est quippe e faucibus fisci vindicare valuit praebendam canonicalem uti narrant hodie Carolus Albertus et Angelus Bessè qui enixe adprecantur Sacratissimum Principem ut dignetur indulgere, beneficium hoc conferri cuidam Paulo Bessè annorum 22 at nondum s. ordinibus initiato et hinc non praedito qualitate a fundatore exquisita; utpote qui iussit, beneficium conferri Sacerdoti *celebranti*; eidemque idoneo ut, saltem intra annum, sacras confessiones exciperet.

Vicarius Generalis preces hisce animadversionibus commendabat:

'Che l'aspirante Paolo Bessè, dell'età di anni 22 è studente del secondo anno di teologia e dimora a Busalla, Archidiocesi di Genova, frequentando come esterno gli studi in Seminario e vestendo senz'abito talare secondo l'uso del luogo. Il suo Arcivescovo lo dice *buono, ma di poco ingegno e di poca salute*, nè è cosa sicura che gli sia conferita la tonsura per l'epoca accennata nel ricorso.

'Che il canonico Bessè, testè defunto (qualunque sia stata la somma da lui spesa per la rivendicazione del beneficio dalle mani del governo, che l'aveva illegalmente soppresso) ha lodevolmente agito pel bene della Chiesa da bravo beneficiato e potè godere ancora a lungo il frutto delle sue cure.

'Che il Capitolo della Collegiata da Noi esortato a differire

anche oltre il mese (come sarebbe volontà del testatore) la presentazione del soggetto annui benevolmente, desiderandosi da tutti le direzioni della S. Sede per procedere prudentemente in un affare a cui si è dato molta importanza.'

Ast ipsam mentem Emi Archiepiscopi cognoscere peropportunum esse duxi; quamobrem ei litteras dedi quibus Ipse reposuit *die 19 Iulii 1902* '... non ho in verità nulla da aggiungere. — Osserverei, poichè ne ho l'occasione, che qualora fosse esaudita la domanda, sarebbe risparmiato alla Collegiata di Savigliano ogni pericolo di noie per parte dei Signori Oratori, ma non intendo con ciò far pesare la bilancia più da una parte che dall'altra e mi rimetto pien amente alla sapienza deli Emi. Padri.

Re sane vera *negotium est gratiosum* et pendet a benigna E.E. PP. dispensatione quam concedent iuveni Paulo Bessè si derogent voluntati testatoris praescribentis, instituendum esse in beneficio clericum iam Sacerdotio initiatum eundemque idoneum, saltem infra annum a sussepto canonicatu, confessionibus excipiendis. — Facta enim hac derogatione, Capitulum invenit in ipsa familia cui spectat ius patronatus *passivum*, personam hoc iure *passivo* fruientem.

Ceterum ista requisita veluti *extrinseca* a testatore praescripta non comprehendunt neque supplere valent alia requisita *intrinseca* nempe moralia ex ipso iure *scripto* et *naturali* penitus necessaria, videlicet illas animi dotes naturales aut acquisitas vel divina largitate concessas, quibus praestare debet sacerdos ut, pro suo officio, utile gerat et commendabile ministerium. — Sane quamvis ab H. S. O. concedatur dispensatio quoad requisita *extrinseca*, nihilominus orator non obtinet *praesentationis actum* nisi Capitulum, per deliberationem capitularem, illum praesentet Ordinario pro *institutione*. Atqui Capitulares ius habent et onus perpendendi etiam requisita *intrinseca* cuicumque canonico necessaria. — De hisce requisitis autem Vicarius Generalis nobis refert: 'Il suo Arcivescovo lo dice *buono ma di poco ingegno e di poca salute* ne è cosa sicura che gli sia conferita la tonsura per l'epoca accennata nel ricorso.' Verumtamen si forte tonsura adhuc iuveni Paulo Bessè collata non fuisset, res modo esse non posset de praesentatione et institutione quae uti *exploratissimi iuris* est non competunt nisi clerico: beneficia enim ecclesiastica nisi a clerico obtineri non possunt.

Praeterea quum advertat idem Vicarius Generalis, *negotium in praesentiarum, versari — cui si è data molta importanza —*

et innuat ipse Emus Archiepiscopus ; ‘ *qualora fosse esaudita la domanda sarebbe risparmiata alla Collegiata di Savigliano ogni pericolo di noie per parte dei Signori Oratori* ’ inde patet, ipsum desiderium perpinguis praebendae non parum commovere animos et excitare studium ex utraque parte ; quippe ipsi capitulares perspecte intelligunt, locupletem praebendam, ex ipsa fundatoris *praesumpta* voluntate, ei concedendam esse, qui fructus non exiguos sacri ministerii rependere valeat.

Quare etc.

Responsum fuit: *Arbitrio et prudentiae Emi Archiepiscopi, et ad mentem.*

#### A DOUBLE BENEFICE

PRATEN. ET S. MINIATIS.—DISPENSATIONIS AB INCOMPATIBILITATE BENEFICII

Denegatur petita facultas cumulandi duo beneficia in casu.

Cum vacasset per mortem sui rectoris Ecclesia Plebalis loci *Cerreto-Guidi* dioecesis S. Miniatis subiecta iuri patronatus *activo* Capituli Cathedralis Pratensis, petiit et obtinuit Arthurus Ciardi Canonicus Cathedralis Pratensis ut in beneficio plebali ipse institueretur, legitima cum venia sui Ordinarii. — Quare idem canonicus Ciardi hodie petit a Beatissimo Patre sibi facultatem concedi detinendi, una cum beneficio plebali, canonicatum iampridem possessum, imo refert hac de causa se petiisse beneficium parochiale quippe praebenda canonicalis hodie vix pertingit ad centum et viginti libellas (Lire 120), cui onus inest viginti septem (27) Missarum. — Praeterea recolit, hanc tenuissimam dotem canonicatus gravi in periculo versari si, ob eius renunciationem, redeat ad manus patronorum *laicorum* quorum unus cum pene ad egestatem redactus sit et aere alieno gravatus, dos beneficii facile in manus recideret creditorum. Denique memorat, quandam controversiam haberi capitulum inter et Ecclesiam Plebalem, agitatum apud H. S. O. mense Septembri a. 1901, eandemque modo per appellationis instantiam, adhuc sub iudice manentem ; quamobrem opportunum est ut canonicus in isto beneficio instituat. — Preces ita concludit orator. ‘ Per queste ragioni l’ oratore domanda di ritenere il canonicato e di essere dispensato dal coro, essendo di ciò contento il capitolo stesso, intervenendo al coro n. 19 canonici e 11 cappellani. L’ oratore poi affinché per la sua assenza nessuno dei Canonici rimanga onerato dell’ ebdomada di cantare, dichiara di essere



pronto ad incaricare a proprie spese uno dei canonici ad adempiere ad un tale obbligo.'

Die 10 Iulii 1902 Capitulum Praten. in legitimo conventu unanimi suffragio consensum dedit '*perchè la Sacra Congregazione conceda al pre nominato Sig. Canon. l'esenzione dalla residenza e dal coro con obbligo di soddisfare per mezzo di un collega all' ebdomada di cantare.*'

Episcopus de sua sententia perquisitus haec retulit. 'Richesto di porgere schiarimenti del perchè alla Pieve di Cerreto-Guidi sia stato nominato un Canonico, rispondo che la nomina venne dal Reverendissimo Capitolo di Prato che è il patrono di quella Chiesa. Ci fu scritto e detto che i Capitolari di Prato facevano pratiche per ottenere al Ciardi Canonico, nominato alla Pieve, la grazia e che avrebbero allegate buone e salde ragioni.

'Per noi il Ciardi è l'uomo atto a rialzare il prestigio un po' scaduto della prefata Pieve e il popolo di Cerreto lo attende come una benedizione. Speriamo adunque che il privilegio sia concesso.'

Modo, pro meo munere, advertam dignam esse quae maxime perpendatur ratio quae ita exponitur ab oratore. 'Esistendo alcune questioni tra Pieve e Capitolo, tanto l'Ordinario di San Miniato quanto il Capitolo medesimo hanno riconosciuto vantaggioso che di quel beneficio ne sia investito un patrono.' Sane haec quaestio adhuc viget, quia die 7 Sept. 1901 Plebanus loci Cerreto-Guidi quaestionem movit Capitulo Praten. patrono, instans ut vectigal — *ricchezza mobile* — impositum a Gubernio super portione congruae lib. 858, nec non super alia praestatione lib. 418,32 a capitulo solutis parochio-plebano ex legitima conventione, (prouti exponitur in folio praecitatae causae) sustineretur ab ipso capitulo, ne congrua nimis et praeter canonicam mensuram, extenuaretur. — Et H. S. O. huic proposito dubio: 'An portiones tum lib. 852,60; tum lib. 418,32 sint rependendae a capitulo immunes a quacumque taxa in casu rescripsit: "Affirmative. Capitulum petiit et obtinuit beneficium novae audientiae; et hodie res adhuc sub iudice est; quomobrem lis adhuc viget Capitulum inter et Ecclesiam Plebalem; et si interest Capitulo eique bonum est — hanno riconosciuto vantaggioso — parochum-plebanum fieri unum ex canonicis; at tamen hoc, ex adversa ratione, aequè bonum aestimari non potest ipsi praebendae: siquidem si onus taxae — *ricchezza mobile* — non amplius sustinetur a canonicis, minuitur in per-

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petuum praebenda parochialis gravi cum iactura etiam boni spiritualis fidelium.

Itaque ut etiam *externe* salva maneat necessaria distinctio inter *actorem et reum* in iudicio, satius videtur, antea beneficio vacanti constituere *defensorem ex officio*, cuius sit tueri partes praebendae parochialis usque ad definitionem iudicii, qua edita definitione, postea integrum erit Capitulo quem mavult praesentare ad beneficium vacans.

Quare etc.

Emi Patres edixerunt : *Non expedire.*

## NOTICES OF BOOKS

**THE ROSE AND THE SHEEPSKIN.** By Joseph Gordian Daly.  
New York : Wm. H. Young and Co., 63 Barclay-street,  
\$1.00.

It is always a pleasure to read a brisk College novel, there are so many things that bring back scenes of joy and sorrow, which we have experienced—for, even of the sorrow 'there's a joy in remembrance.' Yet, we confess to quite a lack of interest in the early chapters of this book—we read it as a duty. But virtue was amply rewarded in the pleasure we experienced in the greater part of what followed. If our interest in the incidents be a criterion of merit, we should rank *The Rose and the Sheepskin* very highly. Many things struck us as unusual, even unnatural, and the connection of events is not good. The treatment is vague, the characters unstable, undefined—we get no clear conception of them. The *good* boys are all too good, and the *bad* boys, of whom we get glimpses, rather too black. We admired the death-scenes ; in fact, the author excels at description, though the settings are not always suitable. The style is generally simple and clear—qualifications which are not merited by the *titles* of the chapters.

The conceptions of the writer appear to have been very good, the spirit of the whole is excellent, and in spite of many defects of detail and a certain lack of finish, the impression left by the book is agreeable. It is a book that every student will read with pleasure. It is a good Catholic novel, which may be safely put in the hands of the youngest. Even 'Prefects' may learn a useful lesson concerning the tenor of their ruling.

D. J. O'D.

**THE SACRIFICE OF THE MASS.** An Explanation of its Doctrine, Rubrics, and Prayers. By the Rev. M. Gavin, S.J.  
London : Burns and Oates, Ltd. 1903. Price 2s.

WHY are our people in country districts, even those who live in proximity to the church, so seldom present at the Holy Sacrifice on week days? In the smaller towns, too, the congre-

neglect, on the part of a people so religious, is accounted for neither by their poverty nor their lack of time, but rather by their ignorance of and want of reflection upon this most sacred and most lovable of Catholic mysteries. We suspect that the fault is not entirely theirs.

The object of Father Gavin's work is 'to increase love for Holy Mass,' by rendering its every prayer and ceremony more intelligible. Whence we should rejoice to see it in the hands of our people, or at least placed within their reach in parochial libraries and their attention called to it. For *all*, it contains useful information and matter for reflection; even the priest will find it a help to devotion, as well as a fund of useful knowledge for his instructions on the Mass. It is an unvarnished setting forth of everything in or connected with the Mass—from the Vesting to the Last Gospel. The explanations are brief, but interesting and pointed. The Latin text of the prayers and readings, with an English translation, is always followed by a running paraphrase, from which controversy is altogether excluded. The early chapters give a brief account of the Catholic Doctrine of the Sacrifice of the Mass, its essence, and the consecration of the Altar; and in the end two chapters are devoted to the peculiarities of the Solemn and Requiem Masses. The book is intended for all classes, it ought to be popular with all.

D. O'D.

**MANNA QUOTIDIANA SACERDOTUM.** Sive Preces ante et post Missae celebrationem cum brevibus meditationum punctis pro singulis anni diebus. Dr. Jacobus Schmidt, Prelatus et in Eccl. Cath. Friburg. Can. Friburgi: Brigoviae. Sumptibus Herder. MCMIII. (3 vols. IV. ed).

WE very much admire the practical nature of the meditations proposed in Dr. Schmidt's work. The *points* only are given, but they are full—in fact, rather numerous, so that each one can select the point or points which are most suitable for his personal needs. The greater part of the volumes consist of prayers before and after Mass. Special prayers are transcribed, for each day, from Bopper's *Scutum Fidei*: they generally follow the line of thought proposed in the meditation. In the Appendix,

'A Short Method of Meditation, The 'Preparatio ad,' and 'Gratiarum actio post Missam,' ex Missali Romano, and from other sources, besides various indulgenced prayers, are given. Should one prefer a method of reading formal prayers, he will find all these, needless to say, excellent. It is not surprising that this deservedly popular book has already run to the fourth edition.

D. O'D,

THE PENAL LAWS. Dark Pages of English History. By J. R. Willington, M.A. London: Art and Book Co. Price, 2s. 6d. net.

THE task which the author has set himself is, I fear, a difficult one. He would teach the *tolerant, liberty-loving* Englishman that Catholics have not had a monopoly of persecution, even in English history. Besides general statistics from the penal times, he gives accounts of the most remarkable martyrdoms, 'as well as the several penal enactments of the different reigns, from the time of Henry VIII. till the rigour of Catholic pains and disabilities began to be relaxed towards the end of the eighteenth century. The book is readable and throws many a side-light on the beauty and divinity of that Catholicity which England foreswore at the bidding of sinful rulers. While not laying claim to any original research, it has the merit of giving a pretty full and concise treatment of a dark chapter of history. If it attains not its object, the fault lies not with the author or his case.

D. O'D.

THE PILKINGTON HEIR. By Mrs. Sadleir. Price 6s. Benziger.

THIS story by the well-known Catholic writer will be read with interest. The time chosen is a stirring one, near the close of the war for American Independence. But that sharp struggle is only the background of the novel. As the narrative proceeds, we lose sight of the campaign. The scenes presented are from private life, and are graphically depicted. While the plot is by no means a complicated one, the doings of the chief actors are so well balanced, that there is not a dull page in the book. The characters of Mrs. Pilkington and the venerable French priest are particularly well drawn, indeed some of the finer

Touches in the delineation could have come only from the pen of a skilled writer and educated Catholic. The book may be put into the hands of the young and innocent, it teaches by example the reward of virtue, and contains remarks full of sound practical wisdom.

J. O'D.

ST. CAJETAN. London: Duckworth and Co.

THE series entitled 'The Saints' has met with general approval owing to the admirable way in which it has been executed. We speak both of the French original and the English translation. The volume now before us contains La Clavière's *Life of S. Cajetan*, translated by M. Herbert, and is sure to be widely read. When he was already a Protonotary and Prelate, Cajetan gave up all chance of further preferment, in order to devote himself entirely to the service of others. From that time his name has been inseparably connected with the church of San Silvestro in Rome, which witnessed the proofs of his ardent charity. The spirit which animated him still lives in the Theatine Order, of which he was the co-founder with Caraffa, afterwards Paul IV., and two other servants of God. St. Cajetan's practice of evangelical poverty, his zeal in preaching the word of God, his tender love of the sick poor were beyond all human praise, and his life cannot be read attentively without producing most beneficial results.

J. O'D.

THE LIFE OF M. XAVIER WARDE. Boston: Marlier and Co.

In this country the Sisters of Mercy are so numerous and the work of their Order is so well known, that an account of its propagation in the great land beyond the Atlantic where millions of Irish Catholics have found a home, will be welcome to many. Needless to say, the same spirit animates the members of the Order everywhere. Yet, in its annals there can, we fancy, be found few, if any, brighter pages than those which record the devoted labours of the gifted nun who went forth from Baggot-street, Dublin, to establish the convents in the United States. Her love of prayer and her rare prudence enabled her to triumph over every obstacle, and from her life many a lesson may be learned. The book will be a valuable addition to some parochial libraries.

J. O'D.

**WREATHS OF SONG.** By the Rev. T. J. O'Mahony, D.D., D.C.L., All Hallows College. New York: The Abbey Press, 114, Fifth Avenue.

OUR readers are already acquainted with most of the poems in this collection, and with the essay in the appendix, which appeared in our own pages. We are glad to have them all together in their final shape in one handsome volume. They are the result of years of thought and study, and of the reflection of a man of refined taste, of deep insight into the origin of things, and of all-round philosophical and theological culture. They will be specially welcomed by the generations of students now dispersed over the globe who once sat at Dr. O'Mahony's feet in the philosophical school of All Hallows College, and who look back to him with feelings of affection and gratitude for the inestimable services he rendered them in former days. Indeed we doubt if there be in Ireland anyone devoted to the service of the clergy who has won to a greater extent the hearts of his students. But it is not All Hallows men alone who will with pleasure and profit peruse Dr. O'Mahony's poems. They will be prized and welcomed by a much wider circle. If many of these poems had been written by Robert Browning they would be studied and admired by the public at large. The fact that they have been written by a Catholic priest may not recommend them to Protestants ; but we fail to see why it should not recommend them to Catholics, and particularly to the clergy.

J. F. H.

**THE VEILED MAJESTY, OR JESUS IN THE EUCHARIST.** By Very Rev. W. J. Kelly, V.F. London: R. and T. Washbourne, Ltd.

*The Veiled Majesty* is a handsome octavo volume of 313 pages, containing a dogmatic treatment of the Blessed Eucharist as a Sacrament and a Sacrifice. It is a class of book one seldom meets with in English. The whole gist of the Catholic theology on the Blessed Eucharist is systematically given in terse and beautiful English, freed from the puzzling technicalities of language of the Latin class book. Christ's promise of the Eucharist, its fulfilment, the teaching of the apostles on the subject, the mind of the Fathers and of the Church generally from the earliest times receive a fulness of treatment that prove the

author a man of deep study and of wide acquaintance with Apostolic and Patristic literature. The style of the book is particularly attractive.

It seems intended for earnest and honest inquirers for the truth; all the chief objections against Catholic teaching are exhaustively dealt with in a way that cannot fail to satisfy a mind fairly open to conviction. We would recommend the work also to those who are already blessed with the gift of faith. It will certainly supply them with reasons for the faith that is in them.

**A ROYAL SON AND MOTHER.** By the Baroness Pauline Von Hügel. Notre Dame, Ind.: The Ave Maria Loretto Press. Price 75 c.

TRULY noble, religious souls were this royal son and mother. The simple, unadorned narrative of their lives appeals to all that is high and holy in the Christian heart. We only regret that the present work is not a great deal longer; gladly would we learn more of that high-spirited princess who, even when she knew not God, turned in disgust from the brilliant, empty society life, where she was so universally admired and highly appreciated, to devote herself to the less ambitious rôle of domestic duties and the education of her children. Similarly we feel disappointed at not being told more of the generous prince, who freely gave up all earthly possessions and ties to give himself as an humble missionary to the ignorant, uncultured adventurers of the backwoods of America. But it is a good sign to find exception taken to a book for being too short, and in truth the little volume before us, as far as it goes, brings out all that is elevating in the Catholic religion, so we have no hesitation in recommending it to all classes of readers.

J. C. K.

**DORIS.** A Story of Lourdes. By M. M. London: Art and Book Company.

IF we abstract from the fictional names and the few romantic incidents that adorn the story, we shall find *Doris* a simple account of a pilgrimage to Lourdes. Nothing is forgotten—the pilgrim train, with its strange freight of invalids, all so afflicted yet so confident, the piety and mutual charity of the pilgrims, the attention and respect paid to ‘God’s sick’ throughout the



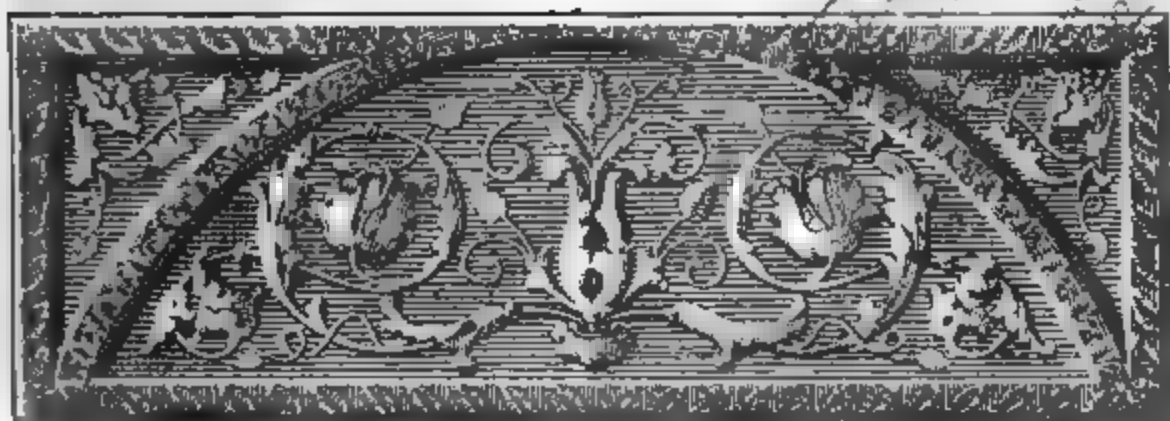
journey, are described with singular clearness. Similarly we realise some of the religious enthusiasm manifested during the three days at Lourdes, the unwavering faith with which the pilgrims pray for health for even the most hopeless of their number, and the whole-hearted fervour of their thanksgiving when their petition has been answered. And finally the return of the pilgrim train is no less interesting and soul-stirring. Many have been bodily cured, and know not how best to show their gratitude, while even those who have not been so favoured experience a profound peace, and feel that now they can bear their affliction with cheerfulness. A pilgrimage to Lourdes should be an experience dear to the heart of every Catholic, and as we cannot all enjoy such a privilege, we should be particularly grateful to 'M. M.' for giving us so detailed and graphic a description of it, thus enabling us to realize to some extent the manifold miracles wrought in that retreat of grace.

J. C. K.

**COMFORT FOR THE FAINT-HEARTED.** Blossius. Translated from the Latin by Rev. B. A. Wilberforce, O.P. London: Art and Book Co., 22, Paternoster Row. Price, 2s. 6d. net.

THIS book will be a useful guide to spiritual directors, whose special duty it is to encourage the timid, fearful, and scrupulous, because, as the preface has it, 'What ninety-nine out of every hundred—perhaps not excluding the hundredth—want above everything else is encouragement.' It will be a boon to calm the troubled soul in times of doubt, difficulty, or temptation, accomplishing this desirable end by clearing away the cobwebs of misapprehension and ignorance, and building anew on the solid foundations of reason, natural and theological, and common-sense. Its brief, pithy sentences will pierce to the heart and mind with greater effect than a large amount of elegant but obscure writing. As there is scarce a remedy which can 'minister to a mind diseased' that is not found in its pages, we are sure that it will enjoy an immense popularity. The translation is all that could be desired.

D. J. O'D.



## SOME AFRICAN LANGUAGES AND RELIGIONS

**I**N the course of a lucid article in the *Catholic World*, January, 1897, by the eminent Orientalist, Mgr. Charles de Harlez, on 'The Necessity of studying Languages and their Monuments,' after an exhortation to our young students to pursue with ardour studies in philosophy, history, and the natural sciences, we read the following passage :—

But there is a fourth branch of the sciences whose bearing, from a religious point of view, is unhappily not suitably appreciated, nor its action in the world sufficiently recognised. I refer to the science of languages and their monuments, a science too much neglected, and yet one whose importance may not be slighted since these monuments contain that religious history of humanity which is to-day chiefly employed in judging the dogmas and achievements of Christianity.

The learned author is evidently referring not only to studies in Egyptology, Assyriology, Chinese, Coptic, and Syriac—of which he is himself so great a master—but also to other less well-known branches of the same subject, as farther on he says :—

The ancient inhabitants of America, Oceanica, and Africa are summoned, like those of Europe and Asia, to play parts that are never unimportant. Theories concerning the origin of man, the nature of his intelligence, his soul, and the original unity of the human species, are everywhere receiving light from philological monuments.

Hence it may not be inopportune to place before your readers a brief summary, as far as our knowledge at present goes, of the languages and dialects spoken in the countries round the north-western, northern, and north-eastern shores of Lake Victoria Nyanza, and extending inland for a radius of about three hundred miles. Besides being of some interest to the philologist, it may serve as a basis or guide for future investigation in the same field by those who have time and opportunity at their disposal.

The region known as the Uganda Protectorate has attracted no little attention during the last twenty years. First, after its 'discovery' by Europeans in the reign of King Mutesa (1862), came a series of cruel persecutions of the Christians by his successor King Mwanga; then civil war broke out, followed by the hoisting of the British flag; the flight and capture of King Mwanga and King Kararega; the despatch from England of special commissioners sent out to investigate and arrange matters; the Sudanese mutiny and finally the appointment of the present child-king Daudi Chua. The construction of the Mombasa-Lake Victoria Railway—an immense undertaking not yet quite finished—attracted hundreds of Europeans and others to the soil of British East Africa. American engineers also came over in the service of the American Bridge Company, who by their energy and skill added a good deal to the success of the new railway. It may be allowed me to say, that personally, the present writer feels most grateful to the American bridge-makers and to all those Europeans who helped to construct the railway, because no longer shall we, Missionaries, have to tramp on foot the dreary 800 miles between Mombasa and Uganda's capital, as we had to do in 1895. Whereas it occupied us the four months to travel from London to Kampala, the same journey can now be easily accomplished in less than a month. And as the *bazurgu* (or white men) have already found their way to these inland countries in considerable numbers in the past, it is quite certain that they will come in much larger numbers in the future.

They will come, it may be, in the interest of science, or in the service of our King, or to seek their fortunes in ivory,

rubber, or the gold mines that have yet to be discovered, or God grant, to work for the salvation of souls as foreign missionaries. But in whatever capacity they may come, and if they wish to work in contact with the natives, a knowledge of one or more of the various dialects spoken in the Uganda Protectorate will, undoubtedly, be of the utmost importance for their success. It is therefore, as has been said, in the hope that a brief sketch of what I may call our local dialects may be interesting, and at the same time useful to such future immigrants that the present paper has been compiled.

Every European who lands on the East coast of Africa, between, say, Cape Guardafui and Delagoa Bay, becomes acquainted, more or less, with the language known as 'Kiswahili,' the *lingua franca* of East-Central Africa, Zanzibar, and Pemba. In the interior, however, while Kiswahili is most useful for carrying on intercourse with Arab and Swahili traders, it is but little understood and seldom spoken by the natives who have their own tribal dialects. In many instances these dialects differ from one another almost as much as Gaelic does from German or English from Italian; hence it is no slight task to master even one of them, especially those of the Masai-Nandi groups, with their deep guttural and nasal sounds.

In the following synoptic table an attempt has been made to arrange in groups the principal dialects spoken in the Lake Region, and along the banks of the Upper Nile. The region referred to lies between the fifth degree north latitude and the first degree south latitude; the Laikipia Escarpment on the east (near Kikuyu) and the Congo Free State in the West. The total area thus included is reckoned at about 150,000 square miles, according to the boundaries of 1901, with a population of 3,800,000. In addition to this tentative classification of the dialects under different heads, a comparative vocabulary of some well-known words in thirty-five dialects is given, and also the geographical position of the tribes speaking these dialects is stated as correctly as the exigencies of space permit.

# I.—LANGUAGES SPOKEN IN THE TERRITORIES OF THE UGANDA PROTECTORATE

**BANTU GROUP.**—Swahili, Luganda, Lunyoro, Lusoga, Lusese, Lunyara, Luwanga, Lurimi (Kavirondo), Lukonde (Elgon), Lusōkwia, Lugesu and Masaba dialects, Igizii and Lusinga, Lukonjo, Lutoro, Luhima, Kikuyu.

**MASAI-TURKANA GROUP.**—Masai, Turkana, Ngishu, Sūk, Bari, Karamojo, Teso, S. Karamojo, Elgumi or Wamia, Latuka.

**NANDI-LUMBWA GROUP.**—Nandi, Lumbwa, Kamásia or El Tuken, Andorobo, Elgony'.

**NILOTIC GROUP.**—Aluru or Lur, Acholi, Dinka, Shiluk, Dyur, Shangala, Lango or Lukedi, Ja-Luo or Nyifwa.

**MADI GROUP.**—Madi, Mundu, Logbwari, Avukyaya, Maharka.

**WEST AFRICAN GROUP.**—Lendu, Lega or Balega.

**HAMITIC GROUP.**—Somali, Gala.

The mystery of the parentage and the place of origin of the *Bantu* group of languages still remains unsolved—probably it originated like so many other tongues at the Tower of Babel. About 40,000,000 people speak Bantu language. It is spoken, more or less, from the Cameroons on the West to Zanzibar on the East, and from the borders of Somaliland on the North to Cape Colony on the South. It is much more closely inter-related than is the case in any other grouping of African forms of speech, or than are the Aryan languages.

The *Masai-Turkana* group constitute a very loosely knit family of languages, each of which, perhaps, resembles the others slightly more than it approaches dialects outside this grouping.

The *Nandi-Lumbwa* group are merely dialectical variations of one common speech.

The *Nilotic* group are considered to be related to the Masi-Turkana.

The *Madi* and *Lendu* groups have West African affinities faintly allied to Bantu.

The *Hamitic* group are spoken in the Protectorate only by soldiers and traders, but possibly Somaliland may be annexed any day now.

## II.—COMPARATIVE VOCABULARY IN VARIOUS DIALECTS

—	God or great spirit	Man	Woman	Sun	Moon	Devil
1 Swahili	Mangu	mtu	mwana-mke	dyua	mwezi	shetani
2 Luganda	Katonda	omuntu	mukazi	enjuba	omwezi	{masitani lubare
3 Lunyoro	Dubanga <sup>1</sup>	omuntu	mukazi	izōba	okwezi	omucwezi
4 Lusoga	katonda	muntu	mukazi	enjuba	mwezi	{musambwa lubare
5 Luseo	katonda	muntu	mukadi	rjuba	mwedi	musambwa
6 Lunyara	olumbe	omundu	omukana	elinwa	omūsi	musambwa
7 Luwanga	erinwa	mundu	mukana	ombasa	mwesi	musambwa
8 Lurimi	edinba	omundu	omukasi	mubasu	omwezi	musambwa
9 Lukonde	mumu (?)	umundu	mukana	inyaŋga	gumwezi	gumusambwa
10 Lusōkwia	ikurei (?)	umundu	mukana	inyaŋga	gumwezi	gumusambo
11 Lugizii	eriuba	omuntu	omoke	mubasu	mutienyi	uruswa
12 Lukonjo	ruhanga	omundu	omukari	erioba	omugesera	omulimu
13 Lutoro	ruhanga	omuntu	mukazi	izoba	okuezi	omucwezi
14 Luhima	lugaba	omuntu	mukazi	izoba	okuezi	omuewezi
15 Kikuyu	ŋgai	mundu	karego	luyua	moeri	ngoma
16 Masai	aŋgai	ol donani	eŋgitok	aŋgoloŋ	ol labra	{ol viyirwa ol manañani
17 Turkana	akirii	entunanan	ekāko	ekoloŋ	elap	atwana
18 Sūk	elāt	kito	diebto	ases	arawa	kamma
19 Karamojo	agifya	njo	apete	ankoloŋ	elap	adega
20 S. Karamojo	akwit	etūnanan	apete	aquoloŋ	elap	adega
21 Elgumi	akut	etūnanan	apete	aquoloŋ	elap	akiria
22 Nandi	{parak torōrat	cito	korgo	asesta	arawet	musiot
23 Lumbwa	torōrat	cito	korgo	asesta	arawet	musiot
24 Kamaria	tororot	cito	korgo	asesta	arawet	musiot
25 Andorobo	ropta	cito	diebto	asesta	arāwet	kagomē
26 Aluru	jok	dano	nyako	sieŋ	dwi	jōk
27 Acholi	jok	dano	nyago	kieŋ	due	jog
28 Lango or Lukedi	zok	dano	dako	kieŋ	dūe	wenyo
29 Ja-Luo	kieŋ	dano	nyako	kieŋ	dūwe	musango
30 Madi	eri madri	ba	indzon	itu	inba	orri
31 Logbwari	adōgo	agōpi	isanje	etu	imba	ori
32 Avukyaya	ōri	ba	okomva	itu	imba	avori
33 Maharka	mbōri	kumba	gide	ulu	dwiwi	gomoreme
34 Lendu	ziwo	bale	dzaya	gi	hwi	orri
35 Somali	ilahe	nin	inan	orah	dayah	seitān

III.—GEOGRAPHICAL POSITION OF THE COUNTRIES WHERE  
SPOKEN

1. *Swahili*<sup>2</sup> is spoken by the mixed race of Arabs and negroes who inhabit Zanzibar, Pemba, and the mainland; and also by traders in the Protectorate. The name of the language—Swahili—is most probably a modified form of the Arabic *Sawāhil*, the plural of *Sahil*, a coast; hence coast-

<sup>1</sup> The three first names only in the above list are accepted, so far, as meaning the true God. Some tribes have several deities—mostly bad ones. Possibly other words for some of the above may be substituted on better knowledge.

<sup>2</sup> *The Lord's Prayer in Swahili.*—'Sala ya Rabbi: Baba 'etu uliye mbinguni, dyina lako litukuzwe, ufalme wako utufikie, utakalo lifanyike katika nchi kama uwinguni.—Utuletee leo mkate wetu wa killa siku, utuondolee makosa yetu kama twawondolea waliotukosa, wala usituache kuumizwa na kishaushi, waliakini utuopoe maovuni. Amina.'

people. It is, perhaps, the most widely-known of all the African languages. The greatest living authority at the present day on Swahili is a Catholic Missionary, Père Sacleux, of the Congregation of the Holy Ghost, Zanzibar. His most ambitious work, a *Dictionnaire Français-Swahili*, 989 pp., printed and published at Zanzibar, 1891, is a monument of industry and research. When we were passing through Zanzibar in 1895, on our way to Uganda, Père Sacleux very kindly presented a set of his Swahili books to our bishop and to each of the four fathers who accompanied him.

2. *Luganda*<sup>3</sup> is spoken in the Kingdom of Uganda. Several books in the Roman characters have already been printed in Uganda, chiefly by the Roman Catholic and Protestant Missionaries. It possesses fifteen out of the original sixteen or eighteen prefixes ; and all words end with a vowel. In referring to language, the prefix *Lu-* is used (in Swahili *Ki-*), e.g., *Lusoga* ; *mu-* the sing. prefix of the first class used when referring to human beings, etc., *Ba-* = pl., e.g., *Musoga*, one native of Busoga, *Basoga*, many ; (in Swahili the pl. prefix is *Wa-*) ; *Bu-* in referring to country = *Busoga* ; but the names *Uganda* and *Unyoro* (through original error) are allowed by usage.

3. *Lunyoro* is spoken in Unyoro, and to the south of the Lower Semliki River ; also towards the south-west coast of Lake Albert Nyanza.

4. *Lusoga* is spoken in the Province of Busoga, east of the Victoria Nile, and on many of the islands of the Victoria Nyanza along the north coast.

5. *Lusese* is spoken in the Sese Archipelago, north-west of Victoria Nyanza.

6. *Lunyara* is spoken round Port Victoria, Kavirondo and east of the Sio River ; about the Samia Hills ; also in the islands off the north-east corner of Victoria Nyanza.

7. *Luwanga* or *Lukabarasi* is spoken in the Kabras o

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<sup>3</sup> *The Lord's Prayer in Luganda.* 'Sala ya Kitafe :—Kitafe oli mu ggulu elinya lyo litibwe, obwakabaka bwo bujje, okwagala kwo kutukirizibwe mu nsi, nga mu ggulu. Otuwe lero emmére yafe ya lero, otusonyiwe ebibi byafe nga fe bwe tusonyiwa abatwonona, totutwala mu kugezebwa, naye otulokol mu bubi. Amina.'

Ketosh country on the Upper Nzoia River, also on the borders of Nandi and Elgon districts.

8. *Lurimi* is spoken round Mumias in Kavirondo, and on the Middle Nzoia River.

9. *Lukonde* is spoken north-west of Mount Elgon as far as the borders of Labei.

10. *Lusōkwia* (Lugesu and Masaba dialects) is spoken in West Elgon.

11. *Lugizii* is spoken in the lower Nyando Valley, and in Kosova between the Mau plateau and Victoria Nyanza. *Lusinga* is spoken on the east and north-east coast of Victoria Nyanza.

12. *Lukonjo* is spoken round the south and south-east sides of Ruwenzori Mountain.

13. *Lutoro* is spoken in Toro and Busongoro, south of Ruwenzori.

14. *Luhima* is spoken in Ankole by the pastoral Bahima people.

15. *Kikuyu* is spoken in the Kikuyu uplands, East Africa, south of Mount Kenya.

16. *Masai* is spoken round Lake Naivasha and in much of Masailand. The Masai, as also the Nandi and Sūk people, practise circumcision.

17. *Turkana* is spoken in the country of Sūk (north of Elgon) and west of Lake Rudolph by the Turkana people, who are, perhaps, the tallest in the world, being many of them from six to over seven feet high—the land of the gold mines of the future.

18. *Sūk* is spoken in the country between Lake Baringo and Lake Sugota.

19. *Karamojo* is spoken in the Karamojo country, north of Mount Elgon.

20. *S. Karamojo* is spoken in Maroto, east of Lake Salisbury.

21. *Elgumi* or *Wamia* is spoken in Elgumi, west of the western slopes of Mount Elgon.

22. *Nandi* is spoken in the Nandi country, and with dialectical difference in Sotik, Lumbwa, Kamásia, Elgony', and Sabei ; in short, between North Elgon and the vicinity of Lake Naivasha.



23. *Lumbwa* is spoken south of the Nandi plateau and west of Lake Nakuru.

24. *Kamásia* is spoken in Kamásia and the western part of the Lake Baringo districts.

25. *Andorobo* is spoken by the wandering Andorobo tribe in Eastern Africa. They inhabit the forests in the Nandi and Mau districts, and live entirely by the chase.

26. *Aluru* is spoken in the country north and north-east of Lake Albert and the west of the Nile.

27. *Acholi* is spoken in the Acholi district east of the Nile.

28. *Lango* or *Lukedi* is spoken in the Bukedi country, north and north-east of Lake Kioga.

29. *Ja-Luo* or *Nyifwa* is spoken in South Kavirondo, along the north-east coast-lands of the Victoria Nyanza between Kavirondo Bay and the Nzoia River ; also to the south of the Nyando River.

30. *Madi* is spoken mainly west of the White Nile, but also on the eastern banks between Wadelai and Dufie, and far into the Bahr-el-Ghazal region to the westward.

31. *Logbwari* is spoken in the district of that name, south-west of the Madi country.

32. *Avukyaya* is spoken in the district lying between the Nile and the Nyam-Nyam country to the west.

33. *Maharka* is spoken near the River Danga and the Gunyuru country. It is a dialect of the widespread Nyam-Nyam language of the Bahr-el-Ghazal.

34. *Lendu* is spoken in the country of that name west of Lake Albert.

35. *Somali* is spoken by the people of Somaliland between the Gulf of Aden and the vicinity of Lake Rudolf. It contains many Arabic words. The Somali word for sun, *orah*, is most probably derived from *Ra*, the name of the Egyptian sun-god.

With regard to the forms of belief prevailing, the people speaking the above dialects may be divided into four classes :

1. Christians—Roman Catholic and Protestant.

2. Mohammedans—the religion of Islamism having been introduced by Arabs from the East.

3. Heathens with a vague belief in a god of the sky but

having little or no worship, also a belief in witchcraft and omens. This is especially the case with the Masai, Nandi, and the people of Kavirondo.

4. Pagans with a strong belief in numerous spirits—ancestral and others—and in witchcraft. These spirits are called *Bachwezi* by the Banyoro people, and *Balubare* by the Baganda and Basoga. In former times the religion of the Baganda, in so far as they can be said to have had any religion at all, consisted in the worship of the Balubare spirits. They believed, however, in the existence of a supreme Creator whom they called Katonda (from the verb *kutonda*, to create), but said that he had handed over his authority to the Balubare (Lubare—sing.), of whom there were several. Some of them represented various phenomena of nature, such as the rainbow, earthquake, thunder ; others were supposed to reside in certain trees, rocks, rivers, and hills ; others again bore the names of virulent diseases *Kawali* (small-pox), *Kaumpuli* (black plague), and the like. Pre-eminent among the Balubare was that of Mukasa, the Neptune of the Victoria Nyanza, who was supposed to have supreme control over its waters, and had to be propitiated by offerings before each voyage. The *mwoyo* or soul of a departed king or great chief was frequently styled a *Lubare*, and was believed to reside in certain persons, to whom was given the name *Mandwa*, or medicine-men. It is told of King Metusa that in order to prevent any of the *Mandwa* from pretending to have the king's spirit (or soul) after his death, that in case any of them should make such a claim, he was not to be believed unless he could speak Arabic—the king himself having known that language to some extent.

In Busoga each *Lubare* (spirit) has its own supposed place of abode and its own *Kālagō* (the *Mandwa* or medicine-man), whom the people consult on certain occasions, and who always gets a fee of a hen, sheep, goat, or one or more cows in the case of a chief. There are about twenty of these Balubare in the province of Busoga alone, but their cultus—through the presence of famine, disease, hut-tax, and the presence of Missionaries—is fast dying out. The same Lubare

is styled good or bad, according to the individual favour asked for be granted or refused.

Besides 'spirits' the Basoga have a particular veneration for the snake; in fact it is certain that in the past, at any rate, they paid it a special kind of worship. They even go so far as to address it as *mukama wafe*—our master. Even still in some places, when they wish to celebrate a certain feast, a big snake or python is procured, which is carefully guarded in a hut during the days of feasting, and kept gorged by the presence of chickens, sheep, and goats brought to it by its crowds of pagan devotees. No doubt the *Kālogo* or medicine-man takes care to put aside for his own use, and that of his numerous wives, the greater part of the offerings brought to the hut for the snake. During the time the feast lasts, the snake is called a *Lubare*; and while they fear rather than love it, they seem to acknowledge that it (or rather the spirit within) has power to do them evil. Women and children are brought to be presented to the snake, while its protection is besought on their behalf, and they are told not to injure it. And as a matter of fact, a Musoga will seldom kill a snake if he can avoid it. If the snake kills him it is taken as a sign that he has done something to offend the *Lubare*. In some of the legends the snake is made to speak.

The generic name for snake in Luganda is *musota*, and we see this word turning up in the Nandi, Lumbwa and Kamásai languages two hundred miles away as meaning devil. The word *musambwa* in the Luganda language also means a kind of large snake, and we find at least seven different tribes—some living widely apart from one another—use the same word to mean their devil or evil spirit. The words *Shetani*, *masitani* and *seitan* are merely variations of the name Satan. That these untutored tribes, knowing nothing of Genesis, should, in common with the white and other races, connect the snake or serpent with the spirit of evil, is certainly interesting, but that the devil should select the snake as his visible counterfeit presentment to enslave them, is not so surprising when we remember the incident in the Garden of Eden.

The Baganda possessed no idols, and apparently nothing

that could be called temples ; but numerous little bee-hive shaped huts—and most of them not much bigger—made of sticks covered with grass, studded the waysides, sacred to some *lubare*. These fetish huts are still to be seen in many parts of Busoga, either singly or in clusters, generally with a large tree growing close by, under which are placed the earthenware pots of food and drink—placed there to propitiate the spirits. Besides the *mandwa* or medicine-men, who were the supposed medium of communication between the people and the *Balubare*, there was another class of sorcerers whose business it was to detect criminals, answering to the augurs among the ancient Romans. A third class followed the lucrative calling of professional rainmakers.

The Baganda historians in describing the traditional incidents in the life of their supposed first king—the famous Kintu—relate, in all probability with more or less fidelity, the chief facts connected with the creation and fall of man. They say that Kintu was the first man, that he was brought forth (*yeyamuzala*) by Gulu (Heaven or the above), and that when he came into the world he found no other people there.

Gulu said to his son Kintu : ‘ Go down to the earth you and your wife Nambi and bring forth children.’ Gulu also commanded them : ‘ When you are going to the earth take care that Warumbe (lit. *Death*), the brother of your wife, does not go with you. He is away at present. Start early in the morning before he returns, so that he may not see you going, because if he shall see you going he will go with you, and as he is very wicked he will kill all the children to whom you give birth. And if you forget anything, do not come back for it.’

Gulu having finished his commands, gave them a cow, a sheep, a goat, a hen, a banana tree, potatoes, beans, Indian corn, ground nuts, and millet-seed to feed the hen.

Now in the early morning while as yet they could scarcely see, Kintu and his wife set out. When they had gone some distance on the journey, Nambi suddenly remembered that it was time to feed the hen. She asked Kintu for the millet-seed, but it was nowhere to be found. It was clear they had forgotten it in the hurry of their departure.

‘ The millet-seed is missing,’ said Nambi.

‘ Well,’ said Kintu, ‘ I shall return to Gulu and fetch it.’

‘ Don’t go back,’ said Nambi, ‘ by this time Warumbe will have returned, he is mad and ruthless, and if he should see you, he will want to come. I do not wish him to be with us because he does evil, so you had better not return.’

‘ But the hen is hungry and we must feed it, or it will die,’ replied Kintu.

‘ Yes, that is true,’ assented Nambi.

‘ Very well,’ continued Kintu, ‘ you stay here and I shall go and bring the food for the hen.’

Nambi remained where she was, while Kintu returned to Gulu and explained that he had forgotten the millet-seed. Gulu was very angry at his having returned and said :— ‘ Did I not tell you to go off in the early morning ? Did I not command you if you forgot anything do not come back again, or you will meet Warumbe and have trouble ? And you would not listen to me ! Now as you have disobeyed my orders, Warumbe, who is here at present, will go with you ! Be it so, let him go, since you have wished it so. Begone !’

Kintu and Warumbe then returned together. Nambi at first upbraided her husband for having gone back, and strongly objected to Warumbe accompanying them. But Warumbe insisted, and finally it was agreed, at the request of Kintu, that Warumbe should come for a time and stay with them. They all three then proceeded and reached the earth at a place called Magongo, in Uganda, and here they rested.

Then the woman planted the banana tree, the Indian corn, the beans and the ground nuts, and there was a plentiful crop. In the course of time three children were born, and Warumbe asked for one of them to cook his food, but Kintu refused to give him one. Years passed and many more children were born, and Warumbe again begged Kintu to give him one, and again Kintu refused. Then Warumbe threatened to kill all the children of Kintu ; not to-day, not to-morrow, not this year, not next year, but one by one. And so it happened, that one after another the children of Kintu died.

Kintu remonstrated with Warumbe about his conduct, but it was to no purpose. Then Kintu went and complained to Gulu that Warumbe was killing all his children. Gulu replied that he had expected it. His original plan was, that Kintu and Warumbe should not meet. He had told him that Warumbe was a madman, and that trouble would ensue, yet Kintu had returned for the millet-seed against the orders of Gulu, and this was the consequence. 'If you had not stopped on the road and turned back, your children would not have died,' said Gulu. Gulu, however, had compassion on Kintu, and calling his son *Kaikuzi* (lit. *the Digger*), told him to go down to the earth and bring back Warumbe. Kintu and Kaikuzi started off together, and when they arrived were greeted by Nambi. She explained to Kintu that in his absence Warumbe had killed several more of his sons.

Kaikuzi called up Warumbe and said: 'Why are you killing all these children?'

'I wanted one child badly to help me cook my food. I begged Kintu give me one. He refused. Now I shall kill them everyone,' replied Warumbe.

'Gulu is angry and sent me down to recall you,' said Kaikuzi.

'I decline to leave here,' answered Warumbe.

'You are only a small man in comparison to me. I shall fetch you by force.' With this they grappled and a severe contest ensued. After a while Warumbe slipped from Kaikuzi's grasp, and ran into a hole in the ground. For three days Kaikuzi tried to dig him out, but failed, on account of his order, that there should be two days' silence on earth, having being broken. Kaikuzi being tired after his struggle with Warumbe quitted the earth, and returned to his father Gulu.

But before he left Kintu thanked him for his trouble and said: 'Let Warumbe remain since you cannot expel him; if he wants to kill my children he can do so. But I shall continue giving birth to other children; Warumbe will not be able to kill them all at once.'

Kaikuzi having returned, reported to his father Gulu that Warumbe had refused to come, that he had fought with him,

but because the people had broken his orders, Warumbe had entered the earth and escaped.

‘Be it so,’ said Gulu, ‘let Warumbe stay there, but do thou my son rest here.’ And so ever since Warumbe has remained on the earth.

The legend of Kintu, as related by the Baganda, is of course much more elaborate with many fanciful details, but the pith of the most reliable version is that given above. Some narrators say that it was Nambi who went back for the millet-seed, but was followed by her husband; others make Gulu and Katonda or God to be one and the same. Be that as it may, it is striking to find in the story—handed down by oral tradition from generation to generation—mention of a Creator, a first man and woman, a command, an act of disobedience, the particular evil resulting from that act, viz. the entrance of Death on the earth, three children born first the cry of the man to the Creator for help to drive away Death, the compassion of the Creator, the coming of Kaikuz the Digger (*Mulokozi* means Redeemer), the helper, the struggle of Life with Death, the partial expulsion or conquest of the latter, and the return of Kaikuzi the helper to his Father in Heaven.

It is remarkable that the Bantu word for man *-ntu* is found in the name Ki-ntu; (e.g., *mu-ntu*=one man; *ba-ntu*=many men); while the prefix *Ki-* is sometimes used as an augmentative, meaning greatness. As if Kintu was the man *par excellence*, of the human race, just as other nations regard Adam. The word ‘Kintu’ is also used to mean ‘a thing, great or small according to its adjective. With regard to the name Nam-bi, it is strange that we have here the root-word for evil, *-bi* (e.g., *muntu mu-bi*=a bad man; *bantu ba-bi*=bad men; *yayöğëra bu-bi*=he spoke badly). The prefix *Na* like *Ki-* is also vaguely honorific. We find it in some female names of distinction, e.g., *Na-māsöle*=the Queen-Mother *Na-linya*=the Queen-Sister; *Na-longo*=a mother of twins. Hence the name Nambi might be freely translated ‘the mother of evil.’

The Banyoro, who may be regarded as first cousins of the Baganda, but living more towards the north, relate the



following as one of the versions of the oft-told Uganda legend respecting Kintu :

Kintu was immortal. He was in the habit of periodically visiting God for the purpose of reporting on the work he had done on earth. These visits were made on a hill called Magongo, situated between Uganda and Unyoro, which has consequently been carefully guarded up to the commencement of King Mwanga's reign. There was one condition always laid down by the Deity, which was that on no account was Kintu to turn back or pay another visit unless he were called. His orders were that : ' He was to do no evil ; he must not steal.' God gave him a bag which was not to be separated from him, or even to be touched by any other person. One day he went to the hill Magongo where he dropped his bag, not immediately noticing his loss. Forgetting his order he went back for it, to find God very angry with him. ' Why did you come back here, when I gave you strict orders not to come unless you were called ? ' In punishment he was forbidden to return to his home, and a young man, symbolical of the Spirit of Death, was ordered to be continually beside him. In any case he never did return. The people regarded his absence as an indication of God's wrath, and to provide for him, in case he was still alive, they built a large house in the forest of Magongo, and every nine days carried food there. This custom, as well as the guard, was kept up till King Mwanga's time, when the intestine wars interfered with most of the old usages and habits. To propitiate God's wrath in His anger against Kintu's disobedience, it was decreed that Kintu's law, which was that nobody should work on every seventh day and on the first day of each new moon, should be perpetuated. To this day any person, no matter what his offence may have been, or in what way he may be ordered to be punished, if he escape and reach the hill of Magongo, must be liberated ; in fact it was regarded as a ' hill of refuge ' till quite recently, and in every way had been considered sacred.

In the foregoing account it is probable that Kintu represents in his person Adam, Moses, Cham, and the original founder of the Bunyoro dynasty.



Before leaving this interesting subject, let us glance for a moment at the traces of the religion of the Masai and other tribes as found in their language. The Masai people believe in a vague power of the sky, which they call *Angai*. This word means not only sky, but is also used to indicate rain, which comes from the sky, though there is a special word for the water descending from the sky ('Attasha'). By far the greater number of the Masai are pastoral, hence rain is their greatest visible blessing from the above; hence their custom of giving worship to the visible rain-cloud instead of to the invisible deity. The sky-god is invoked whenever a severe drought threatens ruin to the pastures. On such an occasion as this, the chief of the district will summon the children of all the surrounding villages. They come in the evening, just after sunset, and stand in a circle, each child holding a bunch of grass. Their mothers, who come with them, also hold grass in their hands. The children then commence a long chant or prayer, the burden of which runs: '*Angai namonie aiopo inguruman en̄gujida*' ('O God we pray Thee clothe the fields with grass'). Some of the Masai hold that at the time when their race began there were four deities ruling the world. One was black and full of kindness towards humanity; another was white but held himself more aloof, was in fact the God of the Great Firmament. Then there was a grey god, who was wholly indifferent to the welfare of humanity; and a red god who was thoroughly bad. The grey and red gods, however, quarrelled with each other and were killed. The black god was very human in his attributes, and in fact, was nothing but a glorified man, and the ancestor of the Masai. The black god, who originally lived on the snowy summit of Mount Kenya, also died after he had founded the reigning family; and now the Masai acknowledge the existence of only one deity of supreme power and vague attributes, the White God of the Firmament.

The Nandi-speaking tribes also believe in the existence of a sky-god (*Parak*) who is of much the same vague nature as the *Angai* of the Masai. Their belief in the personality of this deity is, however, more exact and trusting, as is shown by the fact that the people of the Elgeyo Escarpment offer

up prayer to God very morning, and they believe that what they ask for in this way will be granted.

Another branch of the Nandi race, the Kamásia, make the following tribal prayer to the deity in the times of adversity. The people meet together, bringing a sheep, some flour, and some milk and honey. Three holes are then dug in the ground, one for the oldest man of the tribe, one for the oldest woman, and one for a child. The food is cooked and mixed together, and portions are given to the man, woman, and child, who bury it in the holes allotted to them. The remainder of the sacrifice is then eaten by the old men of the tribe, and while this is proceeding, the rest of the people pray very solemnly. Among these people there is a vague belief in ancestral spirits as well as in a central deity. It is thought that by burying this food in the ground, the spirits of departed chiefs, together with, perhaps, the omnipotent deity, may eat the buried food and accept the sacrifice of the tribe. The reason given by the natives for the selection of the old man and woman and little child, was, that the tribe intended to show that all its members, from the oldest to the youngest, were united in approaching God with a petition.

Such are a few of the simple customs and beliefs of tribes—whether belonging to the Lost Tribe or not remains to be seen—who have increased and multiplied in Equatorial Africa, who possess no written records; living their lives according to nature, helped, it is true, by a faint, glimmering ray of the Divine Decalogue implanted in their hearts; fond of singing, dancing, fighting, and in some places of stealing; whose wants are easily satisfied; knowing nothing of the outer, older, and more civilized part of the human family; tribes whose very existence were totally unknown to Europeans until within modern times.

From the preceding pages it will be understood what a vast work remains to be done in the task of writing down in grammatical form these African languages with the view, in the first place, of having catechism and other books printed suitable for the propagation of the Gospel among these as yet—except a few—entirely heathen tribes. Surely it is not

vain to hope that some of the talented young men now studying in the many centres of learning scattered throughout the *Insula Sanctorum et Scholarum* will offer themselves for service on the African Foreign Missions. There is room and work enough for all, as many tribes have never yet seen a Missionary. With only a few exceptions the whole of the above dialects are spoken in the two Vicariates of the Upper Nile and the Victoria Nyanza (French). Already several useful books have been printed in the Swahili and Luganda languages which have helped immensely in the conversion and education of the people. Unless we would see him fall lower than he is at present, we must hearken to the cry of the poor African—so long despised, so long in darkness—and hasten to save him before it be too late. The state of utter degradation and corruption introduced among thousands of the brave Masai and other tribes along the railway line, since 1895, by the hordes of imported Indian coolies, is too heart-rending for calm description.

The last quarter of a century has witnessed a marvellous desire on the part of the Baganda people and some of their neighbours to embrace the Christian faith. During the eight years we have been at work here over ten thousand have been baptized, and at present about fifteen thousand others are in course of instruction for the Sacrament of Baptism. The *Pères Blancs*, who have been at work in the country since 1879, can probably account for five times the above numbers at least. It may be that before the end of the twentieth century the whole, or at least the greater part, of heathen Africa will have come to the feet of the World's Redeemer—who knows? *Aethiopia praeveniet manus ejus Deo.*<sup>4</sup> Many of these tribes have excellent natural qualities; they are black but are not to be despised. Even among the rudest of them the little children address their parents as 'Papa' or ('Baba') 'Mamma.' It is to the rising generation that we look for our chief success in the work of conversion, to those who are so far comparatively free from the bondage of the old heathen habits and whose minds are more susceptible to the teaching

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of Christianity. The light of the Gospel of Peace and Mercy—for nineteen hundred years the blessed possession of other races more favoured—has at length found its way to these long lost children of Cham. May the good prayers of Catholics far and near prevail before God to keep away from our future neophytes the dark demon of Mohammedanism—our greatest enemy, especially when officially favoured—so that they may yet enter the one Fold under the care of the One Shepherd.

LUKE PLUNKETT.

## SERVIA AND ITS PEASANT PROPRIETORS

A WARM admirer of Servia has written that it was decidedly 'the poor man's paradise.'

this may be true when speaking of Servia proprietors, it cannot be termed the Eden of the Christian rulers, who have had a speedy end of their government, either by enforced abdication or, as in two cases, by assassination ; the foulest being that occurring last June which astounded the world by its occurrence on the Servian frontier. The political and social aspect of this crime committed by a set of unprincipled men, maintained with the spirit of Anarchy, being sufficiently known to our readers, they will, no doubt, prefer to turn to the details of this awful violation of Divine and human law, and to look upon another and better side of Servia which, in all respects, cannot fail to interest Irish people on the occasion of a far-reaching measure intended to ensure peace and prosperity to their native land.

The Slavonic race that from the Arctic Sea to the Adriatic and the Black Sea has populated an immense portion of Europe, is divided into many branches, of which the one, dwelling in Servia and Albania, of whom we have already given an account, has passed under the cruel yoke of the Ottomans, while the course of four centuries, ground the natives of Roumania, and Bulgaria as the miller grinds his stone. This difference—that of the three great Balkan States—Servia endured the most severe treatment. The Servian families, who refused to cast aside the Crescent, were deprived of their estates, which were given upon Turkish Pashas, who, disdaining agriculture, left the 'Rayahs,' or peasants of Servia, to cultivate the land for them and to rear the flocks and herds ; our own Ireland, Servia could never forget that it

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<sup>1</sup> 'An Out of the Way Land,' I. E. RECORD, April, 1881.

an independent State, having its laws and customs, which, under a ruler such as the great Servian Czar, Stefan Dushan, in the fourteenth century, practically embraced the larger portion of the Balkan peninsula. As the pathetic fidelity to the memories of a glorious and romantic past, so persistently shown by the Servian Slavs, must naturally appeal to another race who has also known bitter years of humiliation and persecution, it would be well, before entering on details of Servian peasant proprietorship, to dwell somewhat upon the historical lore of Servia that nourished the ever-smouldering embers of a patriotism which steadfastly resisted 'the whips and scorns of time—the oppressor's wrong.'

In legend and ballad Servia to this day laments the fatal field of Kossovo (plain of blackbirds), where Czar Lazar and the flower of his chivalry fell in the well-contested battle, lost by the defection at a critical moment of his son-in-law, Brancovics, who, to indulge a private spite, treacherously joined the Turkish invaders with 12,000 men—a deed that has branded him as a traitor in the annals of Servia.

The French philologist, M. Laboulaye, observes that Servian history has been preserved, not so much by a few dry chronicles compiled by Slavonic monks, as by the national songs of the people, which, in default of a written vernacular, were transmitted orally from one generation of peasants to another. Their annals, he continues, are preserved in song—a characteristic which is far more prominent among the Slavs than among the Greeks or Spaniards. It is second nature to a Servian to express in ballad or song his hopes, fears, and passions, and in every house is to be seen the small sycamore wood mandoline or 'guzla,' with its solitary string and arched bow, whose sweet and often mournful notes accompany the musical voices of Servian peasants. Though the ballads were often rude, they were full of the poetry peculiar to a race possessing the gift of improvisation, as well as an ardent attachment to their unfortunate country.

These national songs, relating the glories and the downfall of the mediæval Servian Empire, would eventually have been forgotten had they not been rescued from oblivion by

a Slav poet and philologist, Vuk Karadjec, who collected them and committed them to paper by means of the modern Slavonic alphabet, which he and another Servian poet, Danitchitch, published towards the middle of the last century, together with a dictionary and syntax of Servian vernacular, while the older form of Slavonian is still used in the ecclesiastical liturgy. In his interesting work on Servia, Mr. H. Vivian tells us that 'now very good poets and writers exist. Danitchitch revived the language, which is called Slav-Tuscan by reason of its melody and grace. He published a grammar and chastened the vocabulary, and raised an obscure *patois* to the degree of a polite language, which Niebuhr said was structurally the most perfect in Europe, and which Göethe learned in his old age.'

During the four centuries of Ottoman rule, although the Servians often made a struggle for liberty with staves instead of weapons, long confiscated by their conquerors, yet, so severe was the Turk, jealously guarding Servia as a bulwark against ever-aggressive Hungary, that the people in despair tried to submit to their fate as serfs of the Pashas, who enforced 'duty work' for so many days annually, without any payment, as well as a land tax, and the much-detested poll tax on every male Servian from his seventh year. Moreover, tithes were exacted by the haughty Musulmans from field, vineyard, and even the humble beehive; while every peasant who married had to pay a sum for this privilege. Worse than all was the levy every fifth year of Servian lads for the redoubted corps of Janissaries at Stamboul, where, in company with the Bulgarians and Albanians, they were soon taught to forget their own creed and to adopt that of the Crescent.

Thousands of Servians, to escape their hard lot, migrated across the Danube into Hungary, where they settled in the Banat of Temesvar, and under their chiefs or 'despots' often fought against the Turks in the Hungarian armies, sometimes gaining victories such as the assault of Belgrade (1475), which gained them the name of 'the Black Legion;' sometimes being defeated by their relentless foe, but always,

in good fortune or evil, hoping for the liberation of Serbia. Their countrymen who clung to the soil lived like helots, never mingling with the Turks; while many who could no longer endure this servitude betook themselves, as haiduks or brigands, to mountains and forests, where they maintained a constant and irregular warfare, plundering and killing Turks to the great contentment of the peasants, who were ever ready to shield a haiduk to the best of their ability. Finally, perceiving that no real assistance was to be expected from Russians or Austrians, and driven to desperation by a frightful massacre at the order of four Janissary chiefs at Belgrade, then in open revolt against the Sultan; the peasants retreated into the natural fastnesses of the 'Sumadria,' or forest region, in Central Serbia, which became the stronghold of the insurgents during the Wars of Independence in the nineteenth century, under the leadership first of Karageorge, the ancestor of the present King Peter, and subsequently under that of another swineherd, Milosch, the forefather of the recently murdered Alexander. Both men, sons of peasants, unable to sign their names, were born guerilla leaders who knew precisely how to guide their bands. Had there been no revolution, their names would have remained in obscurity; but given the opportunity and the moment, these typical Servian peasants commenced the career that was to enrol them as patriotic warriors on the pages of Balkan history.

The determined struggle for liberty having ended in the discomfiture of the Turks, and the long desired freedom of Serbia, the newly recognized Balkan State, with the exception of an annual tax to the Porte (long since abolished), entered upon its career of self-government, under the former swine herd and guerilla chief, Milosch Obrenovics now first Prince of Serbia.

But a still greater change came over the much tried land, when by quite a natural and easy transition, free from all litigation, dispute, or complicated legislation, the Servian farmers found themselves peasant proprietors. The Turkish Pashas having been killed or driven away during the wars their estates were divided between the new village communes



and the people ; the latter becoming owners of farms from ten to thirty hectares of land according to the amount already cultivated by them.<sup>3</sup> With an important Land Bill being passed for Ireland, it should interest us to learn how a system of peasant proprietorship has succeeded in a Balkan State, among a people of widely differing race and surroundings yet possessing many points of resemblance both historical and social with the Irish nation.

Owing to this division of holdings between the tillers of the soil, there is no problem of pauperism in Servia. There may not be men of great wealth, but there are no cases of destitution, such as are so sadly frequent in cities like London, or in countries whose position in the world as 'Great Powers' raises them much above the level of a Balkan State of yesterday's growth. We are informed that in Servia 'even the poorest have some kind of free hold property. A few poor people exist in Belgrade, but neither their property nor their numbers require workhouses.'<sup>4</sup> By the law of the land a certain portion of a peasant's estate cannot be disposed of by the owner, nor seized for debt, and in this is included the homestead, the plough, the last pair of heifers left on the farm, and six 'jutura' of land ; each jutura containing as much ground as can be ploughed in a day.

This alone suffices to prevent pauperism as not a farthing can be borrowed on such a security. Hence the homestead, and a certain proportion of chattels being inalienable, there is always something in hand to secure a Servian peasant proprietor and his family from hunger and privation. The possession of their farms also incline the peasants to desire peace and good government, and if they do like to hear the vagaries of Radical politicians, who as a rule are not men of substance, the common sense underlying the Servian disposition will always prevent them from any rash proceedings injurious to their own interests or to those of their commune, in which each peasant

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<sup>3</sup> Each hectare contains two acres and a half of land.

<sup>4</sup> *Statesman's Year Book*, 1903.

takes an active interest, as we shall see further on. Should any peasant proprietor require more land, he can always by application obtain it from the Government provided he can satisfy the authorities as to his industry. Generally owing to the fertility of the country a peasant is contented to subsist on the produce of his little estate, and not to toil too much over its cultivation, but any one who is of a saving disposition can and does put by a good deal in the year.

The farm houses with thatched or red tiled roofs almost concealed by groves of plum and other fruit trees, are large with numerous outbuildings resulting from the custom of 'Zadruga,' to be presently described. Ricks and barns, stables and cow houses, all built of clay or wood, and whitewashed, also stand in a well-fenced enclosure, where there is room for domestic animals to roam without fear of straying. 'Each family,' says M. de Laveleye, 'has a right to take fuel from the forests belonging to the commune, or to the State. Everything that is needed in daily life is produced on the farm with the exception of coffee, matches, cotton stuffs and sugar.' The last item indeed might even be dispensed with, as a great portion of Servian ground is very suitable for the cultivation of sugar beet. The men and women of the family all take an active share in the farm work, and should it happen that a man has not enough hands at ploughing or harvest time, he will have a 'moba.' This is an invitation to all his neighbours to help him, in return for which he gives them plentiful meals, and is always ready to attend their 'mobas' at any time. As a moba is looked upon as a charitable work, the people attending them are not obliged to observe the minor feast days which are strictly kept in the Greek Church.

Though improving slowly the Servians cannot be called good agriculturists. Much of the land is remarkably fertile, giving two crops yearly of cereals, especially maize, which growing to a great height, often served as an ambush or hiding place to the insurgents during the wars against the

Ottomans ; and to the haiduks or brigands who infested Servia, until they were to a great extent stamped out by the authorities, although outlaws do exist to the present day. Mr. Vivian writes that, ' Wheat is cut with the scythe, horses or oxen tread out the corn, which is tossed in the air to separate the chaff ; quaint carts are drawn by buffaloes, and ricks are made by pitchforking the produce into the first handy tree. No manure is used, irrigation is neglected, or supplied by inundations oftener than they are wanted. There seems to be no regular system adopted for the rotation of crops. Nearly every peasant interrogated on the subject had a different method of his own. In fact the Servian system of agriculture is practically no system at all.'<sup>6</sup>

Though the savings bank is gradually finding favour with the peasants, there is still a marked preference for the old stocking ; and it is by no means unusual where a house is knocked down, or land dug up, to come across money thus hoarded in concealment for many years. A curious instance of this habit is told of ' a man who was in prison for twenty years and overheard two outlaws saying to each other where they had hidden their booty. They were executed, and on his release the man sought the place, dug up the booty and built a " mehena " or inn with part of the find, letting out the rest at usury, and at his death he left a substantial fortune to his son.'<sup>7</sup>

Notwithstanding their long servitude under the Crescent, the Servian peasants have retained a certain nobleness of character, and dignity of bearing. They are not as vindictive as the Albanians, nor given to such virulent blood feuds ; but as a rule they are peaceable, sober, moral, and honest ; displaying much shrewdness in their affairs, though they will neither cheat nor let themselves be cheated. They

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<sup>6</sup> *Servia*, chap. viii.

<sup>7</sup> ' Now there is a school of agriculture, and the Government has promoted the establishment of agricultural companies who purchase implements and machinery, advance loans, and receive deposits. They also act as intermediary for the disposal of agricultural produce.'—*Statesman's Year Book*, 1903.

<sup>†</sup> H. Vivian,

are naturally simple, and where not influenced and misled by Radical catch words, they have certain gentlemanly instincts, according to Mr. Vivian, although in the July number of the *Contemporary Review*, a writer observes that 'Servia cannot boast of a single gentlemanly man in the good old acceptation of the term. Servians educated in Paris, can and often do take a varnish but it is only a thin coating.' The Turks also say of the Eastern Slavs: 'They are like pears rotten before they are ripe.' It may however be assumed that such a description is more applicable to Slavs who have been taken out of their proper sphere, viz., a pastoral and agricultural life, either by entering the learned professions, by swelling that curse of all governments, the overcrowded bureaucracy, or by joining the ranks of politicians and adventurers seeking office and self aggrandizement at the expense of the general welfare of the country.

It should also be noted that among the Servians, family ties are remarkably strong, as well as those of friendship which will frequently induce them to swear blood brothership before their relations and the Greek pope, with some young man, and occasionally with some young woman who is scrupulously treated as a sister ever afterwards. In this ceremony of 'Pobratim,' which is never broken by a Servian, bread and salt are eaten, and wine in which are mingled a few drops of their blood, is swallowed by both parties concerned.<sup>8</sup> Having been so long treated as slaves by the Turks; having no laws, save those administered by Pasha or Cadi, nothing remained to the Servian, wrote M. Laboulaye, but his family ties round which were entwined his best and highest feelings. He who had parents and brethren was considered a happy and even a rich man, and so powerful was and still is this sense of kindred, that a bride leaves her own family in tears, and there is no more solemn oath for a Servian woman than the asseveration, 'By my brother as truly as my brother lives.'

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<sup>8</sup> 'So deep is fraternal feeling in Servia that convicts are allowed out of prison on parole to visit their families occasionally.'—*Géographie Universelle*, E. Reclus.

This conspicuous quality contributed in no small degree to the foundation of the 'zadruga,' or association of each family, under a chief whose control was absolute. At first a zadruga commenced with the father of the family as patriarch. When his sons married, they were allowed to build small wooden cottages, adjoining the parental home for their wives and children. Families being very numerous the 'stareshina' or chief soon saw his grandsons growing up, and in their turn bringing home wives, and adding more cottages to the homestead. When the father, full of years, was laid in the cemetery, all the men of the family (for there are no 'eldest sons') would elect one of their number best suited for this important post. Hence, remarks Mr. Vivian, a zadruga would sometimes contain a hundred souls, all implicitly obeying, perhaps, a distant relation as their 'stareshina.' The man who occupies this onerous position is generally noted for prudence, tact, and capacity. He receives and keeps the money earned by the whole family; he distributes it as it is needed among the members of his zadruga, to whom he also assigns the portion of work on the farm, which is held in common by them all; and in differences of opinion his decision is unhesitatingly accepted as final. The adjoining cottages being merely used to sleep in, the great kitchen, dining-room, and hall used for family gatherings are part of the stareshina's house, which is always much better built than any of the others. Such a homestead, with all its dependencies, will sometimes run the whole length of a village street, though generally the straggling house of only one storey, will stand buried among trees in the centre of the farm. The women of a zadruga work in the fields with the men; each woman, or perhaps more according to the size of the family, taking a week in turn to see after household affairs and the children. It is always the duty of the 'redushas,' as they are called, to carry out the dinner at mid-day to the labourers. The evening meal is eaten in the large dining-room, and when they do not on hot nights sit under the lime tree in garden or courtyard the family will assemble in the hall, where the women, as they spin, will often unite in singing national airs, while the

children amuse themselves in their own way. As a rule, Servian women do not sit down at meals, being engaged in waiting upon the men, and they eat later in some corner whatever has been left over. Whenever they do join the family circle at meals, it is the etiquette for them to sit humbly and in silence at the bottom of the table, where they are served after the men. Mr. Vivian, in his interesting description of a *zadruga*, remarks that 'Women are treated kindly, as if they were satisfactory servants. The men make no love matches, but look upon the wife as an additional worker in the house, and very young men especially, like to take women several years their seniors in age, as they value the experience of the "Hausfrau" more than beauty. In a peasant's house a stranger is only introduced to the hostess, who serves "slatko" (preserves), coffee, and liqueurs on his arrival, and either retires or remains standing in a corner of the room near the door, while the men sit on the chairs and sofa round the central table. Members are at liberty to leave the *zadruga* when they choose; but the system works well on the whole, and the sentiment of family induces them to put up with many inconveniences and discomforts. Moreover, living in a *zadruga*, with its practical co-operation, is, of course, much cheaper than separate establishments. It safeguards people against poverty, and tends them in sickness and old age in a manner which no amount of Socialistic legislature or Utopian panaceas could ever bring about. It is an ideal institution to keep peasants prosperous and contented, but it could not be created at the bidding of a reformer for the solution of problems of poverty. To be perfect it must grow naturally, and have grown for centuries; and the Servian Government should rescue it from imminent death, hastened on by the military laws, for, while a widow's only son escapes serving; if he is in a *zadruga*, he counts as one of a large family.'

Another very curious point in these *zadrugas* is the fact that should a will be disputed, the interests of the 'Pobratim or adopted' relations are placed before those

of the *bona fide* relatives of the deceased. Moreover to keep the family estate intact, daughters are only given dowries, and as long as there is a male heir alive, they are precluded from inheriting anything.

When a farm is too large to be cultivated by a *zadruga* there are always plenty of Servians willing to be tenant by the year, giving half the produce as rent to the 'stareshina' who as landlord, pays the taxes, supplies seed and implements, and decides what is to be sown. Moreover, no attempts to defraud are ever made on either side.

There is another poorer class of peasant proprietors who have no *zadruga*, but own a few fields, often away from the cottages, which have a very high pitched roof over the two rooms used as kitchen and bedroom; the latter crammed with narrow beds covered with innumerable cushions, while in the former, space is much reduced by the large oven and shabby stools and table. In the yard is a cowshed, and pigs and fowl have the run of the plum-tree orchard. These people are sufficiently industrious, and they are still further assisted by their right of grazing their sheep and cattle on the common land of their commune, and the fuel, taken in most wasteful fashion from the forests, costs them nothing. Owing to the general independence in Servia, not one will 'go to service,' and at Belgrade, and other places, the servants are Hungarians, Croats or Austrians, while hired labour is supplied by Bulgarians who cross the frontier in search of work.

The village communes or 'Opchtina' are another Servian institution. After the liberation of the country they were all established, each containing so many homesteads and cottages, often extending over a considerable district. The inhabitants of the Opchtina elect their mayor and his council, and these local authorities annually elected, regulate the taxes and expenses of their respective communes.<sup>10</sup> The mayor assisted by two of his council acts

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<sup>10</sup> Among these taxes is a very ancient and practical one mentioned by M. de Laveleye who writes that he saw 'a wooden erection of strange shape, a



more or less like our justices of the peace, deciding local disputes, inflicting small fines, and sitting on all petty criminal cases. They also have the privilege of selecting the juries at the Assize Court who are to try any accused member of the commune. The peasants display much common sense and prudence in the management of communal affairs ; though the once-coveted post as Kmet or mayor is no longer held in such esteem. These self-governing communes have much power within their own boundaries, and they do their work on the whole fairly well. According to M. de Laveleye, 'every man who is of age and who pays taxes on either property or income is an elector, which is equivalent to universal household suffrage.' He also says that wherever the primitive commune has survived, the people are at once more democratic and more conservative, thus verifying the adage of extremes meeting ; and that the chief idea of the people, and of the country popes who are their leaders in politics, is to preserve jealously all their ancient and local rights and to pay as few taxes as they possibly can. The great wealth of Servia lies chiefly in the export of cattle and pigs ; Austria-Hungary being the principal customer, which enables that Power occasionally to put pressure on the Servian Government, by refusing to admit animals on the supposed report of some convenient malady. The pigs, of a fairly good breed and averaging £2 10s. a couple, are to be found almost in a wild state, feeding on acorns, beech masts, etc., in the vast forest district of the 'Sumadria,' and in large droves they are transported with the cattle down the rivers Save and Danube. As the natives are forgetting their proverb that 'To kill a tree is to kill a Servian' ; the forests are diminishing so seriously, that the same number of pigs cannot be fattened there, as was formerly the case ; consequently, in spite of the still considerable export of Servian porkers, alive and dead,

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basket work granary very long, raised three feet above ground on stakes, with a thickly thatched roof. Each head of a family must bring every year 150 "okas" (180 kilograms) of maize or wheat. In ordinary times there are from 60 to 70 million kilograms ready to be distributed in case of famine, or in war time for soldiers.'—*The Balkan Peninsula*.



American bacon has now come to remain in Servia, as well as South American hides to make the national opankas, or kind of mocassins worn by every peasant. As the pig is deservedly held in great honour, those who do not form part of the forest droves, have the run of every orchard, and are housed in large commodious sties where there is plenty of water for the animals to wash in ; where the walks are all paved, and where everything connected with the porkers is kept in a state of cleanliness often unknown in other lands.

From the plum trees abounding on every farm, the peasants make a good deal by their 'slivovitza' or brandy distilled from this fruit, out of which is also made 'pesmez' or marmalade (much eaten in Austria), and lastly dried plums of inferior quality, due to careless baking in earthen ovens.

The Servians have a great contempt for shopkeepers and merchants and factories, and the peasant deputies of the Skupshtina, or National Assembly, though much averse to taxation, which they regard as a survival of Turkish tyranny, are ever ready to vote any tax on the commercial part of the community, recruited chiefly from other nationalities dwelling in Servia, though they are not as numerous as those in Albania. There are many Wallachians, who have settled mostly in the eastern part of Servia, where, allowing for the difference of language, Servian villages have become quite Wallachian. The geographer, Elisée Reclus, observes that Roumanians thrive well in Servia, but not Hungarians nor Slavonians from Croatia or Bosnia. As in Albania, the Zinzares from the Pindus are to be found here as innkeepers, carpenters, masons, and bricklayers. The remarkably industrious Bulgars have settlements in the valleys of the rivers Timok and Morava, lying more in the direction of Bulgaria. There is also an Albanian colony, and, of course, Jews and gypsies are to be seen everywhere. The Jews, however, are not hated by the Servians, whom they cannot overreach, and they are called 'Spanioles,' being descendants of Hebrews exiled from Spain who settled at Stamboul. On Saturdays, their Sabbath, it is the custom at Belgrade to

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give them the sole use of the public gardens beneath the citadel, overlooking the city, and on these occasions the Jewesses are gorgeous to behold in their mediæval costumes glittering with jewels.

The gypsies, who wander over the country, are generally employed as musicians at village feasts and dances, and they also make bricks. In the heart of Servia they profess to be orthodox Greeks, while on the frontiers they are Mahomedans, but they despise and neglect alike the tenets of both creeds. Mr. Vivian says that some of these gypsies live in villages; and that as he passed by one day in a carriage, 'bevvies of half-naked children streamed out of every hovel running for half a mile, singing at the top of their voices, and never losing breath, but with eyes never off the traveller's hand and pocket for expected coin. Some of them are very pretty, and their refined features contrasted well with their Nubian skin and vulture's eyes.' On his return that night, 'a wood fire under the wayside trees cast a lurid light upon the medley of dark faces and scanty white garments. The carriage stopped, and the singing recommenced, the children being joined by young women, crouching crones, and lastly by the gaunt almost stately men with gleaming evil eyes. A tiny hut with two rooms was shown, which was inhabited by fourteen souls, the outer room containing a wooden trellis, covered with ragged straw mattresses, and a stove. Most of the people prefer sleeping *a la belle étoile*. The greater number of gypsies live in tents unaffected by cold or rain, and wearing always a scanty thin dress.' <sup>11</sup>

The Servians, who claim to be the least mixed of the many Slavonic races, are fine, tall men, with piercing cold-looking eyes and marked features, but they are more fair than dark.<sup>12</sup> The women are not generally pretty, but they are stately, and show much taste in the colouring of their national costumes. The men wear white frieze trousers, jacket, and opankas or mocassins, fastened by leather

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<sup>11</sup> *Servia*, chap. xii.

<sup>12</sup> Their name 'Serb or Servian comes from root *Su*, to produce and is applied to producers.'—'Times' *Encyclopædia*.

thongs. The dress, however, varies in different localities nearer Bosnia, for instance, it is more Turkish in the wearing of wider trousers and turban, while about Pirot, in the direction of Bulgaria, the peasants wear close-fitting white trousers of coarse cloth, stockings, and the red leather opankas, common all over Servia. A white woollen blouse, a belt, and a large hat of sheepskin complete the costume while the women wear an approximation to a 'divide skirt' in the shape of two black aprons. A brightly coloured headdress like a diadem is worn with flowers on the hair, which is either coiled or hanging over the shoulder. Some of these women will wear yellow or rose-coloured Turkish trousers, and all have belts, the copper or silver buckles of which are of beautiful Byzantine work. In the mountains they have a kerchief on the head like the Italian peasant woman, and a bag is carried on the back in which is deposited the baby. In other parts of Servia the dress is much gayer, as the white tunics and coloured aprons are all embroidered by their wearers in Arabesque work of the brightest and most charming shades of wool; a zouave velvet jacket with loose sleeves is also worn, and small, red tambourine fezzes or red handkerchiefs are fastened on the hair, always dyed black if it be not so naturally. At their feasts the jackets are covered with gold lace, and round the waist and neck are strings of gold and silver, given to them as their dowries. Like the men, they wear opankas; but sometimes in a zadruga they wear thick, blue woollen stockings and a kind of blue slipper, which is a cross between a shoe and an opanka. The richer farmers and peasants, among whom no distinction is made, are now beginning to wear ordinary tweeds on working days, for it takes an hour to attire themselves in the national dress, composed of the finest linen and including a kilt, worn usually on festive occasions.

As in France, marriages are made up by the families of the young people; and after the long ceremony in the Greek church, the bride is delivered to her husband's friends who escort her to her new home, at the entrance of which stand the bridegroom's sisters and sisters-in-law.

The bride then has to go through ceremonies symbolic of

her future existence. She dresses a child, and touches with her spindle the walls of the dwelling where so many hours will henceforth be employed in spinning garments for her family ; she places bread, wine and water on the table, for to serve will be one of her wifely duties ; while a piece of sugar placed between her lips, reminds her that she is to speak little, and always gently ; which indeed is a much needed hint, for though the men can swear freely, their language is mild beside the fluent and dreadful cursing of an excited and enraged Servian dame.

As far as religion is concerned, the majority of Servians are schismatics. Even so far back as the golden age of Stefan Dushan, they were never really submissive to the authority of the Holy See, and Dushan issued a decree that 'every Latin heretic should be sent to work in the deepest mine, and any Latin priest found proselytising should be sentenced to death.'<sup>18</sup>

At present according to the latest statistics issued by the Congregation of Propaganda, there are only 8,000 Roman Catholics in a population of 2,161,961 people. The Catholic mission is included in the bishopric of Bosnia belonging to Austria. There are two priests, in charge of ten mission stations, and three chapels. They have an hospital at Belgrade, as well as elementary schools in that city, and at Nish, a town far away to the east of Servia, which is still very Turkish, as regards the old houses, and a minaret where the Musulman call to prayer is chanted every day. There is also a ruined tower, in the plaster of which, the Turks placed the skulls of their Christian victims. Many of them were taken away as ghastly souvenirs by travellers, but since Nish has been included in Servian territory the remaining skulls have been reverently interred, excepting one that was too securely inserted to be extracted.

During his episcopate as Bishop of Bosnia the celebrated Slav bishop, Mgr. Strossmayer, sent missionaries across the frontier to attend to the spiritual needs of a vast number of Italian workmen then employed, constructing railways ; as

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<sup>18</sup> *The Balkans*, W. Miller.

well as to Austrians, Croats and Hungarians earning their livelihood, and to the few Roman Catholic Servians among the schismatics. Bishop Strossmayer, who was one of the most remarkable Roman Catholic ecclesiastics in the nineteenth century, resembled our own great Irish Archbishop, Dr. M'Hale, in his devotion to the cause of his native land. Although of German origin his family, long settled in Croatia, could speak nothing but Slavonic, and having been born in 1815, Strossmayer passed brilliantly through his school life, and his ecclesiastical studies. It is related that so remarkable were his acquirements and dialectic powers, that the President of the Board, examining Strossmayer, observed to the other examiners '*aut primus hereticus sæculi, aut prima columna catholicæ ecclesiæ.*' At the age of thirty Strossmayer, already a noted man, was appointed director of the high school of theology at Vienna, and also Court preacher. Two years later he became Bishop of Djadkovo, in which important position as Bishop of Bosnia, Croatia, and Servia, he could carry out still further the motto of his life '*Everything for faith and country.*' Austria-Hungary being a Catholic land, the prelates of our Church have very large revenues, and Mgr. Strossmayer, whose personal expenses were few, devoted his income to the advancement of the Slavs. Nearly all the colleges in Croatia were endowed by him, and he also founded scholarships for poor students, who could not afford to pay for their education. At Djadkovo, he opened a high school for girls, a normal school for teachers, a seminary for Slavonic ecclesiastical students, while a collection of good pictures purchased during visits to Italy, and a valuable library were given; the pictures to form a gallery at Agram, and the books to Djadkovo. This energetic prelate restored his cathedral, and endowed a chair in his seminary for the study of ancient and modern Slavonic. Mgr. Strossmayer did not fail to encourage the two Servian poets engaged in the reconstruction of the Servian dialect, and one of these learned men was professor of Slav philology in the University at Agram, that owed its creation in a great measure to Mgr. Strossmayer's efforts. On the episcopal estates all was

done by the Bishop to promote agriculture, as being a pursuit peculiarly adapted to the Slavs. In politics he was a fervent Slav who in the Austrian Reichstag was one of the most ardent supporters of self-government for Croatia. Having thereby incurred Imperial displeasure, the patriotic prelate was exiled, and he resided in Paris, studying French literature. On his return to his diocese, he renounced politics, refused to sit in the Croatian Diet, and turned all his energies in the direction of ecclesiastical and philanthropic undertakings for the welfare of his beloved Slavs, among whom he desired to spread the knowledge of useful sciences.

At the Vatican Council Mgr. Strossmayer was one of the Bishops most opposed to the promulgation of the Papal Infallibility, but he eventually submitted to the Church upon this point, and he went twice with pilgrimages to Rome. It is said that he induced our late lamented Pontiff, Leo XIII., to allow the use of Slavonic in the liturgy, according to the custom of Eastern Churches in communion with the Holy See, judging no doubt, that in Servia, where the ancient Slavonic has long been used, it would render easier the work of Catholic missionaries in their arduous and not over-successful task. Mgr. Strossmayer was known to be an excellent linguist, and, excepting Leo XIII., few had such command of the Latin tongue. Besides several modern languages, the Bishop could speak every Slav dialect, all varying so much one from another that, at the first meeting of Slavs before 1848, the deputies of the Czechs, Slovaks, Servians, Croats, Bosnians, etc., had to speak in German, wrote the author of *Pan-Slavism*, 'because no one understood the other. True, the words of each speaker sprung originally from the same roots, but the formation of the words—their prefixes and suffixes—are widely diversified, and a man of the keenest intellect could scarcely guess what his brother Slavonic desired to express.'<sup>14</sup> Moreover, to the annoyance of the Servians, the Croats will write in Latin instead of Slavonic characters.

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<sup>14</sup> 'Pan-Slavism, its rise and decline,' by E. Mejatovics, *Fortnightly Review*. vol. xiv.

Mgr. Strossmayer continued his career until 1891, when he retired from active life and gave up his See on account of difficulties with the Austrian Imperial authorities, who strongly objected to his championship of the Slav races, which it was thought would create unpleasantness with Russia, ever striving, but with little success, to draw together within her own sphere all kindred Slavonians dwelling outside her frontiers—a dream of ‘Pan-Slavism’ by no means acceptable to the Austrian Slavs or to those of the Balkan States, particularly Serbia, so jealous of her hard-won independence.

As is usually the case among Eastern nations, so in Serbia—religious and political questions are so closely involved that one cannot be taken into consideration without the other. The majority of the Servians have always been encouraged and supported by their own native clergy of the Greek schism in their attempts to throw off the Turkish yoke; consequently, they consider that to be a true Servian patriot in politics, and to be an unquestioning Orthodox Greek in religious matters, are virtually one and the same thing, one good quality being the complement of the other. The Greek Servian Church has no connection with those of Athens, Constantinople, or ‘Holy Russia;’ and the Greek Archbishop of Belgrade, with his suffragan bishops, governs the Synod, and is supposed to be quite independent of the State, which pays each prelate an annual stipend of £1,000 to £2,000. The Greek popes or country clergy differ little from their parishioners, and they are said not to possess much information of any kind. They are, however, very popular with the peasants, who invite them to their feasts, and like to have their services at weddings, baptisms, and funerals, though it is the fashion when attending church on Sunday to remain outside the building, exchanging opinions on the favourite topic of politics, the crops, and other subjects, while the Greek pope is saying Mass behind the great screen dividing the sanctuary from the rest of the building.<sup>15</sup>

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<sup>15</sup> The popes have their glebes and each family gives yearly a certain amount of corn. There are offerings and fees for marriages, etc., but very few sermons are ever preached, and not much religious instruction is



The fasts are just as long and severe as those in Russia, but there are many holidays much appreciated by the Servians, especially the 'Slava' or the saint's day of every family, village, town, or regiment. It is supposed to have originated formerly in the custom of celebrating the anniversary of the conversion to Christianity of the family or village, which has been passed on from father to son in Servia. Where a 'slava' is to be held, the homestead is adorned with branches and flowers, and the relations all sit down to a banquet to which the pope is invited to invoke God's blessing upon his hosts. In the centre of the table stands a fine wheaten loaf having a cross deeply incised upon it, so as to admit of a branched candlestick, lighted in honour of the Holy Trinity. Towards the end of the feast toasts are called, and many songs are sung, as the Servians are a very musical race, and can improvise with much facility. Those who are blind, or crippled, need never beg their bread, for they earn quite enough to support themselves as strolling minstrels, in which they rival the gypsies. On a 'slava' day open house is kept, and it would be an affront if friends did not pay a short visit, and partake of 'slatko, a cold pudding served on that day, and sip the national 'slivovitza,' the preserve of rose leaves, and Turkish coffee. A regimental slava is somewhat different, beginning with mass celebrated in the barrack hall, after which a profusely decorated cake is turned several times by the colonel, the senior sergeant, and the senior private; the chaplain recites some prayers and finally the cake is distributed among the officers and men. The whole day is spent as a holiday, and the officers receive their friends in arbours, decked with oak leaves which are

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bestowed upon the people, whose religion is mixed up with ancient pagan superstitions. Notwithstanding this drawback the Servian peasants have a perfect horror of disbelief, and once during the annual compulsory military training, a medical man sharing a tent with a young countryman, having incautiously declared himself an atheist in the course of conversation, the peasant, who had been admiring the learning of his companion, at once rose, and pushed him out of the tent, as if he were a leper. The ancient Slavonic liturgy owes its preservation mainly to the fact that the sixteenth-century Turks, more liberal than those of a later period, permitted liturgical books to be issued at Belgrade for the Servian peasants, while those printed at Venice were remarkable for their beautiful type.



common in Servia. During the evening the whole regiment including the colonel dance the 'kolo' to the plaintive guzla supported by the military band.<sup>16</sup>

A village slava is much on the same scale, but the men feast together on roast lamb, mutton and pork, with various preparations of wheat and honey, called 'Kollivo' and the usual slava cakes. A curious superstition is observed in foretelling the future after the banquet, by means of the shoulder blades of mutton or pork just consumed being held up to the light, and if the bone be clear it signifies peace, but should it be of a dark hue, then war may be expected. From small crevices and dints in the bone, called cradles and graves, the peasants pretend to foretell joy or sorrow to their neighbours.

The funerals are all preceded by gatherings like our wakes, and it is the often dangerous custom to convey the corpse covered with flowers in an open coffin. The people attending do not wear mourning, and the music is peculiarly soft and mournful. Bowls of meat and pudding and a special funeral cake are carried along to be distributed in the church among the congregation. On the anniversary of the death it is usual to give the poor whatever happened to have been the favourite dish of the deceased.

The Servians, though they neglect the care of their cemeteries, have a great devotion to the memory of the dead, and they keep two 'All Soul's Days,' one in October, and the other on Pentecost Eve, when every one goes to pray in the churchyard for their departed friends.<sup>17</sup>

<sup>16</sup> M. de Laveleye describes the kolo as being 'an immense circle formed of men and women alternately taking hold by the hand or waist. In the centre the Tziggany (gypsies) play the national airs. The circle turns slowly, moving in curves, and the step consists of small standing jumps, executed without any animation. The music is soothing, almost melancholy, but never spirited. The colouring of the picture is marvellously bright, with gypsy girls in red and yellow, joining in the dance. There is very little drinking except water, there are no drunkards' (except in the cafés of Belgrade and other towns), 'no screaming, and perfect decorum observed by all these peasants in their national dress.'—*The Balkan Peninsula*.

<sup>17</sup> 'Mothers who have lost young children will not taste any fruit until they have given some to any children or poor they may meet, believing their children in the next world would get no fruit there, and would complain of their selfish parents.'—*Old Servian Customs*, Grant Maxwell.

The first Prince of Servia, Milosch, in spite of not being able to read and write, which obliged him to use a seal for state documents, was determined to rectify this omission in the education of his subjects, and one of his first enactments was the establishment of schools in every village and town, so that at present the schoolhouse is generally the finest edifice in each locality. Everything, including books, teacher's salary, and pension, is given by the communal authorities who levy a small scholastic tax for this purpose upon the peasants. Although education is free, yet every child is compelled to attend the primary schools; but there are gymnasiums or high schools and two universities for those desirous of seeking governmental posts or of following the learned professions.<sup>18</sup> As in the United States poor scholars have plenty of time to earn their livelihood, as the school hours are not unduly long; moreover, we are told that the richer students are most generous in giving books and money to their poorer comrades.

Owing to the number of their 'pesmars' or national epics, which are continually sung, the peasants are well acquainted with the ancient history and legends of their country.

The Servians, however, like the Irish, are too much disposed to dwell upon the past; and their dream of an Empire to extend from the Adriatic to the Black Sea will never, probably be realised in face of the mutual antipathy existing between the different Balkan States. Despite their love of politics, which most of the peasants cannot properly

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<sup>18</sup> The truly magnificent university at Belgrade is due to the munificence of that 'rara avis' in Servia, a millionaire. But his generosity instead of being appreciated, only involved him in very serious trouble, for King Milan's Minister, Ristics, rapacious like most Servian politicians, determined to seize his entire fortune. Accordingly the millionaire was flung into jail and tortured on pretext of plots against the King. An amnesty having set free the prisoner, Ristics's aims were defeated, but when his victim died leaving a will, assigning a large sum to found the university, Ristics again shamelessly tried to upset the will by some legal quibble. However being turned out of the ministry he lost all power to further his nefarious ends, and the much-disputed money was applied to the foundation of the university which otherwise might never have been built. This instance shows what Servians can become, when with a veneer of Western civilization, they adopt the career of politics, always a source of trickery and corruption, especially among Eastern races.

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comprehend ; of a democratic government, in which there is only an inferior middle class between the King and the mass of the Servian population ; of a dreamy and sometimes noisy patriotism ; no nation can be more at the mercy of cunning and often most unprincipled politicians, who know how to pull the wires at elections and in the Skupsh-tina, where the peasant deputies are easily hoodwinked and corrupted by them—especially since the abrogation of the useful decree that no lawyers should be allowed to sit in the national assembly, as, on account of their volubility and powers of persuasion, they were dangerous associates for peasants accustomed to vote silently on the subjects placed before them by the King and his ministers.

Notwithstanding all the schoolmasters abroad in Servia, it is asserted that, excepting lawyers and tradesmen, everyone believes in vampires, witches, and the ‘vila,’ a mountain or river spirit, who may be benevolent or just the reverse. Whenever a vila is seen by human eyes, its feet are hoofs like those of a satyr, and it wears a white robe ; but the origin of this superstition has been long forgotten, though it may be a survival of the old Greek myths of nymphs and fauns, as well as of the Asiatic genii or djinns. So afraid are the peasants of witches, that no house on St. John’s day is ever left without its wreath of leaves and flowers mixed with garlic—a herb which no witch can endure—and this custom, even observed in Belgrade, has come down from the period of paganism. The Servian shepherds and goatherds, who consider St. John as their patron, during the night of his feast have bonfires, over which they jump as they throw lighted branches into the air for good luck. In some localities the people will bring out all their clothes ‘for the sun to see them ;’ and they also declare that out of its deep respect for St. John, that luminary remains stationary three times.

At Easter every head of a family brings a lamb, with a lighted taper fastened on its head, to the church, outside which it stands with all those of the commune. As soon as mass is over, the pope comes out to pray for a good year for the flocks and herds, and he blesses the lambs, who are

then taken home to be killed for the Easter banquet, while their skins, an article of great export, are given as fees to the pope. St. George's day in April is also celebrated with superstitious practices, and it is the period chosen for 'charming,' or making various charms to ward off hail-storms and other forms of ill-luck. One really pretty usage is the 'varize,' taking place in December on the feast of St. Barbara, when different kinds of grain having been boiled all night in a cauldron, a boy is sent with it to the nearest spring or river, into which he flings three spoonfuls, saying aloud : 'Oh ! God, give us honey and wax from the flowers, dew from heaven, and fruit from the earth, and of Thy mercy grant us health and joy.' Then going home, he devours the remainder of the porridge with his family.<sup>19</sup>

What most spoils the Servians is their terrible self-sufficiency ; and a writer well acquainted with them says that 'a Bulgar will listen and learn, but the most ignorant Servian will never acknowledge his inferiority to any man living.' Murders are of frequent occurrence, as the peasants still have an Asiatic indifference concerning the sanctity of human life. This explains the unseemly behaviour shown at Belgrade after the recent regicides, though it should be admitted that much of it was inspired by fear, as, until the arrival of King Peter, a reign of terror certainly existed in the city, and many people who were shot by the scoundrels in power, were announced to have committed suicide. In Servia a murderer suffers the last penalty at the place where the crime was perpetrated, and standing blindfolded by his open grave he is shot. Occasionally a criminal will be permitted by the 'panduri,' or police, to stupify himself with drink previous to the execution. Criminals who manage to evade justice take to the mountain gorges, where they are never molested by the peasants, and they readily bring them food, as otherwise they know they would be shot by these desperadoes.

Still, the Servian people, on the whole, may be said to possess many excellent qualities, and in spite of their

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<sup>19</sup> *Old Servian Customs*, Grant Maxwell.

innate melancholy, Servians are good-tempered and courteous. Every peasant bows politely when passing anyone on the road. He will say to a young married woman: 'God help thee, my pretty sister-in-law,' as though he were a brother of her husband; an unmarried girl is greeted as 'sister,' and an elderly or old woman as 'aunt.' Without the least appearance of servility, the Servians will always try to please a guest, and they have the happy instinct of saying agreeable things at the right moment. They are self-possessed and simple in their manners, and are neither shy nor awkward. Considering themselves as good as their neighbours, they cringe to nobody; address their king always as 'thou,' while formerly the women used to kiss Queen Nathalie on both cheeks whenever she attended a village 'Slava.' At the same time, they respect themselves too much to affect the blunt and discourteous behaviour of Radical politicians in the Belgrade cafés.

Servia, full of fertile plains and valleys, rich in valuable minerals,<sup>20</sup> is a very beautiful country. Great spurs of the Carpathians, covered on the lower parts by forests, are to be seen, as well as the hills where the vines grow, but the cultivation of the olive is precluded by the severe winter frosts. The river scenery of Danube, Save, Drina, and other streams is lovely in some parts and wild in others and on these rivers are still seen the old-world Servian mills built on boats anchored in the midst or at the side of the current, each having a huge wheel, near which is the miller's cottage. Most of the bridges are of primitive make, consisting of a few carelessly-bound logs; but at Belgrade the railway bridge piers are of splendid marble, which is relatively cheap, there being numerous quarries in Servia, not only of marble, but of fine stone and slate. Belgrade, derived from 'Beograd,' the white city, is a handsome modern town of white or gaily-coloured houses, exquisitely

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<sup>20</sup> Many of the mines were worked by the Romans. The peasants of the Kraina district have always collected gold washed down from the mountains after heavy rains. Copper, lead, an immense amount of excellent coal, and variety of other minerals abound, but have been a much neglected source of wealth. Now concessions are being made, and the Government also works mines, chiefly those of lead, for military magazines.

situated on a hill near the junction of Save and Danube. An old mosque, a few fountains, and a dilapidated arch known as 'the Gate of Stamboul' are the sole remains of vanished Ottoman domination. In the atrociously-paved side-streets, rivalling those of Madrid, numbers of small frogs hop about, and it is not known how they ever came there, nor how they contrive to live among the cobbles of Belgrade. Acacias and lime-trees grow in every direction in the gay, bright-looking city, with its boulevards and parks, including the public gardens at the top of the hill where the Turks used to impale obnoxious Servians. From the terrace, with the old citadel in the background, is seen far away to the left a dark, conical mountain, while the green waters of the Save, issuing from forests lying to the south-west, comes to join the slow-moving, yellow stream of the stately Danube. 'The charm of the landscape,' writes Mr. Vivian, 'lies in the infinite variety of colouring: the mauve mists, the copper beeches, the silvery sheen—a kaleidoscope which seems shaken at every season, and almost at every hour.'

Such is Servia: a monarchic yet intensely democratic state, peopled by a Slavonic race, respecting whose origin there are many conflicting opinions, albeit one learned man is inclined to class the Slavs as a branch of the great Celtic division in Europe on account of its similarity of ideas and customs. Be that as it may, there is no doubt that the Servians are decidedly one of our dominant races, who, perhaps, may be destined to occupy again a prominent position in the world's history. Unfortunately, the nation has been sorely discredited by the revolting and dastardly crime of a band of turbulent and treacherous ruffians, who, outraging the feelings of every right-minded person, have inflicted a stigma of indelible shame upon the modern annals of their native land.

PAUL DILLON.



## THE ORIGIN AND DIGNITY OF MAN

**A**S the physical growth of the individual is attained by the nutritive, so the species is multiplied by the generative process. The phenomenon of reproduction becomes therefore the complement and perfection of the phenomenon of nutrition. The generative function, moreover, affords in its various modes a particular instance of that general law of progress which prevails throughout the whole series of living beings, and consists in a gradual division of labour and a corresponding specialization of function. Such specialization is totally absent in the process by which some of the protozoa reproduce their kind. Thus the amoeba, having come to the full measure of its growth, multiplies itself by the simple division of its unicellular organism. Slightly higher in the scale of life the function of reproduction becomes localized. There appears on the parent form, as in the case of the saccharomyces, a bud which develops to its term, to separate finally into independent offspring. The co-existence of two sexes in one and the same being, marks a more advanced stage of the specialization we are considering; while in the union of two distinct individuals co-operating for the propagation of their species, this specialization reaches its most perfect expression.

In its strict acceptation, generation implies not only the reproduction of a living substance, it also implies the specific similarity to the parent organism of the substance thus produced. This fact of similarity it will be seen, strikes at the very root of the philosophy of 'selection,' and in the interest of this philosophy, Darwin and Weissmann have devised their ingenious theories. A consideration, however, of the hypotheses of the external or internal struggle for existence lies beyond our purpose. We may content ourselves with observing that they are inadequate and unsatisfactory; the fact of a specific identity of parent and offspring being inexplicable only on the ground of an immanent principle of finality by



virtue of which all living substances tend naturally to realize and preserve a definite type.

As a physiological function the generative office has with men, no less than with the lower animals, a material and carnal character. From revelation, however, we are made aware of a process that transcends all physical agency, is purely spiritual, yet verifies the highest notion of generation. Accepting on faith the existence of the relations of Paternity and Filiation in the Godhead, referred to by St. John, when he tells us that 'as the Father hath life in Himself, so He hath given to the Son also to have life in Himself,' we reach the idea of a one Divine Person originating eternally from another and possessing the same identical nature as the Divine Person from whom He originated.<sup>1</sup> The words, 'paternity' and 'sonship,' therefore, when referred to God, are used to express, not figures of speech, but infinite actualities, and St John Damascus could justly say: 'Let it be known that the names, "paternity," "filiation," "procession," are not transferred by us to the Blessed Deity, but, on the contrary, are thence communicated to us, wherefore the Apostle declares,<sup>2</sup> "I bow my knees to the Father . . . of whom all paternity in heaven and earth is named."'"<sup>3</sup>

If physiologically the same elements are common as they are essential to the function by which man and the higher

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<sup>1</sup> This transcendent problem which faith reveals, has historically called forth the beautiful psychological theory of St. Augustine and the equally beautiful speculations of the Greek Fathers in quest of rational analogies. The Greek Fathers, as De Regnon says, inclined to a dynamic view of the divine nature as an infinitely fecund self-communicating principle of good, while St. Augustine took rather a static view and built up his theory on the fact, that in thinking Himself, God gave an infinite and adequate expression to his self-knowledge in a concept, an image, or a term of thought which truly proceeded out of Himself and relatively reproduced the divine nature. Whether, therefore, we express God's thought Himself with St. John as 'Logos,' with St. Paul as 'image,' or with the schoolmen as 'term,' this expression will verify the notion of origin from another and of similarity in nature of the one originated to the one originating, which, as we have said, are the essential marks of all generation. But the idea of divine generation must be disassociated from the accidental features of our mental operations. The self-subsistence of the divinity which excludes all potentiality and passivity, demands absolute identity between God understanding and God understood, between the principle and the term of thought in the divine intellectual life. The Son, therefore, is declared to be 'consubstantial with the Father.'

<sup>2</sup> Eph. iii. 15.

<sup>3</sup> Joan. Damasc. *Fid. Orthod.*, l. i., c. 8.



animals propagate their kind, there is in human generation according to Christian doctrine, an agency that exalts it far above the process to which the permanence of the mere animal species is owing. This distinguishing agency is naught else than the action of the transcendent Creator, by virtue of which, within the mother's womb, the embryo is endowed with its informing and vivifying soul. So intimate and necessary is the work of the Creator in this phenomenon, so thorough His co-operation with the creature, yet withal so clearly defined is the part performed by each, that the being thus begotten is truly said to be stamped not only with the features of his human parents, but with the image and likeness of the Divine.

The action of the Supreme Being, which we would describe, is aptly illustrated in the creation of the first man, as told in the narrative of Genesis: 'And God created man to His own image, to the image of God he created him.'<sup>4</sup> The two-fold process which obtained in the creation of the protoparent, finds place in the procreation of his offspring. For, as the body of Adam, moulded of pre-existing material, received through a distinct act of Omnipotence, the breath of life, which was its animating soul, so in generation, the physical being of the child formed from the body of its progenitors, is directly supplied with a rational, life-giving principle, only through an immediate operation of the Divinity.

The relation of the Divine to the human element in procreation is such, that it is readily seen to be something quite different from that assistance which theologians designate technically as 'concursum divinum,' and which, they tell us, is necessary to every doing of created beings, as secondary causes acting under and by the virtue received from the Primal Cause of the whole finite order. A relationship of a higher kind between the Divine and human is implied in the function we are considering. For here the Creator and creature so co-operate that the former may be said to be the co-labourer of the latter. Not that they represent two diverse agencies working along separate and parallel lines, but two distinct

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<sup>4</sup> Gen. i. 27.

causes, the one universal, and the other particular, converging in one and the same total effect. So thoroughly is the idea of collaboration of the Divine and human verified in human generation, so truly does the former wait, as it were, for conditions to be posited by the latter, that the production of a human soul is not said to be by creation in the precise sense of the word. For there is wanting in this function that absolute and independent initiative on the part of Omnipotence which is a necessary note of every creative act. Notwithstanding the intimate co-partnership we have described, the human progenitors are justly styled the parents of the child born of their union, for by them was placed that which called forth the action of the first cause, and without which this latter would never have been realized. Justly, too, is God declared to be the author of human life, since from Him comes that which is the principle of life itself—the animating soul. In the light of this thought, the words of Eve upon the birth of Cain<sup>5</sup> have an impressive significance.

The doctrine of an immediate creation of the human soul, was not, it is true, unanimously held by the Fathers. St. Jerome tells us that ‘Tertullian, Apollinaris, and most of the Westerners declared, that as the body was born of the body, so was the soul born of the soul’<sup>6</sup> And St. Augustine, as well as other African Bishops, hesitated, as we know, before the question of traducianism, thinking that such a view would lend no small strength to them in their contention against the Pelagians on the question of the transmission of original sin.<sup>7</sup>

But if we except Apollinaris, who fell into formal heresy, the traducianism of these Fathers always drew a sharp distinction between the origin of the soul and that of the body. It is wrong, therefore, to say, with the writer in the *Catholic Dictionary*, that Tertullian held the soul of man to be produced like that of brutes, by natural generation.<sup>8</sup> The Latin Doctor indeed, thought, as St. Jerome testifies, that the soul

<sup>5</sup> Gen. iv. 1.

<sup>6</sup> St. Hieron, *Ep.* 126, *Ad Marcellinam et Anapsychiam*.

<sup>7</sup> St. Aug., *Ep. ad Hieron.*, 166.

<sup>8</sup> Addis and Arnold, *Cath. Dict.*, p. 771; *cf.* Tertull., *De Anima.*, 27.

was generated by a process of semination similar to the one by which the body begets the body, but this kind of generation is not the generation of brutes. Such only would it be, did the soul gain its being from the exercise of any power inherent in matter, and hence by the identical process by which the body is generated. But Tertullian, while he erred in thinking the indivisible soul could be capable of the fission which he indelicately describes, maintained that its nature was quite distinct from the nature of the body, that it was immaterial and in the act of human generation, therefore, there was necessary a two-fold process—the same two-fold process in fact, which he represents as occurring in the creation of Adam.

Though the Fathers who professed, what St. Jerome called the 'ecclesiastical dogma,' of the special creation of human souls, did not give fully or exactly the reason for their belief,<sup>9</sup> they saw that the soul's origin could not be accounted for in any view that pre-supposed a division into parts. The impassable barrier which bounds off the material from the spiritual, they sufficiently discerned. And it is this impassable barrier between these two orders that makes any other doctrine regarding the origin of the human soul but that of divine creation on the one hand, or, of pure simple materialism on the other, inconsistent. For, either the operations of the soul are but the phenomena of organization, or they are not. If not, then its spiritual unity will not permit that this informing principle should owe its origin to any process of emanation, or division. It is the work of creation, and the creative power cannot be given to the angels, as in the whimsies of the Arabs, or to the human parents as Frohschammer would contend, for it is an incommunicable attribute of the Infinite. There remains for us, then, but the fantasy of Plato and Origen, that souls existed before their enclosure in the body, or the tenet of an immediate creation. The first of these ideas merits small consideration. It is totally devoid of the positive grounds necessary to save it from being 'such stuff as dreams are made of,' and was condemned by the Council

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<sup>9</sup> Cf. St. Hieron., Eccle. xii. 7; Lactant, *De Opif. Dei*, c. 19; Rufinus, *Lib. de Fide*, n. 28; cf. Migne, 21, 1137, 1138.

of Constantinople, A.D. 553.<sup>10</sup> We are brought, therefore, to the only alternative—the doctrine of an immediate creation on the occasion of the beginning of each human, earthly existence.

The idea entertained by the Church of the noble character of the generative function is well manifested by the attitude which the Fathers never failed to assume towards those sects, that in the early history of the Church represented this act as evil. Most of these sects belong to that branch of the Gnostics which taught, that between the Supreme God of Holiness and the Creator of the world, generally known as the Demiurge, there prevailed an original and irreconcilable hostility. The basic idea of this, as of all the forms of Gnosticism, was the motion set forth in the Platonic Cosmogony, that the Absolute and Unconditioned could not be the Creator of the relative and the conditioned. This thought taken up by Philo, was made the ground on which he rested his distinction, inasmuch as it really is a distinction, between God and the Logos. But Philo, an unconverted Jew, used this idea only in the interpretation of the facts recorded in the Old Testament. The Gnostics, however, accepting Christianity, were obliged to carry the conception farther, in order to bring it to bear upon their speculations regarding the central

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<sup>10</sup> Cf. Mansi, Tom. ix. 395. The idea of the pre-existence of souls, in would appear, has recommended itself to some poetic minds. Witness the well-known lines of Wordsworth :

Our birth is but a sleep and a forgetting,  
The soul that rises with us, our life's Star  
Hath had elsewhere its setting,  
And cometh from afar ;  
Not in entire forgetfulness  
Nor yet in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.

And the words of Tennyson :

Twilight and evening star ;  
And one clear call for me,  
And may there be no moaning of the bar  
When I put out to see ;  
But such a tide as moving seems asleep,  
Too full for sound or foam,  
When that which drew from out the boundless deep  
Turns toward home.

fact of their professed creed—the Redemption. In the scheme it became the mission of the Redeemer either remedy or to thoroughly undo the work of the Creator Demiurge, according as the latter was considered merely imperfect being, or one positively evil and hostile to the Messiah. In the case of an original antagonism between the two, a result practical, as well as speculative, could not fail to ensue. This result was a reaction against the things of sense which were despicable because of their remoteness from God, were evil because of their creation and government by an agent arrayed against God. Such abhorrence to matter naturally enough found expression in two diametrical opposite forms; it was the source whence sprang on the one side a most insensate debauchery, and on the other a dangerous unChristian asceticism. The Nicolaitanes and the Carpocratians must be especially mentioned as falling into the first of these extremes, the excesses of the latter being, according to St. Clement of Alexandria, notoriously flagrant.<sup>11</sup>

The higher life, declared these Gnostics, being something quite apart from the life of the flesh, its exalted independence was to be established by its continuance in undisturbed tranquillity amid the riot and indulgence of the animal nature. The better to test and evidence this superiority over his lowly being, a man must fight 'pleasure with pleasure, since he does nothing great who abstained from lust not having tried it; but he did, who, immersed in it, was not overcome.'<sup>12</sup> Lawlessness of this kind was sufficient to discredit these sects before any rightly ordered minds. It was different in the case of those Gnostics whose practices were just the antipodal to such grossness. Principal among these were the followers of the ill-fated pair Tatian and Marcion, whose views on the inherent evil of matter found issue in the utter condemnation of marriage as a thing diabolical.<sup>13</sup> St. Ephraem of Syria accuses Marcion of gaining a deceptive show of sanctity through his

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<sup>11</sup> Tertull., *Cont. Marc.*, l. i., c. 29; St. Aug., *De Haeres*, cap. 3; St. Clement Alex. *Strom.* iii., 185.

<sup>12</sup> St. Clem., *ibid.* ii., 20.

<sup>13</sup> St. Irenaeus, *Haeres*, i., 28; Tertull., *op. cit.*, l. i., c. 29; Theodor, *Har. Tab.*, i., c. 20.

austerity,<sup>14</sup> and the example of their plausible lives could not but give the Tatianites and Marcionites no small influence over the unwary. Against this baneful influence, as against the doctrine of dualism and the contrariety of the Old to the New Testament, the Fathers would vindicate the dogma of the creation of all things visible and invisible by the one Supreme Being—a Being not of limited power or of malicious character and intent, whose work was to be combated and destroyed, but the God of sanctity, who has ‘bestowed His blessing upon marriage as upon an honourable estate for the increase of the human race, just as He has upon the whole of creation for wholesome and good uses.’<sup>15</sup> It followed from this that the mission of Jesus Christ could not be to introduce a dispensation that would subvert an institution like marriage founded in the divinely-appointed nature of things, and hence of inherent purity and blamelessness. He who came ‘not to destroy but to fulfil,’ must not only recognize a lasting quality in an economy devised by Infinite Wisdom, but must give to it a share in the larger blessings and graces of the kingdom He would establish upon earth.

Vanquished by Christian Theism, the Dualism of the Gnostics yielded its high historic place to the more radical and absolute Dualism of the Persian Mani. In Zoroastrianism, which is generally described as a system of Dualism, the evil Ahriman if not created by Ormuzd and cast down by him, is, at most, a being vastly superior to the God of Light. In Manichaeism, the principle of evil, no less than the principle of good, is self-existent, eternal. Moreover, in the idea of Mani, good being thoroughly identified with light and evil with darkness, the ethical becomes quite physical, and salvation consists in the liberation of the light from the darkness in which it has been immersed. The co-mingling of light and darkness, good and evil, was first brought about when the Primeval Man sent by the King of Light to conquer the hosts of Darkness, lost in the fray his armour of light to his enemy. Jealous to retain their trophy the demons of Darkness deter-

<sup>14</sup> Eph., Syr.-Lat. *Sermo*, i. 438 seq.

<sup>15</sup> Tertull., *loc. cit.*

mined to create man that they might provide themselves with prison-houses in which to enthrall the precious portion of light which they had wrested from their foe. To propagate this among the human race, therefore, is but to minister to the evil purposes of the Spirit of Darkness, for in so doing the light which would be emancipated and united to its original source is distributed and detained in its vile durance. A doctrine such as this necessarily gave rise to the most rigid asceticism. And so it was the Elect of the Manichaeans were obliged to abstain from entering upon marriage, while the members of the second class of the sect, the Auditores, though permitted to marry, were logically led, as St. Augustine points out,<sup>16</sup> to the vicious practice of frustrating the primary end of wedlock.

It is not easy to account satisfactorily for the wide and rapid spread of Manichaeism. Harnack assigns among other reasons, the fact 'that Manichaeism presented a simple, apparently profound and easy solution of the problem of good and evil.'<sup>17</sup> This problem was, as Tertullian, Eusebius, and Epiphanius testify, a pressing and continual one with the early philosophers and heretics,<sup>18</sup> and consequently must have been felt very generally to be of urgent importance. In the contention against the Manichaeans, therefore, St. Augustine set forth with emphasis the Christian doctrine of good and evil, of the origin of the latter, and of the impossibility of tracing any authorship of evil to God. Herein he lays the axe to the root of the moral system and false asceticism of this sect.

Despite the most vigorous measures taken by the Roman emperors to suppress it, Manichaeism continued on in the West until the close of the sixth century at least. At that time we hear Pope Gregory the Great exhorting the Deacon Cyprian to deal energetically with the members of the sect and to strive hard to win them over to the Catholic faith. After this the followers of Mani seem to have died out in the West, though their principles were given a new life by the Cathari and Bogomiles in the eleventh century, and, it would

<sup>16</sup> St. Aug., *De Mor. Manichae*, c. xviii.

<sup>17</sup> Harnack, *History of Dogma*, vol. iii., p. 333.

<sup>18</sup> Tertull., *De Praescr. Haeret.*, 7; Euseb., *H. E.*, v. 27; Epiphani., *Haer.* xxiv. 6.

<sup>19</sup> Epist., lib. v., Epis. viii., *ad Cypr. Diac.*; cf. Migne, 77, p. 729.



appear, by some, at least, of the Albigenses in the two following centuries.<sup>20</sup> In the doctrines of these bodies we find much the same kind of dualism, the same distinction between a more perfect and less perfect class, and the same antagonism on the part of the more perfect class to human pro-creation.

In our own time attacks upon the morality of the marriage relation have been desultory and comparatively speaking, without strength. The spirit of materialism which pervades so widely about us at present is far from finding expression in a fanaticism of self-denial or mortification of the flesh. In the middle of the seventeenth century, however, when the Russian Orthodox Church would reform certain of its rites and ceremonials, the Raskol or Church of Dissent arose in which there early appeared sects that manifested for a time the same wild aberrations that characterized certain of the Gnostics of the second and third century. Ardent, unenlightened, and absurdly conservative, some of the Raskolniks saw in the changes wrought in their creed by the Patriarch Nikon, and later on by Peter the Great, whom for his innovations they termed the Anti-Christ, a total corruption of their old religion. The sacrament of matrimony had been lost, they declared, and therefore all carnal union of the sexes became unlawful. A popular catechism in use among the more rigid of these bodies, asserted that : 'The youth should never take a wife; the husband should never possess the wife; the maiden should never marry; the wife should never bear children.'<sup>21</sup> As we would expect, we discover springing from the same soil as that which nourished this asceticism an unspeakable libertinism. The same two extremes of indulgence and abstinence we notice also in the case of different sects outside of the Raskol. Thus the Khlysti or Flagellants repudiate marriage, while the Shakouni or Jumpers are guilty of revolting immoralities. Finally, the Skoptsi or Eunuchs, taking the words of Matt. xix 12 in the literal sense in which

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<sup>20</sup> The 'perfect' of this sect called the Good Men were condemned in a Council held at Lombez, in Gascony, in 1176. According to this Council these sectaries taught that marriage was unlawful and preventive of salvation. Cf. Harduin, tom. 6 b., 1648.

<sup>21</sup> Albert F. Heard, *The Russian Church and Russian Dissent*, p. 241.



they were accepted by Origen, have carried, like the great Father, their reverence for the letter into its practical effect.<sup>22</sup> The ceremony of dancing, jumping, shaking, and shouting, which many of these sects and those akin to them in other quarters dignify with the character of sacred rites, shows how thoroughly their religion is made up of mere sensuous emotion and excitement. In this flood of feeling the spiritual sense becomes deluded, oftentimes thoroughly vitiated; all true moral balance is lost, and the safe mean between legitimate indulgence and riotous excess on the one hand, and between a noble restraint and excessive asceticism on the other, is totally missed.

The same distempered idea entertained by numbers of his countrymen respecting the carnal union in wedlock, is expressed by the distinguished novelist Tolstoi, when he says:

To the true Christian, the sexual relations in marriage, not only do not constitute a lawful, happy, and regular state as is maintained by society and the Church, but on the contrary always constitute a snare, a weakness, a sin. . . . A Christian, I say, cannot regard the sexual relations but as a departure from the doctrine of Christ, as an actual sin.<sup>23</sup>

Overwrought, apparently, at witnessing the mere brute passion that asserts itself in many marriages, a picture of which he portrays in his *Kreutzer Sonata*, this sensitive writer would see an essential element in an incidental abuse. The sense which he attaches to the words and example of Christ, respecting virginity, confirms the Russian novelist in his perverted notion. The false light he puts upon these words, and this example, distorts absurdly in his mind the idea of marriage. The right relation between the two states of life is lost sight of, and what should be to each other as good and better, becomes only as good and bad. The failure to reconcile the teaching and practice of Christ regarding virginity, to the due estimate of marriage is seen again in the case of the Shakers, the oldest religious community in the

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<sup>22</sup> Heard, *ibid.*, p. 253 and foll.

<sup>23</sup> Count Leon Tolstoi, *Vicious Pleasures, Sequel to the Kreutzer Sonata*, pp. 20, 21.

United States. Stopping short only of the extreme reached by Tolstoi, one of the Bishops of this Church declares:—

I will agree and even affirm that marriage and orderly generation are the true and best conditions for the natural man on the animal plane of life, yet it can be no part of Christ's Kingdom. It belongs exclusively to the children of this world. . . . It follows then that all true Christians in order that they should be accounted worthy, must not marry.<sup>24</sup>

Though Plato and the Gnostics declared that the Absolute and Unconditioned God could not be the Creator of the relative and conditioned world, they did not, with all their refined and arbitrary speculation, deny that the relative and conditioned world existed. This stubborn fact they faced, and so were driven to construct their systems of intermediary Demiurge and aeone. But the foundress and high priestess of so-called Christian Science, Mrs. Mary Baker G. Eddy, while denying that God created the material universe, is obliged to have recourse to no such clumsy shifts. For, according to this lady, God cannot be said to have created matter for the very sufficient reason that matter does not exist. 'Matter,' she tells us, 'is nothing, and nothing is matter.' 'Nothing we can say regarding matter is true, except that matter is unreal and therefore a belief.'<sup>25</sup> And so it transpires that the trees, plants, and flowers, of which we read in Genesis, never had any objective being. They were 'but ideas of the mind.' It is obvious that from such a premise great and radical consequences must follow. Among others, what becomes of the physical relations of the sexes in marriage? On this question Mrs. Eddy is not illogical, though prudently enough, not overinsistent. Generation, she would have us understand, does not necessarily rest on a 'sexual basis.' Indeed the time is to come 'of which Jesus spake, when He declared that in the resurrection, there should be no more marrying, or giving in marriage, but mortals should be as the angels.' It is clear that Mrs. Eddy would have us believe that this condition of things is

<sup>24</sup> H. L. Eads, Bishop of South Union, Ky., *Shaker Sermons*, containing the substance of Shaker's Theology, p. 53.

<sup>25</sup> Mrs. Mary Baker G. Eddy, *Science and Health with Key to the Scriptures*, 144th ed., pp. 7, 173.

possible and to be looked for before that side of the grave is reached, to which the woman and her seven husbands, referred to in the Gospel, were said to have gone. Yet until man attains to the full knowledge and realization of the 'spiritual creation,' marriage must remain on its present low level. So, in a spirit of heroic concession to these present low methods, after the example, as we are informed of the concession shown by our Lord when He suffered Himself to be baptized, this lady is content to lay down some advice adapted to marriage as it obtains in the existing, transient order. Nor does she at any time betray the slightest uneasiness at the thought that possibly she may be obliged to revise soon her chapter on Marriage in what she calls her 'precious volume,' because of the total substitution of the spiritual for the sexual in fruitful wedlock.

The likeness of human marriage to the spiritual bond between the Lamb and the bride of the Apocalypse is not, as Mrs. Eddy dreams, to be realized only in changed and better conditions of the future. Now, as from the beginning, the union of man and woman in Christian marriage is the antitype of the ineffable nuptials of Christ and His Church. In the similitude between this mystic marriage and Christian wedlock drawn by St. Paul, there is no elimination of the physical relation. But as Christ sanctified the Church that He might present her to Himself 'holy and without blemish,' so in Christian marriage that which unbridled and abused might degrade and brutalize, is, through a special grace, purified and directed to a hallowed purpose. It is in this union that the Christian mother gains a blessing that recompenses her for being debarred from the rôle of public teacher in the Church, open only to the male sex. For, in bringing forth children to be reared in love and sobriety as members of Christ's body, His Church, and destined to be citizens in the everlasting kingdom, she fulfils an office possessing a character that can be likened only to that of a sacred ministry. Hence it is that in instituting a comparison between the virginal and the marriage state, St. Paul finds no content of moral baseness or evil whatsoever in the latter. Virginity, it is true, has a higher dignity than marriage, but this higher dignity res-

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upon the freedom and disentanglement which enables the soul to give itself to the service of God without reserve or limit. In the marital state such total and exclusive dedication is checked and harried by the pressure of a solicitude over duties that may not be ignored.<sup>26</sup>

It is evident not only from St. Paul, but particularly from the Fathers who contended against Gnostics and Manichaeans, that the principle of Christian asceticism is radically different from that asceticism which is based upon the idea of an inherent evil in matter. The notion that the visible creation was from a being opposed to the God of Holiness which was held by a large body of Gnostics and by all the Manichaeans, implied that marriage was a thing positively and absolutely vile, a noisome tare planted by an enemy that must needs be, as far as possible, uprooted. Abstinence from it, therefore, though obviously practised by a few, could not be the exercise of a high virtue. It was an action incumbent upon all who would not be immersed in wrong, in darkness. It was an action that was disassociated with any chastisement and lowliness of spirit. It was negative, external, mechanical. Unaccompanied by any elevation of the soul, it was as the shunning of a poisonous herb or a noxious gas. In the Christian idea, on the contrary, marriage as ordained of the God of Purity from the beginning, was good, honourable, and worthy of veneration. It entailed, however, duties that were engrossing, and distracted from that total immolation of self to God to which the chosen soul, with the example of her Lord before her, was invited. Itself an extraordinary grace, the call to this state of self denial imposed a mortification of heart no less than of body. The condition of the Christian ascetic, moreover, was not only an occasion for the performance of a nobler virtue, it was also the means by which this virtue was to be made generous and strong. Hence it was truly a training, the training of a spiritual athlete who withdraws from legitimate indulgence not only for the negative advantage of gaining a wider freedom, but more particularly for the positive boon of winning a greater strength and endurance by and

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<sup>26</sup> 1. Cor. vii. 32 and foll.

through his abnegation. Pride or self-complacency in Christian ascetic, therefore, was fatal. Particularly was warned by the Fathers, from the very beginning, against pride or complacency that would show itself in a contempt or disregard of Christian marriage.<sup>27</sup>

It was inevitable, indeed, that some within the Christian Church should be contaminated by the false asceticism of the Gnostics and Manichaeans. This was undoubtedly the case with Eustathius, Bishop of Sebaste in Armenia, who about the middle of the fourth century, stirred up a division in part of the Christian fold by his violent repudiation of marriage. To check this fanatic and his followers, and disavow their errors, the Synod of Gangra was convened. And no clearer or more concise condemnation of unenlightened asceticism could be put forth than that contained in the two canons of this Synod. Listen to the pronouncements against those who would abhor marriage. Says the first canon:—'anyone despises wedlock, abhorring and blaming the work of God, *quae cum marito suo dormit*, even if she is a believer and devout, as if she could not enter the kingdom of God, let him be anathema.'

The ninth canon declares: 'If anyone lies unmarried out of pride, avoiding marriage from contempt, and not because of the beauty and holiness of virginity, let him be anathema.'

So also the tenth: 'If any one of those who for the Lord's sake remain single, in pride exalts himself above those who are married, let him be anathema.'

The fourteenth avows: 'If a woman leaves her husband and separates herself, from an abhorrence of the married state, let her be anathema.'

The epilogue which the Synod adds after its canons is less pointed:—

We write this [it concludes] not in order to shut out those who in the Church of God and in accordance with the Holy Scriptures, desire to lead ascetic lives, but those who make asceticism a pretext for pride, exalt themselves above those who lead simpler lives, and introduce innovations contrary to the Holy Scriptures and the canons of the Church. We, too, ad

<sup>27</sup> St. Clem., Epist. i., *ad Corinth*, c. 38.; St. Ignat., Epist., *ad Polyc.*, c. 10.

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virginity, which is accompanied with humility, and approve continence when joined to dignity and virtue. We approve the renunciation of worldly affairs if done with humility, and honour married intercourse as seemly.<sup>28</sup>

The exotic branch which Eustathius for a moment engrafted upon the trunk of the Church being cast off and hurled to the ground directly withered and died, for after the Synod of Gangra we hear no more of his movement.

JOHN WEBSTER MELODY.

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<sup>28</sup> Hefele, *History of the Councils of the Church*, trans. by Henry Nutcombe Oxenham, vol. ii., p. 327 and foll.

WHAT IS A REASONABLE FAITH? <sup>1</sup>

## II

SO far, the main drift of the present argument has been entirely negative, and I fear I may have to some extent alienated the sympathy of my readers, by postponing for so long the effort to vindicate by positive argument my own views concerning what constitutes the true foundation of religious belief. For, unless my purpose in writing these articles is to be completely misunderstood, it must be borne in mind that, while considering the account of the nature of the rational basis of Faith commonly given by Catholic apologists to be insufficient and misleading, I am at the same time of opinion that a strong case may be made out on other lines for the legitimacy and reasonableness—nay, in many instances, the necessity—of believing what in the nature of things does not admit of strict logical proof at the hands of the average inquirer. I purposely introduce the qualification ‘in many instances’ because I am convinced that in the case of a certain type of mind

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<sup>1</sup>NOTE.—In a friendly notice published in the July I. E. RECORD, the Editor has informed his readers of the reasons for the non-appearance of my second article originally intended to appear in that issue. With his permission I offer the following observations by way of further explanation, but chiefly because there appears to have been some misunderstanding between us. What happened was this. On proceeding to work up the materials I had collected I found that the subject had grown under my hands, so that a full statement of my views would demand more space than I could reasonably expect to be allotted to me in one number of the I. E. RECORD. In order to avoid delay in publication I, accordingly, forwarded to Dr. Hogan a second instalment sufficient for one insertion, promising to remit the remainder in due course. My second Paper contained a criticism of Pascal's Wager (which argument I consider invalid), in which occurred certain expressions borrowed from Pascal to which Dr. Hogan objected. Desiring to give full effect to his objections I have cancelled the section dealing with Pascal, and have added some paragraphs with the object of making my meaning and purpose clear. I am told that not a few among the readers of the I. E. RECORD have been interested by the discussion in my first article; and I can only say that, for my part, I should regard it as my greatest merit to provoke by my humble effort a thorough re-investigation of the whole subject by those whose qualifications for dealing with so perplexing a problem are so obviously superior to mine.

religious beliefs of any kind are at best a superfluity. There is, to be sure, what may be called a mystical side of human nature, whose longing for knowledge of some

Sweet, strange mystery,  
Of what beyond these things may lie,  
And yet remain unseen,

imperatively demands satisfaction. And the majority, doubtless, seek (and frequently find) such satisfaction in some dogmatic creed. Others take refuge in poetry or art. To those, again, who think more of the pursuit of truth than of its attainment, Philosophy will offer greater attractions than Religion. Such are the men who sit down early in life to the game of thought, and demand always that it should be played strictly according to the rules. They will not be very confident of man's power to grapple with first principles and ultimate issues; but, on the other hand, they will cherish no desire for any substitute for, or complement to, human reason, and will have but scant sympathy with the will-to-believe attitude of mind. In saying this I have, of course, no desire to exalt Philosophy at the expense of Religion or Art. All three in fact work by methods distinct, yet equally legitimate, towards the same end; nor is there any superstition more baneful than that which would extol the mere intellect as highest and worthiest among human powers. Each of us pursues the truth in his own way, and Wisdom, we may be sure, is justified of all her children.

Religion, then, may be taken as indispensable for all who are not content merely to enquire or to dream, but who, if they are to live at all, must have some positive dogmatic basis on which to rest their most cherished convictions. Man, however, is withal a rational animal, to this extent at least, that he must ever seek reasons—good reasons when they are to be had, or bad ones where he must—for what he instinctively believes. And it is, I suppose, one part of the philosopher's business to supply him with such reasons, or, rather, to unite his vague and inarticulate musings with the intelligible forms of the understanding. The philosopher thus discharges, in the sphere of reason, a



function analogous to that of the poet who voices the profoundest sentiments of mankind; he gives form, and through form, more reality, to what is universally thought but which few have the power to analyse aright or to embody in fitting words. All this, of course, has been recognised by Christianity, which, from the day when St. Paul first encountered philosophers at Athens, has always claimed to be a rational religion in the sense that it appeals to the intellect no less than to the 'heart,' and is ready to prove at the bar of reason its intrinsic superiority to all rival speculations concerning the mystery of things. We, of course, with our later knowledge, may criticise the results arrived at by the Fathers and Schoolmen, and question the rationality of much that they considered rational, and this has impressed itself as such on the popular Christian consciousness ever since. And, though the task prove often thankless one, it is the bounden duty of Philosophy to exhibit the weakness of many a chain of reasoning with which less critical minds have contented themselves, and to arouse to a sense of the insecurity of their position all such as have deluded themselves into confounding specious sophistry with sober and serious argument. But Philosophy, if thus compelled to uplift her voice in the great world, must not stop here. If she pull down the temple, she must only be to build it anew on a more solid and lasting foundation. With this explanation and (I hope) justification of the earlier critical section of my Paper, I now enter upon the more arduous task of reconstruction.

I take it then to be by now obvious that in the case of the more reflective portion of mankind (and it will be remembered that the present investigation concerns them alone), Religious Belief cannot, and does not, remain, as it were, suspended in the air, but requires to be founded on the rock of reason, or at all events on what the individual believer takes to be good and sufficient grounds. Such a statement would probably be accepted by the great mass of theologians, and seems to me to differ not at all from that put forward by most of the highest authorities, *e.g.*, St. Thomas, de Lugo, Suarez, in their treatises *De Fide*. For

present purposes, however, it is important, and even essential, to consider more closely the question as to what exactly constitutes 'good and sufficient grounds' of Faith. No doubt in the case of mathematics the distinction between psychological grounds of belief and logical reasons for believing is unnecessary and futile. The explanation is that, in mathematical reasoning, the mind is able to construct for itself intuitions corresponding to the conceptions with which it operates, and thus to realise the inevitableness and necessity (*Soseinmüssens*) of its deductions. But this is not so in Philosophy and Religion. Philosophical and religious conceptions do not admit of construction in intuition in the same way as mathematical; nor consequently have chains of reasoning connecting such concepts and drawing out their hidden implications the same constraining force over our belief. We all know how a brilliant theologian may be lukewarm, or even lax, in the practice of his religion; and the same phenomenon is constantly impressing itself on us in other ways. This in itself is enough to show that, in considering the question of motives of belief, we must take account of something more than considerations appealing to the purely logical faculty alone. Man has often been defined as a rational animal, but his true *differentia* is rather his free will or power of self-determination than his reason. For man essentially is an agent: he acts from the moment of his birth; he acts long before he thinks; and will is the faculty of action. It is the will that forms our character and gives it worth; not what we have felt or thought—though these, too, have their value—but what we have willed and so become, as the result of all our thoughts and feelings, constitutes our real greatness. Nowhere is the influence of the will more real, nowhere more important, than in the formation of belief. Clement of Alexandria somewhere writes that Faith is a spontaneous acceptance and compliance with divine religion, and it would be easy to produce a long line of equally competent witnesses to the truth that men generally suit their opinions to their inclinations. The subject has been minutely investigated by modern psychologists; and it is now generally admitted that 'if a certain objective

combination present itself as the only condition, or the most favourable condition, of obtaining a certain end, the active tendency towards this end is of itself a tendency to believe in the objective combination.' <sup>2</sup> We shall presently see the relevancy of this last statement to the matter in hand, and I would ask the reader to bear it in mind while following the course of my exposition.

Now, Christianity is primarily a practical appeal to the practice of men, and as such addresses itself through their emotions to their will, rather than to their intelligence. This is the light in which we must consider it if we wish to form an accurate notion of what is a reasonable Faith. We must rid ourselves of the association between 'reasonable' and 'what appeals to the mere logical reason.' For, natural as is that association, I must insist that it is reasonable for us to believe where we must, to believe what we cannot get on without believing. All mankind, setting aside some ultra-rationalistic metaphysicians who may be left where God has placed them, instinctively recognise that, for us, the ultimate test of a truth's meaning is often the conduct it dictates or inspires. This is, if I mistake not, the true import of Christianity's claim to be regarded as a rational religion. It is not that the fundamental dogmas of the Christian faith can be rationally demonstrated; <sup>3</sup> such

<sup>2</sup> Stout, *Analytic Psychology*, vol. ii., p. 254.

<sup>3</sup> St. Thomas, to whom one must always go if one wishes to find perfectly clear statement, is well aware of this, as may be seen from his remark that 'rationes quae inducuntur a sanctis ad probandum ea quae sunt fidei non sunt demonstrativae, sed persuasiones quaedam manifestantes non esse impossibile quod a fide proponitur' (*Sum. Theol.*, II. II., q. 1, a. 5, ad. 2.)

That, however, Religion, as an assent to the theistic doctrines, must be based on formal proof of the truth of Theism, is truly an 'idol' widely cherished, and correspondingly hard to shatter. The current (April) number of the *Dublin Review* contains a criticism of Mr. Mallock's book of last year, *Religion as a Credible Doctrine*, in which the reviewer, Rev. Vincent MacNabb, O.P. (after quoting a passage in which it is laid down that while Science affords no logical substitute for Theism, Religion holds its place in life by reason of the fact that it nourishes and gives meaning to certain of our highest feelings, and, further, that it is necessary to the complete development of the human faculties generally), proceeds to remark:—'What we have to object to in this passage is not the truth that the moral will complete the natural world, but the suggestion that we hold to the moral world merely because it gives us the sensation of continuity and completion. The desire may to some extent be taken as a sign of the object—the longing for immortality may be a proof [?] of the existence of immortality. But the desire, whilst it is a proof, [?] can

stration is in fact possible only in the case of an object subject-matter or of one artificially isolated from its context, *e.g.*, in the case of Pure Mathematics or Mechanics. In all it is never possible, where we seek, as in Philosophy or Religion, to interpret the world as a whole. When we say that Christianity is rational, we mean, therefore, that the characteristically Christian *Weltanschauung* is on the whole more completely satisfactory to our practical needs—namely, a result to the production of which all the faculties of our personality concur—than any other scheme of thought and conduct. To avoid misconception I must also add that the attempt to prove the legitimacy of regarding as real the objects of certain practical actions, after having shown the unsatisfactoriness of mere ignorance or the blank negations of mere science, can on no account be confounded with proof of the truth of these facts (say God, Freedom, Immortality,) in themselves. It is one thing to admit that the existence of God may be known through the exercise of natural reason, and another and a very different thing to analyse in a way which will satisfy the canons of a scrupulous and persistent philosophy the process of mind which spontaneously results in our knowledge of this fact. Furthermore, it is plain that an untrained believer who has come to doubt will be wholly

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be the only proof of an object. If Theism is to stand and fall by the attempt to complete the scientific views of the cosmos, it is evident that Theism cannot be 'pressed for proof.' Mr. MacNabb may be right in depreciating Mr. K's attempted *eirenikon*, as he is certainly right in discountenancing the attempt of the argument from desire to the reality of its object; but one would like to know what sort of proof he himself would propose for the theistic basis of Religion.

The truth is that Theism, if provable at all, must be proved by Philosophy. Exactly what is meant by philosophical 'proof' I do not now enquire, nor is the question relevant; suffice it to say that it must be something widely different from what is called proof in Mathematics or Formal Logic. My point is, that, in any event, only a very small proportion of mankind can be metaphysicians, and that, further, so far as regards Religion as such, it makes not the least difference whether the objects embraced in any creed are demonstrably real or not, so long as the individual is subjectively certain of their reality. Catholics, of course, include the existence of God, etc., among the articles of belief directly guaranteed by Divine Revelation and thus as regards this and other dogmas as part of the content of their Faith, stand in no need of philosophical proof for them at all. Nor is their belief unreasonable, for it can be shown that belief in default of proof may in certain instances be not only reasonable, but

incapable of making such an analysis and thereby dispelling his doubts. In seeking to restore the faith of a person of this class some other method must be adopted, and no good can come from confounding an analysis which issues in logical demonstration with an appeal to the pragmatic sanctions of religious belief. Many recent writers (*e.g.* Prof. James, Mr. Balfour, Mr. Kidd, M. Fouillée, M. Huysmans, and M. Brunetière), who are now rightly counted on the side of belief, seem to me to be guilty of just this confusion. These writers would seem to treat the attempt to show the reasonableness—apart from all proof—of religious belief as itself a Philosophy, dignifying it with some such title as Pragmatism, Practicalism or the New Ethical Philosophy. But since Philosophy is nothing but the effort to construe the universe in terms of human thought, and since its organon is human Reason it is clear, I take it, that no system which seeks to make conduct the *sole* test of thought's significance, and selects a theory of the universe merely because it enables us to live in hope and be better men (however practically necessary and legitimate) can justly lay claim to the title of Philosophy at all. When, for example, Professor Seth declares that the *ultima ratio* of every creed, the *ultima ratio* of truth itself, is that it works, in my opinion his assertion is too sweeping, though at the same time, I heartily subscribe to the statement that 'no greater condemnation can be passed upon a doctrine or system than that if it were true human life as it has been lived by the best of the race, would cease to be reasonable.'<sup>4</sup> Again, whether pragmatic Philosophy might not be constructed on the basis of Schopenhauer's central thought, that reality is merely volitional experience, and that consequently what we will is alone truly real, is a question which I do not care to discuss at present.<sup>5</sup> In any case the main argument on which the champions of Pragmatism (in so far as they seek to construct a philosophy at all) seem to rely—viz., the so-called argument from needs to their satisfaction—is surely

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<sup>4</sup> *Man's Place in the Cosmos*, p. 307.

<sup>5</sup> Cf. W. Caldwell, 'Pragmatism,' *Mind*, N.S., No. 36.

osophy, if pressed to mean anything more than that  
 fication for certain beliefs lies in the fact that our  
 r, *as if* they were true, may tend, as James puts it,  
 ily to smooth out misunderstanding, and to bring  
 o our lives. We shall see in a moment how con-  
 ns of this latter kind may furnish an adequate  
 for assuming the cardinal dogmas of the Christian  
 o be true ; believing in them, and acting accordingly ;  
 rtime the impossibility of Pragmatism as a working  
 y may be apparent from some of the following  
 s. In the first place, to argue from our actions or  
 to the existence of what we think to be their  
 r conditions or objects, involves an important and  
 nverifiable assumption. What this assumption is,  
 tated by Mr. Balfour, who in common with other  
 sts seems little troubled by the difficulty of making

urther [he asks], is it true to say that, in the absence of  
 e have continually accepted mere desire for our guide?  
 , the theory here advocated requires us to take account,  
 y of premises and their conclusions, but of needs and  
 sfactions. But this is only asking us to do explicitly  
 ystem what on the naturalistic theory is done uncon-  
 und at random. By the very constitution of our being  
 ractically driven to assume a real world in correspon-  
 h our ordinary judgments of perception. A harmony  
 ind between our inner selves and the universe of which  
 a part is thus the tacit postulate at the root of every  
 entertain about ' phenomena ' ; and all that I now  
 or is, that a like harmony should provisionally be  
 between that universe and other elements in our nature,  
 : of a later, of a more uncertain, but of no ignobler

asy to see that such a contention involves what  
 philosophers of the ' common sense ' school would  
 gument ' from thought to being,' or Cartesians an  
 from the *ordo idearum* to the *ordo rerum*. What is

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<sup>6</sup> *Foundations of Belief*, p. 247.

not so easy to perceive, however, is how the gap between desire and the thing desired, between ideal representation and real object, is the thing to be bridged over. To prove as do the advocates of Pragmatism<sup>7</sup> that certain ideas form the most potent stimuli to action does not carry one very far in the direction of proving that the objects of these ideas are really existent entities. In strict logic, therefore, Pragmatism can claim to be nothing more than a psychological, philosophy' of action, and if we choose to proclaim with the champions of that system the reasonableness of certain beliefs, this must be understood, not in the sense that Pragmatism can furnish any kind of metaphysical deductions of the objective validity of certain subjective conceptions or assertory judgments, but only in the sense that it vindicates the reasonableness of believing where belief is an indispensable condition of the realisation of ideal

<sup>7</sup> For the benefit of those who may be interested in the subject, I append a brief note on the literature of Pragmatism. The term itself is, I believe, due to Mr. Charles Sanders Pierce, who, in an article in the *Popular Science Monthly* (vol. xii., p. 287), entitled 'Illustrations of the Logic of Science,' and published as long ago as 1878, first laid down the principle, since developed by Professor James and others. Professor James's own contributions to the subject are (i.) the chapters on the Perception of Reality and on Necessary Truths and the Effect of Experience in his *Principles of Psychology* (vol. ii., chaps. xxi.-xxviii.); Macmillan, 1890; (ii.) *The Will to Believe* (Longman, 1897) and especially (iii.) the pamphlet *Philosophical Conceptions and Practical Results* (Publications of the University of California, 1898). This last, which I am acquainted with only secondhand, was reviewed in the *American Philosophical Review*, March, 1899; (iv.) *The Varieties of Religious Experience*, 1902 (Gifford Lectures). The general question of the relation of Will to Belief was discussed at the New York meeting of the American Psychological Association (1898). Some of the results of this discussion have been published in the *Proceedings* of the Association, and in the *International Journal of Ethics* (January and April, 1899). See also articles in the same journal by Professor Caldwell (July, 1898); Professor Watson (July, 1899); and Rev. James Lindsay (January, 1900). Much information may be gleaned from Professor Caldwell's *Mind* article, already referred to. Mr. F. C. S. Schiller's paper on 'Useless' Knowledge (*Mind*, N.S., No. 42), and his essay *Axioms and Postulates* in the volume of Essays by eight Oxford men, published last year under the title of *Contentio Veritatis* (Macmillan), contain an interesting, though somewhat paradoxical presentation of certain aspects of Pragmatism. The article 'Pragmatism' in *Baldwin's Dictionary of Philosophy and Psychology* vol. ii., which include authoritative statements by Pierce and James, should be consulted. More remotely connected with the subject are: W. K. Clifford, *Lectures and Essays*, pp. 85-399 (1886).; Pringle-Pattison (Seth), *Man's Place in Cosmos*; Dewey, *The Significance of the Problem of Knowledge* (Univ. of Chicago Contributions to Philosophy, I.); Dewsen, *Elements of Metaphysics* (Macmillan); Simmel, *Ueber eine Beziehung der Selektionslehre zur Erkenntnistheorie* (Archerfür System, Phil Bd. i. Heft i). Münsterberg, *Die Willenshandlung*, 1888; Ziegler, *Das Gefühl*, 1893.



universally admitted to be choiceworthy in the concrete unity of the individual life.<sup>8</sup>

Among such ideals of thought and conduct, that which Christianity puts before us as the result of its scheme of conceiving the relation of Man to Nature is superior to all others at least in this, that it gives more reasoning to life, and affords greater scope for the development and exercise of the higher spiritual capacities of man than any of its rivals. The average man who firmly believes in the teachings of the Christian Church is consequently in a better position, morally and spiritually, than the non-believer. For Christianity, while embracing all the facts of experience as readily as any other system, and finding ample room for them within its scope, surpasses them all in its explanation and treatment of the facts of human life. This applies in a quite special way to Catholic Christianity. For it is the constant desire of man to find himself at home in the universe; passively to feel at home in it by coming to understand it (or to think he does so), and so making it familiar instead of alien and strange; and actively to make his home in it by so controlling its laws and forces that, instead of hindering his action, they become the instruments of his will. But a person cannot be at home among merely impersonal surroundings: inanimate furniture without living inmates would not constitute a home.

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<sup>8</sup> Cf. Descartes: 'Il n'est pas en notre pouvoir de discerner les plus vraies opinions, nous devons suivre les plus probables, et même *qu'encore que nous ne remarquions pas plus de probabilité aux unes qu'aux autres*, nous devons néanmoins nous déterminer à quelques unes et les considérer après, non plus comme douteuses en tant qu'elles se rapportent à la pratique, mais comme très vraies et très certaines, à cause que la raison qui nous y a fait déterminer se trouve telle.' (*Discours de la Méthode*, 3<sup>e</sup> partie.)

<sup>9</sup> This scheme might equally well be characterised as Platonic, or more definitely as idealistic and spiritualistic, in contradistinction to materialistic and pessimistic *Weltanschauungen*. It is too often forgotten that in the development of Christian thought, partly even in the origins of Christianity, Platonic factors entered and coalesced with Judaic in a measure that has made it practically impossible to separate the two. The conceptions of life and immortality of this world and the next, which are commonly regarded as distinctively Christian, are in their origin and form Platonic, though, I would add, of a Platonism, which has been to no small extent, contaminated in the process of incorporation and before it. St. Paul's philosophy, like his Greek, may not be always unexceptionable, but there is no mistaking the source whence he derives the framework, and in part the phraseology, in which his teaching is enshrined.



It is the very essence of personality to be dependent on the society and kinship of other persons. If, therefore, man is ever to feel at home in the world, he must find therein a personality akin to himself, however transcending his finite and imperfect nature. We have a striking proof of this in the effort of modern philosophy to establish the thesis that God is the psycho-physical, all-embracing Being, the law and consciousness of the world.<sup>10</sup> At the same time it is abundantly clear that the practical efficacy of these attempts to make good the radical affinity between God and man is far inferior to that of the teachings of religion concerning the fatherhood of God. Now, one of the characteristic convictions of every religious apprehension, as distinguished from a merely intellectual view of the universe, is that 'individual finite spirits are not products of nature, but children of God,' and that actuality is not simply the natural process of cosmic development, but the 'kingdom of God.' Again, Religion presents us with the conception of a 'world-aim,' of

One far-off divine event,  
Whereto the whole creation moves,

a conception the theoretical demonstration of whose validity would be a matter of some difficulty. Nor must we be misled by the somewhat sentimental way in which these propositions are expressed into underestimating the worth of the thought they embody; and it hardly needs to be proved in this place that the one form of Christianity wherein this thought is most completely and adequately realised and applied, the one dogmatic system which provides the individual with the amplest materials for a real, concrete apprehension of its import, is Catholicism.

### III

The necessity and importance of religious belief having been established, and its function in the life of the indivi-

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<sup>10</sup> I am thinking of the theories of Hegel and Lotze, and in particular of Fechner. All these are alike Pantheistic, as opposed to Atheistic, in tendency, but the last mentioned does not, like the former, sacrifice human personality, since Fechner makes the one Divineconsciousness include us as a larger circle includes smaller circles.

dual having been delineated with sufficient fulness for the purpose in hand, we are now in a position to enter in earnest upon an investigation of the kind of motive whose presence is necessary and sufficient to cause the will to elicit that act of assent to the credibility of religious truths which, as all are agreed, is a condition precedent to the act of divine faith.

In his essay on *The Will to Believe*, of which mention has already been made, Professor James has broken a path similar in some essential respects to the one we are about to pursue, and it will be convenient for us to follow in his footsteps, at all events until we meet with some obstacle calculated to upset our confidence in his guidance. By so doing we shall secure the assistance of an able, acute, and sympathetic psychologist in our discussion of the true psychological basis of Faith, no inconsiderable advantage when one remembers the depressing ignorance of Psychology so often evinced by writers otherwise adequately equipped for dealing with questions of this nature.

Lest there should be any misunderstanding as to what exactly I am about to undertake, let me recall, in as few words as possible, the object of the following discussion. In the first place I am here dealing with the case of a Catholic believer by birth and education, who, as the phrase is, has lost his faith, but who, at the same time, is far removed from indifference, and is honestly anxious to resume his old beliefs if only he can satisfy himself concerning their credibility. In such a case the commonplace is, I believe, to recommend the doubter to investigate the matter for himself, and by reading the works of approved apologists to become acquainted with the proofs, historical, moral, and metaphysical, which serve to establish the cardinal dogmas of Catholicism. In my former article I have laboured to show that the adoption of such a plan can lead, in the case of the average believer, to only one result. I have pointed out the vastness of the task which such a course imposes upon him, and I have criticised some of the proofs he will meet with in the course of his studies, in order to call attention to the class of difficulty which will inevitably

confront him, and which, in my opinion, must and will prevent him from coming to any definite conclusion at all. I have never intended to convey the impression that any or all of these proofs—except, indeed, the so-called moral argument, as formulated by Newman and others—are erroneous or untrustworthy, nor have I called into question the fact that the dogmas referred to are, under certain conditions, demonstrable by human reasons. I take my stand on the equally obvious fact (testimony to which is implied in St. Thomas's recognition of the necessity for a divine revelation of truths in themselves cognisable by reason) that the demonstration of such truths demands a more than ordinary share of intellectual ability, a more than average independence of judgment, and can only be the reward of unremitting and protracted labours. These conditions, and others which will readily occur to the reader, manifestly render impossible the adoption of the above-mentioned plan in any but exceptional instances; and my present intention is to sketch in outline such a course of argument as is best calculated, in my opinion, to bring home to the average inquirer the reasonableness of religious belief, and which at the same time offers, from the standpoint of Psychology, the strongest motive for believing. Should I succeed, even partly, in accomplishing this purpose, I conceive I shall have done something not wholly uncalled for at the moment; nor would anyone, I take it, under whose eye these pages may chance to fall, and who may hereafter have occasion to appeal to such considerations as are herein adduced, have much difficulty in moulding the following somewhat plastic argument to suit the exigencies of each particular case.

#### IV

In order to grasp the drift of Professor James's thought, we must begin with a reference to some important distinctions taken by him at the outset of his essay. After defining a hypothesis as 'anything that may be proposed to our belief,' Professor James divides hypotheses into two classes to which he gives the name of *live* and *dead* respectively.

A live hypothesis is one which appeals as a real possibility to him to whom it is proposed.' For example, if I were to ask my readers to believe in the doctrines of Luther and Calvin, such a hypothesis would be to them completely dead. Next Professor James defines the decision between two hypotheses as an *option*. 'Options may be of several kinds. They may be (1) *living* or *dead*; (2) *forced* or *avoidable*; (3) *momentous* or *trivial*: and for our purposes we may call an option a *genuine* option when it is of the forced, living, and momentous kind.'

It is unnecessary to explain further the meaning of these terms, which is sufficiently palpable to all. I therefore pass at once, with Professor James, to the question of the actual psychology of human opinion. On this point I cannot do better than cite *in extenso* one or two passages from Professor James's essay:—

As a matter of fact, we find ourselves believing, we hardly know how or why. Mr. Balfour gives the name of 'authority' to all those influences, born of the intellectual climate, that make hypotheses possible or impossible for us, alive or dead. Here in this room, we all believe in molecules and the conservation of energy, in democracy and necessary progress, in Protestant Christianity and the duty of fighting for 'the doctrine of the immortal Monroe,' all for no reasons worthy of the name. We are into these matters with no more inner clearness, and probably with much less, than any disbeliever in them might possess. This unconventionality would probably have some grounds to show for its conclusions; but for us, not insight, but the prestige of the opinions, is what makes the spark shoot from them and light up our sleeping magazines of faith, but reason is quite satisfied, in nine hundred and ninety-nine cases out of every thousand of us, if it can find a few arguments that will do to recite in case our credulity is criticised by someone else. Our faith is faith in someone else's faith, and in the greatest matters this is most the case. Our belief in truth itself, for instance, that there is a truth, and that our minds and it are made for each other. What is it but a passionate affirmation of desire, in which our social system backs us up. We want to have a truth; we want to believe that our experiments and studies and discussions must put us in a continually better and better position towards it; and on this line we agree to fight out our thinking lives. But if a pyrrhonic sceptic asks us *how we know* all this, can our logic find a reply? No! certainly it

cannot. It is just one volition against another—we are willing to go in for life upon a trust or assumption which he, for his part, does not care to make.<sup>11</sup>

Now the fact to which Professor James here calls attention in his breezy fashion is one which brooks no denial. As simple matter of fact, we do continually find 'our passional nature' influencing us in our opinions. A deep interest in the matter at stake, whether it excites hope or fear, never fails to influence the quantity of our belief concerning it. And while very intense feelings are no doubt exceptional, it will be found nevertheless that the emotional element in some form or other, makes itself felt on almost every occasion. So much for the fact: we must now examine the use which Professor James seeks to make of it. 'There are some options between opinions,' he declares, 'in which the influence [of our passional nature] must be regarded both as inevitable and as a lawful determinant of our choice.'<sup>12</sup> There are, in other words, forced options in our speculative questions, and we cannot always wait for their solutions till the coercive evidence arrives. After mentioning some comparatively trivial instances of such forced options, Professor James proceeds to apply the same considerations to the question of religious faith. Premising that, stated broadly and generally, the religious hypothesis contains two essential affirmations—(1) 'Perfection is Eternal,' and (2) that we are better off even now if we believe the first affirmation to be true, Professor James continues:—

Now let us consider what the logical elements of this situation are *in case the religious hypothesis in both its branches be really true*. (Of course, we must admit that possibility at the outset. If we are to discuss the question at all, it must involve a living option. If for any of you religion be a hypothesis that cannot, by any living possibility be true, then you need go no farther. I speak to the 'saving remnant' alone.) So proceeding we see, first, that religion offers itself as a *momentous* option. We are supposed to gain, even now, by our belief, and to lose by our non-belief, a certain vital good. Secondly, reli-

<sup>11</sup> *The Will to Believe*, etc., pp. 9, 10.

<sup>12</sup> *Op. cit.*, p. 19.

gion is a forced option, so far as that good goes. We cannot escape the issue by remaining sceptical and waiting for more light, because, although we do avoid error in that way *if religion be untrue*, we lose the good, *if it be true*, just as certainly as if we positively chose to disbelieve. It is as if a man should hesitate indefinitely to ask a certain woman to marry him, because he was not perfectly sure that she would prove an angel after he brought her home. Would he not cut himself off from that particular angel-possibility as decisively as if he went and married some one else? Scepticism, then, is not avoidance of option; it is option of a certain particular kind of risk. *Better risk loss of truth than chance of error*—that is your faith-vetoer's exact position. He is actively paying his stake as much as the believer is; he is backing the field against the religious hypothesis just as the believer is backing the religious hypothesis against the field. To preach scepticism to us as a duty until 'sufficient evidence' for religion be found, is tantamount therefore to telling us, when in presence of the religious hypothesis, that to yield to our fear of its being error is wiser and better than to yield to our hope that it may be true. It is not intellect against all passions, then; it is only intellect with one passion laying down its law, and by what, forsooth, is the supreme wisdom of this passion warranted? Dupery for dupery, what proof is there that dupery through hope is so much worse than dupery through fear? I, for one, can see no proof, and I simply refuse obedience to the scientist's command to imitate his kind of option, in a case where my own stake is important enough to give me the right to choose my own form of risk. If religion be true and the evidence for it be still insufficient, I do not wish, by putting your extinguisher upon my nature (which feels to me as if it had, after all, some business in this matter), to forfeit my sole chance in life of getting upon the winning side—that chance depending, of course, on my willingness to run the risk of acting, as if my passional need of taking the world religiously might be prophetic and right.<sup>18</sup>

Now, it will tend to lessen the risks of misunderstanding or confusion if we substitute for Secrétan's vague formula—'Perfection is Eternal'—what Professor James selects as the fittest way of expressing the first affirmation of religion—the more familiar statement that a Personal God exists.

Understanding this substitution, we may proceed at once to consider how far the foregoing reflexions of Professor James will carry us in the direction of an absolute

<sup>18</sup> *Ibid.*, pp. 26-7.

unswerving Faith in the Catholic meaning of the words. At this point it becomes necessary to take certain simple, but easily overlooked and therefore important, distinctions. We must distinguish, in the first place, between natural and supernatural certitude or Faith. Now, with regard to the question of God's existence, the Catholic Church teaches that it is necessary to be certain of the fact—*either* with a natural certitude (Knowledge) *or* with a supernatural (Faith). But, as is pointed out by St. Thomas,<sup>14</sup> no man can have both kinds of certitude at once. For him who has once successfully demonstrated the existence of God from self-evident and necessary principles, the fact is a matter of knowledge, not of belief; and, conversely, the vastly greater class of believers are nowise possessed of knowledge. This brings us to a second distinction. The Church teaches further—and Catholics who have any opinion on the matter are bound to hold—that it is possible to know that God exists by the mere light of natural reason. The words of the Vatican Council, to which Dr. Hogan has drawn attention in his note already referred to, are decisive on this point. But, it is nowhere laid down, and is, indeed, notoriously untrue, that all men are possessed of such natural or rational knowledge, far less that such knowledge is necessary to salvation. That is to say—it is by no means necessary that the reasons which induce a believer to give his assent to the dogmas of his creed should, in themselves, amount to a demonstration of the objective validity of the truths to which those dogmas (or any one of them) give expression, or even that they should be capable of producing more than a subjective preference in the direction of belief. Remark, that I do not assert that better reasons may ~~not~~ be discovered, which would, of course, produce a higher degree of assent, amounting, in some cases, to true natural certitude. But enough has already, I take it, been said to show how unlikely an average enquirer in the supposed circumstances would be to secure for himself this higher degree of conviction.

<sup>14</sup> *Sum. Theol.*, II., II., q. i. aa. 4, 5.



Let us now review the argument of Professor James in the light of the above distinctions. I fully admit that this argument does not amount to an objective demonstration. Like Pascal's celebrated wager, which it resembles in certain essential respects, it issues in no logical proof of the objective truth of the content of religious dogmas. Enquiring for the justification of belief, we are frankly referred, not to the warrant of facts, but to our subjective needs. At the same time, I am of opinion that the argument is not to be rejected on this ground alone. Provided only it be capable of producing a decided bias towards belief, I think this mode of reasoning, strange as it may appear at the first blush, is one that might sometimes be resorted to with advantage. To Professor James's own mind the argument appears to carry conviction ; and he returns to it again and again, not only in the volumes from which I have been quoting, but in his more recently published works. And, for all I know, there may be minds similarly constituted to his, who may find his curious logic equally irresistible. But speaking for myself, I cannot accept it, and for this reason : Professor James and his associates are never weary of insisting upon the 'pragmatic sanction' of our beliefs. And on the whole, I am not disinclined to accept their appeal to the working power of belief as the test of its validity, on one condition, viz. : that they interpret the 'work' it has to do in the widest sense. The belief that works is true, but it must work all round ; it must satisfy our needs, but it must satisfy them all round—the needs of the *intellect* not less than those of the will and the emotions, if, indeed, they are different.

Our demand is for harmony in the intellectual, as well as for harmony in the moral, world. Adopting any form of Pragmatism which falls short of this, we are on dangerous ground. Yet, in truth, this is an aspect of the needs which religious belief is meant to satisfy, on which Professor James appears to lay too little stress. To be sure, we must cut our coat according to our cloth ; but we need not all be 'radical empiricists' to the extent of reducing our expectations of the evidences of fact so far as to content ourselves



with accepting the off-chance of a God. For myself, I am prepared to consider anything ; but before we reduce our intellectual demand on the universe to the level that here required, we may be excused if we ask to be satisfied—by more convincing methods than Professor James has employed—that there is no other and better way of approaching in practice the question of the foundation of belief.

W. VESEY HAGUE, M.A., B.L.

# Notes and Queries

## LITURGY

### SUBSTITUTION OF ROSARY FOR DIVINE OFFICE

REV. DEAR SIR,—Can a priest, who has the privilege of substituting in certain cases the Rosary for the Divine Office, say it in English, and fulfil the obligation even by reciting every alternate decade in English with a lay person?

DOUBTFUL.

We believe a Priest having the privilege of substituting the Rosary for the Divine Office in certain circumstances fulfils his obligation by reciting it in either of the two ways described by our correspondent. The reasons for our opinion are based upon what we conceive to be the presumed intention of the Superior who granted the privilege. He might of course have required that the work into which the Divine Office was commuted, should be performed in a particular manner. But in the absence of an express understanding to the contrary, it is reasonable to suppose that he merely desired that the work substituted should be discharged in the manner in which it is commonly performed by the clergy as well as by the laity in this country. Then, too, we have high authority for the belief that prayers said in common are even more meritorious before Heaven, than those said in the privacy of one's own communings.

### NUMBER OF CANDLES AT PRIVATE MASS—EXPOSITION OF RELICS OF TRUE CROSS—CRUCIFIX INDULGENCED FOR STATIONS OF CROSS

REV. DEAR SIR,—Would you kindly let me know through the I. E. RECORD—I. If Sunday Mass at an orphanage is sufficient reason, or justifies the use of six candles—'simplici Sacerdote Celebrante'? II. If it is allowable to expose a relic

of the true Cross on a side Altar or table, with two lighted candles, during the Mass? III. If a cross, indulgenced for a particular person, with the indulgences of the Way of the Cross, may be used by any other person and indulgences gained?

SACERDOS.

I. When the celebrant of a private<sup>1</sup> Mass is of a rank inferior to that of a Bishop only two candles are permitted. This provision of the Rubrics has been modified by Decrees<sup>2</sup> of the Congregation of Rites, which allow more than two candles to be used at Parochial, Conventual and other Masses of similar kind, on the occasion of the more solemn Feasts of the year. Does this category embrace the case contemplated in our query? Custom appears to so interpret it, and there can, we think, be no objection to the practice by which the special solemnity of a particular Feast or occasion is marked by an increase in the altar lights, when the Mass partakes of a community character. Then, too, the motive of the regulation above referred to was to exclude the implication of superiority in the celebrant, and not to forbid the enhancement of the exterior ceremonial. As to the number of candles allowed on those special occasions the Decrees have '*plures quam duo.*' But here again, as well as in determining the days of special solemnity, the custom of the place may be adhered to, as long as it is not clearly opposed to the Rubrics.

II. We are not sure that we apprehend the point of our correspondent's difficulty. The relics of the true cross are of course worthy of a higher honour than is paid to those of the Saints. But we have not seen any instruction or Decree forbidding them to be exposed in the way described. On the contrary, some of the Decrees we have seen imply that these relics may be exposed during a High Mass and on a different altar from that at which Mass is celebrated. For the exposition, at least two lighted candles are necessary.<sup>3</sup>

III. A crucifix indulgenced for the Stations of the Cross,

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<sup>1</sup> The word 'private' is here taken as opposed to Solemn or High, and is synonymous with 'Low.'

<sup>2</sup> S.C.R., Nos. 3059, 3065, Nov. ed.

<sup>3</sup> S.R.C., No. 2067, Ed. Nov.

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once used by the person for whom it has been blessed, may not be transferred to another without detriment to the Indulgences.<sup>4</sup> At the same time when a number of persons, legitimately hindered from performing the Stations of the Cross in the usual way, recite in common the requisite prayers, all may gain the Indulgences, provided that any-one of them holds in his or her hand an indulgenced crucifix. This has been decided by a Decree of the Congregation of Indulgences.<sup>5</sup>

PATRICK MORRISROE.

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<sup>4</sup> *Vide* New Raccolta, p. 147: Beringer, Tom. i., p. 358.  
<sup>5</sup> 19 Jan., 1884.

## CORRESPONDENCE

### MISSION HONORARIUM

REV. DEAR SIR,—‘ Veritas ’ appears to me to have written a good many things which are quite beside the question. ‘ Honestus Tertius,’ with an experience of thirty years of missions and missionaries, did not say that a missionary or body of missionaries should give a mission or series of missions for twenty-six weeks *continuously*. If a priest gives, or assists in giving, retreats or missions of one, two, or three weeks for twenty-six weeks, he will have twenty-six other weeks, not of idleness, but of comparative rest in his convent. Are there no sources of emolument *there*?

The point, put briefly, comes to this—that a missionary, with a vow of poverty, who is employed for even half the year, and besides being boarded and lodged, receives £5 per week, is in a much better position, materially, than most of the parish priests and curates on the secular mission. As secular priests are able to live, religious ought to find the *usual Honorarium* sufficient in the circumstances.

The ‘ sum in proportion ’ does not strike me as forcible or convincing. Perhaps it is. If there be in existence any body of missionaries which is *asked* for no more than five Parochial Retreats in the half year, there are several plain, but unpleasant inferences.

HONESTUS TERTIUS.

## DOCUMENTS

### THE LITTLE OFFICE OF THE SACRED HEART

EX ACTIS LEONIS XIII ET E SECRETAR. BREVIUM  
INDULGENTIAE CONCEDUNTUR RECITANTIBUS PARVUM OFFICIUM  
SS. CORDIS JESU, A S. RIT. CONG. NUPER APPROBATUM

LEO PP. XIII.

*Ad perpetuam rei memoriam*

Auspicato contigit ut Christianorum hominum pietas in SSmum. Cor Jesu, quod tanta exarsit in humanum genus charitate, in hac rerum inclinatione morumque demutatione, non modo restincta non sit, sed etiam excitetur quotidie magis magisque salutariter deflagret. Hoc enim studium, per quod populus christianus trahitur ad Jesum Christum, et amat quodammodo amorem Eius, cum dignum existimet omni veneratione cultuque suo illud Cor divini amoris receptaculum, Nos et summopere delectat, et in spem optimam inducit futurum esse, ut Deus pacatus sinat aliquando exorari, atque Ecclesiae suae misereatur vices.

Quapropter quum Nobis supplices nuper admotae sint preces a dilecto filio Nostro Benedicto Maria S. R. E. Presb. Cardinali Langénieux ex dispensatione Aplica Archiepiscopo Rhemen. ut Officium Parvum SSmi. Cordis Jesu a Nostra Rituum Congregatione recognitum iam atque adprobatum nonnullis Indulgentiis ditare velimus, Nos qui nihil optamus magis atque in oculis habemus, quam ut Christianorum studium erga SSmum. Cor Jesu in dies singulos provehatur, libenter supradicti Antistitis optatis obsecundandum censuimus. Quare Aplica auctoritate omnibus et singulis utriusque sexus christifidelibus corde saltem contritis qui dictum Officium Parvum Ss. Cordis Jesu a S. R. C. approbatum vel latine vel lingua vernacula dummodo versio sit fidelis et rite probata, devote recitaverint, atque pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint quo die id egerint ducentos dies de injunctis eis aliis quomodolibet debitis poenitentiis in forma Ecclesiae consuetas relaxamus. Quas poenitentiarum relaxationes etiam

animabus christifidelium quae Deo in charitate coniunctae at hac luce migraverint per modum suffragii applicari posse in Domino indulgemus. In contrarium facientibus non obstantibus quibuscumque. Praesentibus valituris in perpetuum. Volumus autem ut harum Litterarum transumptis seu exemplis etiam impressis, manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae, utque praesentium Litterarum (quod nisi fiat nullas easdem esse volumus) exemplar ad Secretariam Congregationis Indulgentiis Sacrisque Reliquiis praepositae deferatur, iuxta decretum ab eadem Congne. die XIX Januarii MDCCLVI latum et a S. M. Benedicto P. P. XIV. Decessore Nro. die XXVIII dicti mensis approbatum.

Datum Romae apud S. Petrum sub Annulo Piscatoris die XII Decembris MDCCCXI, Pontificatus Nostri Anno XXIV.

L. ✠ S.

A. Card. MACCHI.

Praesentium Litterarum exemplar delatum est ad hanc Secretariam S. C. Ind. S. Rel. praepositae, die 24 Januarii 1902,  
FRANCISCUS SOGARO, Arch. Amiden. Secret.

### INDULGENCES IN HONOUR OF THE HOLY NAME

CONCEDUNTUR INDULGENTIAE CELEBRANTIBUS SSMUM NOMEN JESU

INTRA MENSEM JANUARI

LEO PP. XIII.

*Ad perpetuam rei memoriam*

A nulla quidem re Christiano homini datur potius capere auspiciū posse, quam a Sanctissimo Homine Iesu, quod est *super omne nomen* et in quo *omne genu flectatur coelestium, terrestrium et infernorum et omnis lingua confiteatur*. Non latuerat id certe veteres Christianos, qui omnium rerum gerendarum initium ab illo ducere solebant, ut scilicet sibi rebusque suis, quem optabant, exitus contingeret. Nostris etiam temporibus Ecclesiae luctuosis sancta haec et laudabilis consuetudo deleta omnino non est : nonnulli enim Christiani populi initium novi anni a Nomine Iesu faciunt illique integrum mensem Ianuarium, quo mense aguntur solemnia Iesu Nomini recolendo, Deo quasi anni primitias offerentes, solent consecrare.

Nos idcirco, qui de bono atque utilitate animorum, quorum Nobis est divinitus commissa salus, solliciti damus operam, ut boni mores in Christianas civitates invehantur, pravi et corrupti prohibeantur, vehementer cupimus atque optamus, ut prisca illa consuetudo inter familias christianas revirescat et floreat. Id enim apprime respondet et consentaneum est orationi dominicae in qua pie sancteque obsecramus Deum quotidie ut sanctificetur nomen Tuum ; neque res atque actus nostri tristes habent exitus, si eos in nomine Iesu exordiamur. Quamobrem vestigiis insistentes decessoris Nostri Pii Papae Noni rec. mem. qui Ecclesiae Neapolitanae sanctum illum antiquorum christianorum usum retinendi de coelesti thesauro divitias est largitus, regante Congregatione Indulgentiis Sacrisque Reliquiis praeposita, omnibus et singulis Christifidelibus, qui speciale aliquod obsequium SSmo. Nomini Iesu quolibet die mensis Januarii devote exhibuerint tercentos dies, si id in Ecclesia vel publico Oratorio praestiterint, si vero privatim centum tantum dies de numero poenaliū in forma Ecclesiae solita expungimus. Iisdem vero Christifidelibus qui praefato pio exercitio publice, idest in aliqua Ecclesia vel publico Oratorio quotidie adstiterint et postremo die quo idem pium exercitium explebitur, vere poenitentes et confessi ad Sacram Synaxim accesserint et pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione preces ad Deum effuderint, Plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Quas omnes et singulas indulgentias, peccatorum remissionis et poenitentiarum relaxationes etiam animabus in Purgatorio detentis per modum suffragii applicari posse indulgemus. Contrariis non obstantibus quibuscumque. Praesentibus perpetuo valituris. Volumus autem ut praesentes nullae sint si earum exemplar S. Congn. Indulgentiis Sacrisque Reliquiis praepositae non exhibeatur ; utque praesentium exemplis seu transumptis etiam impressis manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae praemunitis eadem prorsus adhibeatur fides quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris XXI Decembris MDCCCCI.

Pontificatus Nostri anno vigesimoquarto.

Pro Dono. Card. MACCHI.

N. MARINI, *Subst.*



Praesentium Litterarum Apostolicarum exemplar exhibitum fuit huic S. Congni. Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae ex Secretaria eiusdem S. Congnis. die 4 Martii 1902.

Pro R. P. D. FRANCISCO, Archiep. Amiden. *Secret.*

L. ✠ S.

JOSEPHUS M. CANCUS COSELLI, *Subst.*

### INDULGENCES OF THE SCALA SANCTA

INDULGENTIAE ADNEXAE ASCENSIONI SCALAE SANCTAE DE URBE, LUCRARI POTERUNT QUATER IN ANNO, AD SEPTENNIIUM, AB ASCENDENTIBUS SCALAM PROPE SANCTUARIUM B. M. VIRG. DE LOURDES

LEO PP. XIII.

UNIVERSIS CHRISTIFIDELIBUS PRAESENTES LITTERAS INSPECTURIS SALUTEM ET APOSTOLICAM BENEDICTIONEM

Ad augendam fidelium religionem animarumque salutem caelestibus Ecclesiae thesauris pia charitate intenti, omnibus et singulis utriusque sexus Christifidelibus vere poenitentibus et confessis ac S. Communione reffectis, qui Scalam ducentem ad collem, ubi Stationes Viae crucis erectae sunt, prope Sanctuarium Lapurdense B. Mariae Virg. Immaculatae in Dioecesi Tarbien., quatuor anni diebus ad cuiusque arbitrium sibi eligendis, flexis genibus devote ascenderint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, quo ex hisce die id egerint, ut eas omnes et singulas indulgentias, peccatorum remissiones, ac poenitentiarum relaxationes consequantur, quas consequerentur, si Scalam Sanctam de Urbe personaliter et devote flexis genibus ascenderent, Apostolica Auctoritate tenore praesentium concedimus et indulgemus. In contrarium facien., non obstan., quibuscumque. Praesentibus ad septennium tantum valituris. Datum Romae apud S. Petrum sub annulo Piscatoris die xxx Januarii MCMII, Pontificatus Nostri Anno vigesimoquarto.

Pro D. Card. MACCHI.

L. ✠ S.

N. MARINI, *Subst.*

## NOTICES OF BOOKS

**THE FRIENDSHIPS OF JESUS.** By Rev. M. J. Ollivier, O.P.  
From the French by M. C. Keogh. Herder. Price 6s

WE welcome the appearance in an English dress of anything from the pen of Père Ollivier. The high place he holds in the category of French preachers is voucher of the excellence of any treatise on sacred subjects which he gives to the public, and the comparatively few amongst us who have drawn pleasure and profit from *La Passion* and *Les Amitiés de Jesus* will rejoice that the latter book, translated into English, is now brought within the reach of a much larger number of readers.

*The Friendship of Jesus* has the attraction which a capable author might well be expected to produce in a book under such a title. The treatment of the sacred theme by one well used to thoughtful study of the New Testament presents us with much spiritual entertainment that is missed by those who never go beyond the superficial reading of the Gospel text. Père Ollivier gives us a wealth of traditional information on the Church in Apostolic times, on the individual histories of the twelve, and of many of the seventy-two disciples. The careful perusal of these pages is likely to contribute towards an attitude of mind and heart, which will find increased relish in the reading of the Testament, seeing that picturesqueness, and what the French call 'actualité' are given to the Holy Book by such presentation of the Divine Master's relations with His 'friends' as is here set before us.

If the volume contained nothing but the chapter on the Church, with which it concludes, it were well worth one's money to buy, and one's expenditure of time to read. There we are given clear, exalting perception of the divine purpose of the Church's establishment, and of the love wherewith her heavenly Spouse cherishes her. There is striking application of the beautiful prophetic outbursts found in the Canticles. In truth, one finishes the reading of this chapter with a quickening of his faith and a deeper and stronger loving loyalty to Mother Church.

Doubtless, the fact that the book was printed beyond the seas, far from Miss Keogh's own supervision, was an impediment to effective proof corrections. Errors of punctuation

abound. And in the important matter of St. Paul's later apostolic journeys and his death there is a clashing between page 410 and page 413. The judgment of literary men of all times forbids us to expect perfection in a translation : when we find a perfect translation we rejoice ; but we must be prepared to find it very rarely. Indeed, the late Mr. Kegan Paul, no insignificant judge in the matter, gave it as his opinion that translation was the most difficult of all literary tasks. We have often met with translations not so well done as that which we are now reviewing. Should a second edition be demanded in course of time, we trust that amongst the emendations then made there will be a clearing away of the obscurity which exists on page 64. We are unable to understand the opening sentence of the second paragraph.

The publication of this splendid volume renders us all debtors to Miss Keogh. Her claim on our thankful admiration is enhanced by the consideration that her enlightened zeal has set an excellent lesson for ladies of leisure to copy. It is refreshing to meet with a daughter of the Church whose leaning is towards the solid food of high Christian literature, and who has accomplished so successfully the laborious task of preparing this work for the press.

M. A. K.

SERMONS ON THE STATIONS OF THE CROSS, THE OUR FATHER, THE HAIL MARY, ETC. By Rev. B. J. Raycroft, A.M. New York and Cincinnati: Fr. Pustet & Co.

EVERY one of the forty sermons contained in this volume is solid and instructive. They are one and all replete with vigorous thought and will be read with profit by priest and layman. Perhaps their chief excellence lies in their suggestiveness. One could not read any of Father Raycroft's discourses without having one's mind furnished with many wholesome religious truths. The writer has, however, one fault, which we hardly know how to blame. The abundance of useful matter which he managed to insert in each lecture made it very difficult for him at times to attend to the proper arrangement of the various parts. The result is that the efficacy of an otherwise fine sermon is considerably marred.

For the style and language of the sermons we have nothing

but praise ; they are suitable and at times elegant. In the Preface the author expressed a wish that the work might 'meet with some success.' We confidently assure him that his expectations will be realised and that his sermons will do much good.

F. J. D.

**SERMONS FROM THE LATINS.** Adapted from Bellarmine, Segneri, and other sources. By Rev. James Baxter, D.D. Benziger Bros.

THIS is a well printed and neatly bound collection of sermons containing about 620 pages. The sermons are fifty-nine in number—for all the Sundays of the year and for some of the more important feasts. They are an adaptation, well done, rather than a translation of that most excellent work, *Conciones Sacrae*, of Cardinal Bellarmine. Some stray thoughts gathered from Father Segneri and others have been advantageously made use of here and there. The author has made a praiseworthy effort to popularise those Catholic gems of thought, and, as he claims them to have been most useful to him in his work as an active missionary, they cannot but prove a practical aid to the preacher in the preparation of his Sunday discourses for his flock.

J. C. K.

**THE LETTERS OF ST. TERESA.** Translated from the Spanish by Rev. John Dalton. London: Thomas Baker, 1 Soho Square.

FATHER DALTON'S translation places at the disposal of English readers the interesting and edifying *Letters of St. Teresa*. The book, which consists of 304 pages, contains merely part of the Saint's extensive correspondence, but the translator promises a second volume in due course. The epistolary form of literature is always interesting, but it is specially so when it has for subject the outpourings of such a noble soul as that of the great Spanish saint. The translator has succeeded well in avoiding that unnatural stiffness of style that so often characterises translations. His work is altogether very interesting and readable, and, like the original, faithfully reflects the cheerful and charming character of St. Teresa. Every page of the *Letters* abounds in useful maxims and edifying exhortations,

which cannot fail to profit every class of readers. Therefore we wish the present edition of *St. Teresa's Letters* that extensive circulation amongst our people which they enjoy in France, Italy, and Spain.

COMMENTARIA IN I. P. SUMMAE THEOLOGICAE S. THOMAE  
AQUINATIS, O.P. Fr. H. Buonpensiere, O.P. Pustet  
1902.

THE position which the author holds is a sufficient guarantee for the soundness of his theological teaching. He is Regent of Studies and First Professor of Theology in the Minerva, Rome, as well as being the worthy successor of such men as Zigliara and Lepidi. If we were to compare Father Buonpensiere's work with the one by Father Mancini, which has lately been published, we should say that what one does for beginners in theology, the other does for advanced students. Father Buonpensiere presupposes that his readers have the *Summa* open before them. As the title announces, his work is a commentary on the text of St. Thomas, and we must say that in it he explains everything in detail. Great importance is rightly attached to showing to the student the organic unity of the *Summa*, and the connections between the 'questions' and 'articles' of which it is composed. This teaches the student how to divide a subject, and how to arrange his own thoughts on it. It enables him to see the bearing of one truth on another, and to estimate the drift and force of argument. It is mental training, or education. The experience of more than six hundred years shows that this is the only true and satisfactory method of teaching the *Summa*: it is the one prescribed in the legislation of the Dominican Order. 'Rationem habendo non sententiarum solum, sed etiam ordinis atque connexionis textuum.' The marvellous order of the *Summa* is not inferior to the sublimity of the doctrine which is enshrined in it. Both of them in their own way mark the supreme effort of human genius.

John of St. Thomas and the Salmanticenses have written well on the order of the *Summa*, and Cajetan, Bannez, Sylvius, and innumerable others, have commented on its contents. It is evident that Father Buonpensiere follows the true and traditional interpretation of St. Thomas, that he puts before his readers the teaching which is expressed so clearly in the *Summa*.

and all the other works of the great Dominican. Among the commentators of St. Thomas, Father Buonpensiere's favourite appears to be Cajetan, the one recommended by Leo XIII. We may remark, as an instance of this adherence, that in regard of the famous passage about the '*modificatio virtutis divinae in causis secundis*,' Father Buonpensiere agrees with Goudin, that Cajetan's words admit of a satisfactory explanation and that the difference between him and Bannez is only a verbal one.

R. W.

TEXTES RELIGIEUX ASSYRIENS ET BABYLONIENS: Transcription, Traduction et Commentaire. Francois Martin. Paris: Letouzey. 1903.

AT the present time when the wonderful discoveries in Assyria and Babylonia are occupying the attention of so many Catholic *savans* and are of interest to all ecclesiastics, this book has a special value. A great many of the cuneiform texts that have been recently published treat of religious subjects, and as a matter of course rationalists have not been slow to avail themselves of such texts in the attempt to make it appear that the Mosaic ritual was nothing more than an expurgated edition of what was prescribed in the worship of Baal and Astarte. Just as in Genesis, the history of the creation and of the deluge has been irreverently styled 'the echo of Babylonian myths,' so too in Exodus and Leviticus the ceremonial law has been regarded as the outcome and development of the sacrificial code of Ur and Haran. Even monotheism has been asserted to be a purified remnant of the primitive belief in the plurality of deities.

It would, however, be erroneous to imagine that the rationalists have it all their own way. The same students of Assyriology prove to demonstration that the notions prevalent at a certain time are immeasurably inferior to Scriptural truth and cannot possibly have been the origin of it. At most, and this they spontaneously admit, a faint reflexion of some of the rays of primitive revelation is at an early period still visible in Babylonia; for instance, the knowledge of one God did not fade away immediately. And there are certain points of resemblance between the liturgical ordinances of the Hebrews and the Babylonians, e.g., regarding the victims for sacrifice, the parts of the animal that were offered, etc.

The great utility of the present work, which is addressed not to the specialist only, but to the general reader, consists in this, that it shows, by means of specimen-texts selected from the cuneiform tablets, what really was the doctrine and discipline of the land between the Euphrates and Tigris. Prayers, hymns, penitential psalms, litanies, dedications, etc., are translated and annotated. Everyone can judge for himself of the devotions of Sennacherib and Assurbanipal, and see how the worshippers of Marduk, Ashur, Nabu, Nusku, Istar, and other deities, addressed them. It is an object lesson in what is called the comparative study of religion. We need not say that at the present day a knowledge of Assyrian and Babylonian beliefs and practices is indispensable to those who are called on to defend the divine origin of the Old Testament.

R. W.

SCHUSTER'S ILLUSTRATED BIBLE HISTORY. Friburg:  
Herder.

THIS is an excellent little work, suited for Scripture classes in our colleges and schools, and well deserving of a prominent place in our parochial libraries. The arrangement in short sections and paragraphs makes the subject easy to young readers, while the numerous engravings render it more attractive than it otherwise would be. The scenes depicted in these illustrations are particularly well chosen. A book such as this makes a clear and lasting impression on the minds of the young, and it is at the same time quite comprehensive enough for those among their elders who have not leisure nor inclination for more extensive reading. It is largely used in the United States and in Great Britain; it has also been adopted by several of our own Bishops in their respective dioceses. We are sure that wherever it is known it will be equally appreciated.

T. K.

SAINT TERESA. By Henri Joli. Translated by Emily M. Waller. London: Duckworth and Co., 3, Henrietta-st., W.C. Price, 3s.

THE name of St. Teresa is so familiar to every Catholic that it is a matter of surprise to find, on reflection, that so little is

known about the extraordinary happenings of her life. Beyond the fact of her existence and an occasional quotation from her writings—easily found in any spiritual book—scarce aught is generally known of her life and works. And yet it would be an undoubted advantage that the knowledge of a life so decidedly human, but so full of the supernatural, should be more widely diffused. An acquaintance with her difficulties and crosses, internal and external, and her strong human sympathies, cannot fail to be an encouragement to all ; while those extraordinary and frequent manifestations of the supernatural in her are eminently calculated to excite that wondering awe which is akin to, nay, begets, reverence, capable, too, of arousing faith in those who, outside the one true fold, must see in these things ‘ the finger of God ’—a seal of the Divinity of the Catholic Church.

We are indebted to the ‘ Lives of the Saints ’ series for another *life* of the Saint. It is translated from the French. When we say that the latter is by Mons. Henri Joli himself, we feel that we shall be excused from any elaborate criticism of the book. Than the learned author who had written *The Psychology of the Saints* none is better fitted to treat of the mysticism of St. Teresa. This, in fact, is the most difficult part of the Saint’s life, but one in which the author does full justice to his subject and to himself. He justly lays stress on the fact that, no matter how wonderful or incredible the incidents, the guarantee of their origin is always visible in the Divine guidance so wonderfully extended to all the acts of the Saint’s life, and especially in the ‘ charisms ’ which she enjoyed.

The book is not large, but gives a pretty comprehensive narration of all the important facts. It does not follow strictly the chronological order, nor trouble itself with the useless questions connected with dates. We confess to finding the treatment and style somewhat heavy, but to those who look for a philosophy of St. Teresa’s life we have no difficulty in recommending this neat little volume.

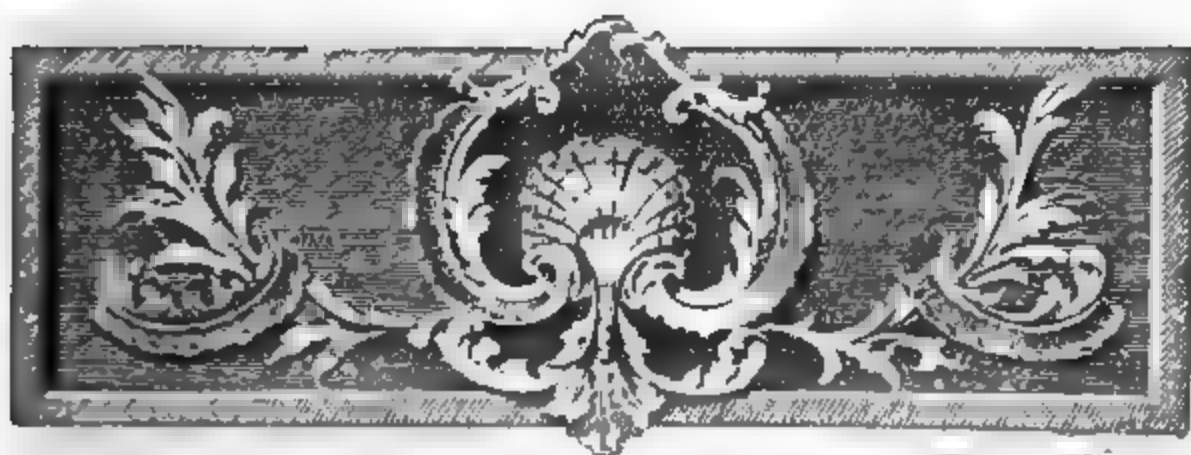
D. J. O’D.

AN APOLOGY FOR THE RELIGIOUS ORDERS. By St. Thomas Aquinas. Translated by Rev. John Proctor, S.T.M. London: Sands and Co.

SELDOM do we meet with an English translation of St. Thomas, and equally seldom with anything like his writings



when translated. In method of treatment, in fulness and depth of thought, in cogency of reasoning, and in fairness towards his opponents, the works of the Angelic Doctor present a striking contrast to the literature of our day. His *Apology for the Religious Orders* is not amongst the Saint's more important works ; it is usually classed as one of the *opuscula*, but while reading even it one need not go very far to realise that this is indeed an age of loose writing and loose thinking. Even the works of some of our leading 'thinkers,' with their vague generalities and drawn out ideas, compare unfavourably with a treatise by the 'Angel of the Schools,' whose 'every sentence is a thought, and whose every thought is a victory.' Father Proctor feels, and justly, we think, that a translation of this work of St. Thomas must be of interest to many at the present time. Seldom, if ever, have the Religious Orders engaged men's thoughts so much as now. The state of things in France have turned on them the eyes of friends and enemies alike, and even amongst their friends it is strange what ignorance prevails regarding the nature of their life, their place in the Church, and the reason for their practises. To their friends and enemies, and especially to the latter, we recommend this work. No one is better qualified to teach them the truth than the great Dominican. His apology was called forth by the violent attacks of William of St. Amour, and in the Saint's defence we find many a valuable answer to the calumnies hurled against them at the present day. As a translation, Father Proctor's work deserves our warmest praise, but still it is a 'translation' ; and, whether rightly or wrongly, we feel that the most attractive way of presenting the doctrines of St. Thomas or of any scholastic is not by 'translating' them—no matter how perfectly the translation is done. We would prefer if the translator turned author and gave us a book of his own whose doctrines would be based entirely on the teaching of St. Thomas, while not expressed in the Saint's own words.



## HIBERNIA VINCENTIANA ✓

OR THE RELATIONS OF ST. VINCENT DE PAUL WITH IRELAND

**A**MONGST the saints who adorned the Church in the seventeenth century Vincent de Paul holds a conspicuous place. He gave to the Church two congregations, the Congregation of the Priests of the Mission, and that of the Sisters of Charity. His name is almost synonymous with charity. 'God gave him largeness of heart as the sand that is on the seashore.'<sup>1</sup> His charity was world-wide. And amongst the nations to which his zeal and charity were extended, not the least prominent was Ireland. The records of the Saint's relations with Ireland are to be found not only in the history of his life as given by Abelly, and Collet, and Maynard; but also in his own correspondence and conferences. The object of the present paper is to bring together those scattered details and present them in one view. The relations of St. Vincent de Paul with Ireland may be classed under four heads: 1°, St. Vincent's relations with Irishmen who were members of his own community; 2°, what was done through him for Ireland on Irish soil; 3°, what Vincent did for Irishmen, who in evil days had taken refuge in France; and 4°, what Vincent did for Scotland by means of the Irish fathers of his community.

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<sup>1</sup> 3 Kings iv. 29.

## I

ST. VINCENT'S RELATIONS WITH IRISHMEN IN HIS OWN  
COMMUNITY

The foundation of the Congregation of the Mission dates from A.D. 1625. In 1632 it received the solemn approbation of Pope Urban VIII. Soon after that date we find Irishmen enrolled in its ranks. In 1638 John Skyddie and James Waters, both natives of Cork, entered the Congregation; then followed Gerald Brin of Cashel in 1639, Edmund Barry in 1641, John Ennery of Limerick in 1642, Donat Crucianelli of Cork, Thady Molony of Limerick, and Mark Coglee of Lismore in 1643, Patrick Valois (Walsh ?) of Limerick in 1644, Dermot Duguin, Francis and George White both of Limerick, and Dermot O'Brien of Emly in 1645, William Patrick Plunket of Meath in 1650, Nicholas Arthur of Cashel and Peter Butler of Cashel in 1654, Philip Dalton of Cashel in 1656, and Patrick Tailer (Taylor) of Dublin in 1657, John White of Limerick in 1660.

Besides the above-mentioned who all became priests we find also an ecclesiastical student named Thady Lee (Lee ?) of Tuam, who entered in 1643, and who suffered martyrdom at the hands of heretics in Ireland in 1657. Two Irishmen entered as lay brothers, Laurence and Gerard Coglee in 1654 and 1655, both natives of the diocese of Waterford and Lismore.

From the foundation of the Congregation of the Mission until the death of St. Vincent the number of priests who entered was 426.<sup>2</sup> Of these at least twenty were Irishmen. Irish priests, therefore, formed no inconsiderable portion of the forces which Vincent employed for the glory of God, and it may be interesting to inquire what was the rank they occupied in the community, and what was the estimation in which they were held by the Saint. On these points we possess reliable evidence in the letters of St. Vincent himself.

<sup>2</sup> *Catalogue des Pretres de la Mission*, 1625 to 1789, Arch. Nation. MM. 519a, 519b.

<sup>3</sup> *Circulars of the Superiors-General*, vol. i., p. 2.

<sup>4</sup> *Lettres de St. Vincent de Paul*, vol. v., pp. 412, 460, 509.

Two Irishmen, Fr. Cruoly and Fr. Ennery, filled in succession the office of professor of theology and director of students in the mother house of St. Lazarus, in Paris ; Fr. Waters was charged with the government of a seminary ; Fr. White was professor of theology in a seminary confided to the Congregation. When a college was founded at Genoa two Irishmen, Fr. Ennery and Fr. Valois, were amongst its first professors. In France itself Fathers Brin, Barry, Molony, and Cruoly were employed in giving missions throughout the kingdom. In 1657 we find three Irishmen filling the office of local superior, viz., Father Brin at Troyes, Father Barry at Montauban, and Father Cruoly at Mans. Father Coglee held the same office at Sedan in 1650 and 1656. The appointment of Irishmen to such offices, considering they were foreigners, and that the houses of the Congregation numbered but twenty-six, is no small tribute to their worth ; and to the esteem in which St. Vincent held them.

But on this point we have the testimony of the Saint in his own words. Writing to the Bishop of Limerick in 1646, Vincent notified to his lordship that he was sending a band of missionaries to Ireland, of whom all but three were Irishmen, and he bore testimony to their worth in the following terms<sup>b</sup> : ‘ By the grace of God they all fear and love God and have zeal for the salvation of souls.’ When Father Ennery died at Genoa Vincent, in announcing his death, said of him : ‘ M. Ennery, a wise, pious, and exemplary man, is dead.’ But nowhere do we find more explicit proof of the esteem in which Vincent held his Irish subjects, than in a letter addressed to M. Jolly, his agent in Rome, in 1658, just two years before his death. As yet the Congregation had not obtained the privilege of promoting its subjects to orders with the title *Mensae Communis*. Irishmen who sought admission possessed neither the canonical title of benefice, nor that of patrimony. Vincent, therefore, petitioned the Holy See to allow him to promote his Irish subjects to orders without such a title. The Congregation of Propaganda, while favouring the petition, desired to make

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<sup>b</sup> *Lettres de St. Vincent de Paul*, vol. i., p. 579.

it a condition that Irishmen so ordained should be sent to labour on the mission in their native land. Vincent, therefore, wrote to his representative in Rome, urging him to request that this condition should be omitted.

It would be matter for great regret [he wrote] if the Company could not employ in all manner of places, the Irishmen whom it receives and educates at great expense, when they have no title but that of going to their own country under the sole authority of the said Congregation, and in that case it would be a mistake to receive them: yet it pleases God to do good by their means wherever we employ them. If there were reason to hope for so much in Ireland, we would gladly send them thither, but at present there is little fruit to be gathered, and much danger to be encountered.<sup>6</sup>

The privilege which the Saint desired was granted, first for a period of ten years, and at a later period without limit of time. It was in favour of Irishmen, the privilege of receiving orders *titulo Mensae Communis* was first granted to the community. But these words are particularly valuable as showing the esteem in which Vincent held the Irish members of his community, after having known them for a period of twenty years.

## II

### MISSIONS GIVEN IN IRELAND IN THE LIFETIME OF ST. VINCENT

The charity of St. Vincent was not limited to Irishmen who were members of his own congregation. It extended to the country which gave them birth. No man loved peace, or dreaded the evils of war more than Vincent, yet once he advocated the unsheathing of the sword, and that once was for Ireland. He himself recounts the incident which must have taken place about 1641.

I was once [he says] charged to request Cardinal Richelieu to come to the aid of poor Ireland. It was at the time when England was at war with its king. When I had done so, he replied: 'Ah, Mr. Vincent, the King has too many affairs on hand to undertake this business.' I told him the Pope would support him, and that he offered one hundred thousand crowns. 'One hundred thousand crowns,' replied he, 'are nothing for

<sup>6</sup> *Lettres de St. Vincent de Paul*, vol. iv., p. 198.

an army, so many soldiers, so much equipment, so much armour, so many means of conveyance are requisite! An army is a machine very difficult to manœuvre.<sup>7</sup>

Vincent's intervention on behalf of the temporal interests of Ireland failed. He was more successful in what concerned her spiritual welfare.

In 1645 Innocent X. desired Vincent to send a body of missionaries to Ireland, and the bishops of Ireland made a similar request.<sup>8</sup> Accordingly he made choice of eight missionaries to go to Ireland. When they were about to set out he blessed them, and exhorted them to union and charity in the following words :—

Be united together [he said], and God will bless you ; but let it be by the charity of Jesus Christ ; for every other union which is not cemented by the blood of this Divine Saviour cannot last. It is then in Jesus Christ, by Jesus Christ, and for Jesus Christ that you must be united to each other. The spirit of Jesus Christ is a spirit of union and of peace. How could you draw souls to Jesus Christ, if you are not united to each other and to Him—impossible. Have, then, but one mind and one will, else you will be like to horses yoked to the same plough, which by pulling one in one direction and another in another break and destroy everything. God calls you to labour in His vineyard. Go and labour therein, having but one heart and one intention : and by this means you will produce much fruit.

At the same time he wrote to the Bishop of Limerick to announce their departure<sup>9</sup> :—

MY LORD,—At last I have the pleasure to send eight Missioners to Ireland : one is French, the others are Irish, . . . and a Brother, who is English. The first mentioned is charged with the government of the Company ; according to the advice of the late Mr. Skyddie, who, before his death, sent me word that in his opinion this was the best course. The duty of the cleric will be to teach singing. They all fear and love God, and, by

<sup>7</sup> Abelly, *Vie de St. Vincent de Paul*, vol. i., p. 154, ed. 1843.

Though Richelieu did not send an army to Ireland, he permitted a considerable number of Irish officers and men in the French service to return to Ireland. Haverly, *History of Ireland*, p. 538, A.D. 1642.

<sup>8</sup> 'Nous avons ordre de Rome d'envoyer des missionnaires en son pays et nous en sommes pressés du côté de nos seigneurs les eveques du pays.'—*Letter of St. Vincent*, 7th April, 1646; *Lettres*, vol. i., p. 250.

<sup>9</sup> *Lettres de St. Vincent de Paul*, vol. i., p. 579.

the grace of Our Lord, are zealous for the salvation of souls. They go, my Lord, to cast themselves at your feet, and offer themselves to serve your Lordship and their Lordships the Bishops, to whom they will be able to render some little service in course of time. We have others here whom we shall be able to send you when they are formed, if there be means of providing for their support, by the assignment of some benefice, so that they may not be a burden to the people to whom they give missions. Would to God, my Lord, that I were worthy to be one of the number ; God knows how willingly I would go, and with what affection I offer to Him this little band, and to you, my Lord, my perpetual obedience ; I beg of you very humbly to accept it.

¶ In October, 1646, the little band of eight missionaries,<sup>10</sup> including Fathers Duchesne, Gerald Brin, Edmund Barry, White, Dermit Duggan, and two or three lay brothers, sailed from Nantes, in company with Dr. O'Dwyer, coadjutor of Limerick.<sup>11</sup> On arriving in Ireland they formed themselves into two bands, and proceeded to give missions chiefly in the dioceses of Cashel and Limerick.

For two years they laboured with indefatigable zeal. Clergy and laity vied with each other in reaping the benefit of the missions. The Nuncio Rinuccini expressed his admiration of the good accomplished. Meantime the perils of war became more grave, and Vincent, at the suggestion of the superior in Ireland, recalled five of his missionaries to France. The Archbishop of Cashel took occasion of their departure on 16th August, 1648, to write to Vincent to thank him for the services rendered to his diocese.

The departure of your Missioners [wrote his Grace] gives me an opportunity to express my gratitude and to return you my very humble thanks for the charity with which you have been pleased to succour by your priests the little flock which God has confided to me. The succour they have given us has been not merely opportune, but it has come to us in our extreme necessity. In truth, through their labours the people have been excited to devotion which increases every day. And though these good priests suffered much discomfort since their arrival in this country, they did not, for all that, cease to labour like indefatigable workmen, and by the aid of divine grace they

<sup>10</sup> Lynch MS., *De Praesulibus Hiberniae*, p. 711.

<sup>11</sup> *Vie de St. Vincent par l'Abbé Maynard*, vol. iii., p. 37.

have gloriously extended and promoted the worship and the glory of God. I hope that same God, who is infinitely good and powerful, will be Himself your recompense and theirs. For my part, I will beg of Him to preserve you long, since He has chosen you for the good and advantage of His Church.

On the same occasion the Bishop of Limerick wrote to Vincent in the following terms :—

It is right, sir, that I should thank you with all my heart for the benefits I have received from you by means of your priests, and that I should tell you how much they are needed in this country. I can assure you, with confidence, that their labours have produced more fruit here, and have converted more souls than all the rest of the clergy have done. And, moreover, by their example and good conduct the greater part of the nobility of both sexes have become models of virtue and devotion, a thing which was not witnessed amongst us before the arrival of your Missionaries in this quarter. It is true that the troubles and the armies in this kingdom have been a great hindrance to their functions, yet by their means the importance of what concerns God and salvation has become deeply impressed on the minds of the people in town and country, and they bless God in their adversity no less than in their prosperity. By their assistance I hope to secure my own salvation.<sup>12</sup>

Five, therefore of the missionaries returned to France. Three, viz., Fathers Brin, Barry, and a third whose name is not recorded, together with Br. Lye, remained in Ireland. They continued their labours and gave a mission in the city of Limerick with such success that the bishop wrote to thank Vincent for what had been done for his people.

I have often [he says] written to your reverence concerning your Missioners in this kingdom. To tell the truth, as it is before God, never in the memory of man has there been heard of such progress and advancement of the Catholic faith as we have witnessed these last years through their labour, piety, and assiduity ; and especially at the beginning of the present year, when we opened a mission in this town, in which there are not less than twenty thousand communicants, and that with such fruit and applause of all the inhabitants that I doubt not but, thanks be to God, the majority have been delivered from the claws of Satan by the remedy which has been applied to so many invalid confessions, to drunkenness, swearing, adulteries,

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<sup>12</sup> Abelly, *Vie de St. Vincent*, edit. 1840, vol. i., pp. 360, 361.



and other disorders which have been entirely abolished. . . . Were they a hundred the mission would still be great for so few labourers.

Father, I acknowledge that I owe to your children the salvation of my soul. Write them a few words of consolation. Under heaven, I know no mission more useful than that of Ireland.

In April, 1650, Vincent wrote to one of his missionaries in the following terms :—

We have been greatly edified by your letter, seeing therein two excellent effects of the grace of God. On the one hand you have given yourself to God to remain in that country, where you are in the midst of danger, preferring to expose yourself to death rather than to fail in assisting your brethren ; on the other you endeavour to preserve your confrères by sending them back to France, to remove them from danger. The spirit of martyrdom has urged to the former course, and prudence to the latter, and both are founded on the example of Our Lord, who, when He was on the point of going to suffer the torments of death for the salvation of mankind, was pleased to protect His disciples therefrom, and to preserve them, saying, ' Let these go their way ; touch them not.' It is thus you have acted, like a true child of that adorable Father, to whom I return infinite thanks for having produced in you acts of the greatest charity, which is the perfection of all virtues. I beg of Him to fill you with it, in order that, practising it, in all things and always, you may communicate it to the hearts of those who are devoid of it. Since those other gentlemen who are with you are also disposed to remain in spite of the danger from war and pestilence, I am of opinion that we must permit them to remain. How do we know what God means to do with them? Certain it is He has not inspired them to no purpose with so holy a resolution. O God, how inscrutable are Thy judgments ! Behold how at the close of one of the most fruitful, and, perhaps, most necessary missions we have yet seen, Thou dost stay, as it seems, the outpouring of Thy mercies to that penitent city to lay Thy hand more heavily upon it, by adding the scourge of sickness to the misfortune of war. But it is to gather a harvest of souls who are in good dispositions, and to collect the good grain into Thy eternal granaries. We must adore the ways of the Lord.

Meanwhile the arms of the Cromwellians were victorious and in 1651 Ireton laid siege to Limerick. During the siege

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<sup>18</sup> *Lettres de St. Vincent*, vol. ii., p. 235.

Fathers Brin and Barry continued to minister to the plague-stricken, and to prepare the people to die, if necessary, a martyr's death. When the city capitulated the missionaries escaped in disguise amongst the soldiers, and after many hardships and dangers made their way back in safety to France. The other priest who remained with them died in Ireland. Brother Thady Lee, who had also remained, fared differently. He was seized by the heretics, his hands and feet were cut off, and his head crushed, before the eyes of his mother, and thus he had the glory of shedding his blood for the faith.<sup>14</sup>

Thus ended the mission to Ireland. It was not unfruitful. It contributed much to sustain the faith in a country suffering all the horrors of war and persecution. During the six years which it lasted, the heart of Vincent was with his missionaries. He wrote frequently to encourage them, and with the exception of a donation given by the Duchess of Aiguillon, all the expense of the mission was borne by him. He was ever disposed to resume the good work, which war had rendered it impossible to continue; and in 1652 we find him giving his consent to the desire of two of his subjects, Father Ennery and Father Valois, to go to resume the missions in Ireland. This pious desire seems, however, not to have been put into execution, for at a later period we find both occupied in the works of their vocation, the former at Genoa, and the latter in France.

### III

#### WHAT VINCENT DID FOR IRISHMEN WHO TOOK REFUGE IN FRANCE

The charity of Vincent was productive of much good on Irish soil; it was no less active towards Irishmen in France. Irishmen ever received a welcome at his monastery of St. Lazarus. While the arms of the Confederation of Kilkenny were yet successful, and the hopes of Irish Catholics were bright, a memorable ceremony took place in Vincent's

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<sup>14</sup> *Lettres de St. Vincent de Paul*, vol. ii., p. 401.

monastery in Paris.<sup>15</sup> On the 7th May, 1645, thirteen bishops fifteen abbots, and thirty doctors of the Sorbonne, assembled at St. Lazarus to assist at the consecration of two Irish bishops the Most Rev. Francis Kirwan, Bishop of Killala, and Most Rev. Edmund O'Dwyer, Coadjutor-Bishop of Limerick. It was a day full of promise for the Church in Ireland, and Vincent's hospitality was joyfully extended to the new Irish prelates and their friends. He was at the time making preparations to send a body of missionaries to co-operate with them in their labours for the glory of God. A few years later the fortune of war proved adverse to the Catholic cause. After the fall of Limerick many Irishmen, both of the laity and the clergy, took refuge in France. To all, Vincent's charity was extended. Having learned that many Irish Catholics in exile for the faith, were living in great misery in Paris, he sent one of the Irish priests of his community to seek them out and assist them. 'Would it not be possible,' said Vincent, 'to bring them together, to console and instruct them? They do not understand our language. They seem to me to be, as it were, quite abandoned, and this is what touches my heart, and gives me great compassion for them.' The Father replied that he would do all in his power. 'God bless you,' said Vincent, 'here are ten pistoles. Go, in God's name and give them all the consolation possible.'<sup>16</sup>

The charity of Vincent towards Irish laymen in exile was not limited to those who took refuge in Paris. It extended to the Irish exiles scattered throughout the kingdom. In 1654 Vincent sent Father John Ennery as professor to the seminary at Troyes; and in a letter dated 13th February of that year, the Saint writes as follows:<sup>17</sup>—

God continues to bless the house at Troyes. . . . There are twenty-two seminarists. We have sent M. Ennery there to be their teacher, or rather Providence has conducted him thither for another good work, which we had not foreseen. Two Irish regiments have been sent there to winter quarters. There

<sup>15</sup> Lynch, *Pii Antistitis Icon*, 1st edit. p. 64.

<sup>16</sup> A pistole was equivalent in value to ten livres or francs. Ten pistoles equalled 100 francs. This sum should be multiplied by four, to find the equivalent in modern currency.

<sup>17</sup> *Lettres de St. Vincent*, vol. iii., p. 18.

are amongst them one hundred girls or women of good morals, and a large number of little children, who have been driven from their country on account of their religion, and they are all in extreme poverty. M. Ennery acts as their parish priest, preaches to them, and instructs them, and administers the sacraments to them, gives clothes to the naked and some other assistance to the most needy out of the alms which are sent to him from Paris.

While Vincent compassionated and helped Irish laymen in exile he was no less active in relieving the wants of Irish ecclesiastics who had taken refuge in France. Irish priests in exile in Paris found the doors of St. Lazarus ever open to them. To some of them Vincent gave a monthly allowance, for others he obtained sustenance from charitable persons. Amongst the exiled Irish priests was one who was blind. For several years Vincent provided for his support and hired a boy to guide him in his walks, and he gave orders that the priest and his guide should be allowed to dine at the monastery as often as they pleased. Members of the Irish hierarchy too experienced the charitable solicitude of the Saint. In 1654 Dr. Barry, Bishop of Cork, took refuge at Nantes where he remained until his death in 1662. Writing to Mr. Cruoly, in 1655, Vincent speaks thus of the exiled prelate: 'I have sent forty crowns to the Bishop of Cork. I hear that twenty-eight ecclesiastics have landed at Nantes, and amongst them an archbishop, and the Bishop of Kildare, Oh, sir, how sad this is !'<sup>18</sup> In a letter dated 1656, he again refers to Dr. Barry. 'I will procure all the help I can for his lordship the Archbishop (*sic*) of Cork. I have here one hundred francs which I shall send him on the first opportunity.' In 1657 he again writes: 'I have here one hundred crowns for the Bishop of Cork.' Writing to a Sister of Charity at Nantes, in the same year, he says: 'I send you a letter for the Bishop of Cork containing a bill of exchange for one hundred crowns, which some pious persons offer him as a present to aid him to subsist. I beg you to deliver it to him in person and when you reply on the other points, give me an answer on this also.'

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<sup>18</sup> *Lettres de St. Vincent*, vol. iii., pp. 381, 433, 439.

While Vincent sympathized with all classes of Irish exiles there was one in which he took a special interest ; namely, the ecclesiastics who had come to Paris to prosecute their studies. From the closing years of the sixteenth century an Irish seminary existed in Paris. In 1623 the Letters Patent of Louis XIII. gave it a legal existence, and in 1624 it was incorporated in the University. The Irish students depended in a great measure on the charity of the people of Paris for their support. Their condition did not escape the vigilant eye of Vincent. Francis Kirwan, subsequently Bishop of Killala, was resident in Paris between 1641 and 1645, and Vincent knowing the merit of that excellent man desired to have him appointed superior of the Irish students. In the life of Dr. Kirwan, Archdeacon Lynch thus records the fact<sup>19</sup> :—

Francis [he writes] went to Paris, where he became the intimate friend of three men remarkable for no ordinary, but rather for extraordinary, piety, viz., Father Vincent, Le Gauffre, and the Baron de Renty. The first mentioned was the founder of the Missioners, who train up young ecclesiastics to an accurate knowledge of ceremonies and in meditation on heavenly things, and who labour in a special manner to bring the people to frequent the sacraments of confession and the Eucharist, as well as to lead back sinners to good morals, and heretics to the Catholic faith. . . . By these three men Francis was advised to form a community of his fellow-countrymen then students in Paris, to govern them and be their model : and they added that they would secure that sufficient means of support should be provided for them, in the hope there would go forth from that community men provided with a rich supply of learning, who would break the bread of knowledge to the uninstructed in their native land, and would not allow them to be defiled with the stain of heresy. But such pious designs came to naught, for the Irishmen then resident in Paris assembled together, and, while they were discussing the project, one of those present broke out into sharp words against Francis, attacking him severely, and said that he possessed the appearance of virtue, but not the reality, and made an empty display of piety without sincerity in the practice of it. For there is no virtue so modest

<sup>19</sup> Lynch writes the name in Latin, Goffraeo. The name is Thomas Le Gauffre. See *Les Saints Pretres Francais du xvii. siècle* par G. Letourneau pp. 14, 66. Le Gauffre was superior of the College des Trente Trois from 1641 to 1645.

ape the teeth of malignity.<sup>20</sup> To this insult Francis reply.<sup>21</sup>

gh the benevolent project of Vincent and his asso-  
me to naught on this occasion, he did not cease to  
himself on behalf of the Irish students; some he  
with means to continue their studies and some  
mended to the generosity of the charitable. Some-  
used his influence to find employment for them.  
f August, 1651, he wrote in the following terms to  
rior-General of the Congregation of Sainte Geneviève  
favour for M. Medus (Mede), an Irish priest<sup>22</sup> :—

Father, your great kindness gives me confidence to  
ou very humbly to be pleased to recommend to one of  
ners who is Chancellor of the University and presides  
examinations of the Masters of Arts, an Irish priest—  
is, bachelor in theology—that he may get him ap-  
examiner in preference to all others. This is a great  
o make, Rev. Father, but besides the fact that he is a  
ious man, I have been asked to make it by persons of  
virtue and learning who will also be obliged to you.  
my part, I take it entirely on myself to acknowledge  
ther with the many other obligations we are under to  
ny very humble services when an opportunity presents  
d I beg of you, with all my heart, to honour me with  
mands with the same freedom as I venture to impor-  
—I am, etc.

nothing shows more clearly how intimate were the  
of Vincent with the Irish students, and how salu-  
his influence over them, than their action in the  
of Jansenism in 1651. At that date minds were  
e of great agitation on the subject of the doctrines  
enius. Dr. Nicholas Cornet had denounced five  
ons from the writing of Jansenius as censurable.  
stion was under examination before the Holy See.  
onents and the advocates of Jansenism were active  
in seeking supporters. The Irish students in the  
ty took sides in the movement, and they prepared:

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ib, *Pii Antistitis Icon, Life of Dr. Kirwan*. St. Malo, 1659.

Max. lib. iv. c. 7.  
tres, vol. iii.

to issue a declaration pledging themselves never to hold or teach the doctrines of Jansenism. The Rector of the University hearing of their project, sent them, by the University beadle, an order forbidding them to pronounce on any doctrinal subject. They disobeyed, and twenty-six of them signed a declaration condemning Jansenism. They put it into the hands of St. Vincent de Paul, and through him it was made public. The Rector, finding that his authority had been set at naught, summoned the Irish graduates of the University, who had signed the declaration, and examined them before the University tribunal. Their depositions are still preserved in the manuscript registers of the University.<sup>28</sup>

Nicholas Power deposed that he had subscribed the declaration ; that twenty-six had subscribed, and that he gave the document to Maurice Durcan, head of the Irish community, and that it was then give to Vincent de Paul.

Thomas Medus (Mede) deposed that he had drawn up the declaration ; that he had given it first to Nicholas Power, and then to Vincent de Paul ; and that three or four copies of it had been made and subscribed.

Richard Nugent, doctor in Theology, deposed that meetings were held every Sunday, at two in the afternoon, in the College of the Bons Enfants ; that Maurice Durcan, head of the Irish who meet at the said College, had submitted to him the declaration for signature. He added that George Leblanc (White), bachelor in Theology, and a member of Vincent's community had solicited signatures and that the document after signature was given to Vincent. Other depositions to the same effect were made ; and the deponents declared their readiness to retract if they had done wrong. Maurice Power declared that two Jesuits had visited Nicholas Power in his room in the College of Lisieux, and had promised the Irish a house in the University, or at least in the city of Paris, provided they signed the Declaration ; and he added that Nicholas Power had admitted this in his presence and in that of Philip O'Lonergan, and Patrick Hefernan.

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<sup>28</sup> *Registres de la Nation d'Allemagne . . . Registre 28.* Bibliothèque de l'Université, Paris.

g that the act of those who signed the declaration prejudicial to all Irishmen at the University, O'lonergan, Maurice Power, Patrick Hefernan, and Macnamara addressed a letter to the Rector, and Proctors of the University deprecating what done by their countrymen, and on 22nd March O'lonergan wrote to the Rector on the subject of cation as follows :—

HONOURED RECTOR,—If I answer you by letter and not the reason is—time. Hence, as time does not permit me to answer you in person, I lay what I know in writing. You desire me to inform you how I did what I stated, namely, that the Irish were led to believe they would receive benefices through the intervention of Father Vincent, provided they subscribed the Declaration. I told you candidly that in a certain house near the College of Rheims, Master Power informed me, early in February, that Irishmen who should not subscribe the said Declaration would lose all hope for benefices in our native land ; and that on the other hand the subscribers would receive benefices, and, what is more important, that those only who subscribed would be elected to benefices and that the collation of the said benefices would be in the hands of Father Vincent and his confrères, and that all depending anything in their native land would be taken from those who did not subscribe. As soon as I have an opportunity I will speak with you more fully and more freely on this subject. Therefore I send you this note in haste in expectation of your answer.

Your most honoured Rector, your humble and obedient

P. O'LONERGAN,

*Doctor of Theology.*

of Rheims,  
22nd March, 1651.

As evidence was considered by the Rector's Council, a decree was issued, depriving the Irish graduates who signed the Declaration, of their degrees ; and expelling non-graduates from all university colleges and depriving them of all hope of degrees unless they retracted their signatures in writing within eight days. The Decree was read in the following terms :—

OF THE UNIVERSITY OF PARIS AGAINST CERTAIN IRISHMEN.

In the year of Our Lord, 1651, on Saturday, 4th March, the Ordinary Council of the University, in the College of



Navarre, the Rector presiding, the most excellent Rector stated that being informed that certain Irishmen had during the last few months met frequently at the College of the Bons Enfants, under the presidency of one of the Missioners, and that some of the said Irishmen had assembled in the room of Master Nicholas Power, an Irishman, bachelor in theology and professor of philosophy in the College of Lisieux, to decide on certain questions concerning grace, he, the Rector, had immediately sent them an order to desist from such meetings and from doctrinal decisions. They seemed to obey, for they dispersed immediately, but soon after each of them was approached individually, and three or four copies were secretly proposed for signature of a declaration to the following effect<sup>24</sup> :—

‘ Whereas in these sad times new doctrines are by certain persons, to the great division of minds, taught, preached, printed, spoken of in private conversations, and, what is worse, proposed in catechism to the ignorant and unwary people ; and whereas there is danger lest some of the Irishmen, who make their studies in Paris in greater numbers than in any city in the whole world, should be imbued with these doctrines ; and on returning to Ireland, our native land, so tenacious of the faith and religion of our fathers, should endeavour to spread and instil them into the minds of the unwary, and disturb the Church of Ireland, which, for more than a century, has been exceedingly afflicted by the oppression and most violent persecution of heretics, and for ten years agitated by a cruel and dangerous war :

‘ We, the undersigned, purposing, as far as in us lies, to obviate that evil in good time, promise that we shall always adhere to all the Œcumenical Councils, and especially to that of Trent, as well as to all the decrees and censures of the sovereign Pontiffs, and in particular to those enacted by Pius V., Gregory XIII., Urban VIII., and Innocent X., against Baius, Jansenius, and their followers.

‘ Moreover, we promise that we shall never deliberately, in private or in public, defend, teach, preach, much less propose to the people in catechism any proposition suspected of error or heresy, or in any way condemned by any Sovereign Pontiff, and in particular the following :—

‘ 1°. To just men who will and endeavour some of the commandments of God are impossible, according to the strength which they possess. For grace is wanting to them, whereby they may become possible.

‘ 2°. In the state of fallen nature, grace is never resisted.

‘ 3°. To merit and demerit in the state of fallen nature

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<sup>24</sup> Originals in Latin MS. *Registre de Université de Paris*, 28. Printed Decree, *Journal de M. de St. Amour*, pp. 156-159.

ty from necessity is not required in man, but liberty from pulsion is sufficient.

4°. The semi-Pelagians admitted the necessity of interior entering grace for every act, even for the commencement of ; and in this they were heretics, because they meant that grace was such that the human will could either resist or ply with it.

5°. It is semi-Pelagianism to say that Christ died and His blood for all men without exception.'

That each of the aforesaid Irishmen had been privately cited in every possible way to subscribe the said declaration, that at last they had signed it to the number of twenty-six, whom only one was a doctor of theology, two bachelors, two masters of arts, and the rest possessed no degree or rank in the university, while some had barely commenced their philosophy, others hardly grammar.

The said Lord Rector pointed out how important it was that the University should hinder such meetings in its colleges, punish those who in violation of a prohibition had without authority dared to pronounce on a point of doctrine, especially the propositions contained in the Declaration, on which the Sacred Faculty of Theology had given no decision, though they were submitted to it for deliberation more than eighteen months ago ; neither had the Most Illustrious Archbishop of Paris, nor the venerable clergy of France, now holding its sessions in Paris, given any decision regarding them. The Rector also observed that the said Declaration contained certain things which seemed quite opposed to the authority of the University of Paris, to the laws and privileges of the Realm and Church of France. In conclusion, he said that four of the subscribers had been ordered to present themselves to be heard on the whole question, and to produce all the copies of the Declaration subscribed by them.

It was resolved, therefore, that first of all they should be heard. On being admitted the aforesaid Declaration was read to them, and they admitted that they had signed it privately without previous examination in common, that they had subscribed three or four copies, none of which remained in their session ; that they had given one copy to Vincent de Paul, General of the Missioners and Principal of the said College of the Bons Enfants ; and that they were prepared to revoke their signatures if it seemed good to the University, and they affirmed under their hand that they stated and promised all these things with truth.

Then the Lord Rector produced a petition addressed to himself and to the Deans and Proctors by certain other Irishmen, theologians and graduates of the University, begging that the rash act of a few should not be imputed to their entire

nation, and affirming that some had been deceived through ignorance and others persuaded by the enemies of the University; and they requested that the University would be pleased to take means to obviate the evil done by a few, whereby fraternal charity was dissolved, and a slur cast on them as though all were party to the fault of a few who had dared to violate the laws of the Gallican Church and of the Realm.

When this petition had been read, several Irish theologians were heard, some of whom declared that two Jesuits had solemnly promised the Irish a house if they subscribed the aforesaid Declaration, and that, moreover, they were led to hope for a foundation from a certain other person, and for stipends or ecclesiastical benefices from the said Master Vincent de Paul, General of the Missioners.

When all this had been heard, and the matter weighed with mature deliberation, it was resolved unanimously, that no person of private rank can decide on a point of doctrine, and that consequently those few private individuals, with no authority and most of them devoid of learning or rank in the University, had acted rashly and insolently in daring, contrary to the prohibition of the most honoured Rector, to take upon themselves to pronounce a doctrinal decision, and to determine the above-mentioned questions, on which neither the Sacred Faculty of Theology, nor the Most Illustrious Archbishop of Paris, nor the august Clergy of France had given a decision.

Wherefore the University condemns and abrogates the Declaration, and wills that it be null and void, inasmuch as it is opposed to its authority, and contrary to the customs and laws of the Realm and Church of France; and it orders that all copies of the said Declaration wherever found shall be brought to the Rector and destroyed. It deprives the graduates of the University who subscribed the Declaration of all degrees, rights, and privileges in the University, the others it excludes from all hope of admission to degrees, and expels from all colleges unless within eight days from the notification of the present decree they shall revoke their signature in writing in presence of the Secretary of the University, and on the expiry of that time the contumacious shall have no hope of pardon.

It forbids them or others in the University to attempt the like in future, in any form, of their own private authority; otherwise it declares that they shall most certainly be deprived of all degrees, privileges, and rights in the University, and shall be expelled from all its colleges.

The present decree shall be notified as soon as possible to all Principals of Colleges, and to all whom it may concern. And so it was ruled by the Lord Rector.

(Signed),

QUINTAN,  
*Secretary of the University.*

Such was the sentence of the University Tribunal. But the matter did not end here. Let us leave to M. Jourdain,<sup>25</sup> the accomplished historian of the University, to tell what followed :—

The Rector [he writes] had hoped that such a sentence would put an end to this species of schism, and that the Irish would make their submission. But they acted as the advanced guard of a party which felt itself strong enough not to fear a contest and which, after putting them forward, would not let them retreat. As they were condemned by the Tribunal of the Faculty of Arts, which was not, in truth, competent to pronounce on questions of faith, they denounced this abuse of power to the Parliament, and at the same time they appealed to the Faculty of Theology. The latter body, notwithstanding its divisions, was assuming an attitude more and more decided against Jansenism. It espoused the cause of the Irish, and resolved to lend them its support in the trial which was commenced, and it censured its Vice-Dean, Master Messire, for having voted with their adversaries at the last University meeting.

As for the appeal to Parliament lodged by the Irish, it obtained complete success. The Court, by a decree of 14th March, 1651, ordered that the parties should be heard on the earliest opportunity, and, provisionally, it forbade the execution of the decree adopted against the appellants.

Thus ended an incident which furnishes the clearest proof of the influence exercised by Vincent de Paul over the Irish students in Paris. By the mission in Ireland, and by his charity to Irishmen in France, Vincent rendered inestimable service to our country, but no service of his was so salutary as that by which he hindered Jansenism from obtaining a hold on the priests, and, through them, on the people of Ireland. The Jansenists made efforts to introduce their tenets into Ireland, and it is said tried to secure the appointment to Irish sees of persons favourable to their doctrines. But the Irish students in Paris remained true to the principles instilled at the College des Bons Enfants in 1651, and when rashly accused of Jansenist tendencies in 1676<sup>26</sup> the students of the Irish (Lombard) College protested that they were resolutely opposed to the errors of Jansenism, and docile to the decisions of the Holy See.

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<sup>25</sup> Jourdain, *Histoire de l'Université de Paris*, vol. i., p. 182, 183.

<sup>26</sup> See Moran, *Life of Oliver Plunket*, 1st ed., p. 256.

Nor was Ireland unmindful of the services rendered by Vincent. When the cause of his Beatification was pending, the Bishop of Waterford, in a letter addressed to Clement XI., thus expressed the sentiments of the Bishops and of the people of Ireland :—

**MOST HOLY FATHER,**—While all Europe, prostrate at the feet of your Holiness, awaits the decision of the Vatican conferring supreme honours on Vincent, Ireland cannot be silent. The benefits she has received deserve that she should raise her voice on behalf of her generous consoler. Taking pity on the woes and misfortunes of the Church in Ireland, he more than once furnished her with an abundant supply of sacred vestments and most liberal pecuniary aid.

He sent courageous athletes who valiantly combated the fell powers of darkness, and by the splendour of the torch of faith dispelled the darkness of heresy. In fine, from time to time he provided us with truly apostolic men, workmen that need not be ashamed, rightly handling the word of God, who broke the bread of life to the hungry, who cast the paralytics into the pool, and supported and strengthened minds wavering in the faith of Peter, in consequence of the attacks and wiles of heretics.

What more shall I say? God seems to have raised up Vincent de Paul to restore to Ireland, oppressed and groaning under the weight of heresy, lest a singular evil beast should utterly devour her, her Malos, Columbans, Malachies, Virgils, Galls, etc., once scattered as lights throughout all the countries of a benighted world.

Nor did Ireland alone experience his helping hand. Scotland, the Hebrides, the Orkneys, experienced it. Whence, being informed of the progress and fruits of the Missions, the Most Religious King of Great Britain and the Queen, his august mother, did not hesitate to address to your Holiness letters of, shall I say commendation or gratitude, nay rather, since heaven demands it, letters of obligation.

Of these things I myself was an eye-witness while, in spite of the searches and the snares of heretics, I lay hid in my most afflicted native land for a period of nearly six years; and in my exile I hear, not without great joy, that all places resound still more with his praises. The unanimous voice of all the clergy and the entire people appears to be that Vincent de Paul shines in the ranks of the blessed, and has increased the number of the heavenly citizens, and has offered to the Lamb the palm of his merits or, rather, of his virtues. Our countrymen demand that the Vicar of Christ should declare Vincent such on earth as Christ himself has long since declared him to be in heaven.

also make the same request earnestly and humbly, and at the same time I beg your Holiness to grant your paternal and apostolic benediction to your most devoted and obedient son and servant, an exile in France for the sake of religion.<sup>27</sup>

RICHARD,

*Bishop of Waterford and Lismore.*

Paris, 4th Feb., 1706.

#### IV

#### WHAT VINCENT DID FOR SCOTLAND BY MEANS OF THE IRISH FATHERS OF HIS COMMUNITY

When the mission in Ireland was drawing to a close the Sacred Congregation of Propaganda requested Vincent to send some of his missionaries to Scotland. Vincent obeyed, and sent thither two Irish fathers of his community. In 1651 Father Dermot Duggan and Father Francis White set out for Scotland in the disguise of merchants, and in company with Lord Glengarry. Having arrived in that country, they rested some time at Lord Glengarry's residence. Soon after they entered on their laborious mission. Father Duggan went to the Hebrides, where he laboured amidst great privations for six years, visiting the various islands, instructing the ignorant, administering Sacraments, and bringing back many heretics to the Church. Finding that the harvest was great he wrote Vincent, asking assistance.<sup>28</sup>

The country [he wrote] is extensive, and by the grace of God the people are in good dispositions. Wherefore I beg of you to send us a good Irish priest to assist us. But he must be very virtuous, mortified, and detached from self and from his own comfort, for there is much to suffer in every way in this country. He must also be very patient, meek, and moderate in word and action, in order to gain these people, who are offended if they perceive the slightest mark of impatience or harshness.

Father Duggan continued to labour in spite of privations and dangers. His food, he wrote, was often only one meal a day, and that consisting of oats or barley bread, with cheese and salt butter. Sometimes he passed whole days without sleeping, particularly when he had to cross mountains and

<sup>27</sup> From a collection of letters addressed to his Holiness Clement XI. Rome, 1709.

<sup>28</sup> Maynard, *Vie de St. Vincent de Paul*, vol. iii., p. 48.

uninhabited places. At length his exhausted strength could hold out no longer, and he died in the island of Uist in 1657. The people long mourned him as a father, and gave his name to the chapel where his remains were laid.

Father White exercised his ministry in the Highlands. In 1655 he was arrested on the charge of celebrating Mass, and was detained in prison at Aberdeen for five or six months. At length he was released, but was threatened, that should he preach or baptize in future, he would be hanged without further trial. The intrepid missionary went his way rejoicing, and preached in another district. In 1660 Father White visited Paris, but returned again to Scotland in 1662. . . . In 1665 he made a second journey to Paris, but returning to Scotland in 1668 he continued to labour there until his death in 1679. . . . In official dispatches to Propaganda the name of Father White<sup>29</sup> is often mentioned with eulogium, and until recent times his portrait was preserved with veneration in the Castle of Invergarry, in a chamber known as Mr. White's room, until the castle was burned down in 1745. Besides Fathers Duggan and White Vincent sent to Scotland, in 1653, Father Thomas Lumsden who was a native of Scotland. This good missionary was no less zealous than his confrères. He visited the northern Highlands and exercised his ministry in Murray, Ross, Sutherland, and Caithness. He visited even the Orkneys; and did much to preserve the faith amongst the people who rarely had the opportunity of receiving the sacraments. At length the violence of persecution became so great that Father Lumsden was obliged to conceal himself, and in 1663 he returned to Paris, where he spent the closing years of his life. Thus did Vincent by means of the Irish priests of his congregation lay the church in Scotland under a debt of gratitude. And as the Bishop of Waterford pro-

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<sup>29</sup> 'D. Franciscus Le Blanc-Whyte, Hibernus, quadraginta et quinque circiter annos natus Parisiis in Congregatione Missionis apud S. Lazarum, Philosophiae et Theologiae operam navavit. In superiori Scotia per quindécum annos se missionarium probavit tum laboris et miseriarum patientissimum tum salutis animarum cupidissimum, cui multum debet Scotia superior.' Dr. Winters' report to Propaganda: *Bellesheim, Catholic Church in Scotland*, vol. iv., p. 84. Eng. ed. See also Moran, *Life of Dr. Plunket*, 1st ed., p. 178.



claimed the gratitude of Ireland on the occasion of the Beatification of Vincent, so likewise did James III. from his palace at St. Germain acknowledge that of Scotland. Writing to Clement XI. he says:—

**MOST HOLY FATHER,**—As the Fathers of the Congregation of the Mission have requested Us to be pleased to support by our commendation their earnest petition that their Founder, the Venerable Father Vincent, be ranked amongst the Beatified, we grant their request most willingly, not only because it shall redound to the greater glory of God and to an increase of devotion amongst the faithful, but also because a special motive urges us. For the Father exercised the greatest charity towards our subjects when, not without great risk and at great expense, he sent Missioners in dangerous times to propagate the faith in our kingdoms of Scotland and Ireland. Moreover, when my father, of happy memory, established the public worship of the Catholic religion in his royal chapel in London, he brought from France the Fathers of this Congregation to take charge of it, and they fulfilled that duty with great edification and zeal.

Wherefore we earnestly beg that your Holiness may be pleased to decree by your authority the honour due to his sanctity and his great services to the Church, and to bring this affair to a happy issue. For the rest we shall constantly pray God to preserve your Holiness long for his own glory and the advantage of the Church.—Your Holiness's most devoted son,  
JAMES R.

Given at St. Germain, *1st Sept.*, 1706.

Vincent went to his reward in A.D. 1660. After his death an effort was made to continue the missions in Ireland. Father Brin and Father Waters returned to Ireland, and the last authentic account we possess concerning them is contained in a letter of M. Almeras, Superior-General of the Congregation, dated February, 1664.

Mr. Brin and Mr. Waters labour, each by himself, in various parts of Ireland to maintain the Catholics in the faith and to bring back to the Church those who had fallen away. In three letters which he has written to me within the last nine or ten months that he is in that country, Mr. Waters tells me of several conversions which God has worked by his means, and amongst others that of an Englishman of distinction who was brought up in heresy, and has died a good Catholic. Mr. Brin

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<sup>30</sup> On the same day the Queen-Mother wrote a similar letter to His Holiness.



suffered a month's imprisonment after his arrival, and then an illness which reduced him to the last extremity, but at last, by the grace of God, he has recovered health and liberty to labour, as he does, with fruit for the salvation of his poor fellow-countrymen.

After this date we have no record of Vincentians in Ireland until the nineteenth century. In 1687 the Vincentians were brought to England and placed in charge of the Royal chapel in London by his Majesty James II., who had come to know them at Versailles, where they had charge of the parish church. In a letter to the Superior-General, dated 8th May, 1687, the Superior, Father Le Lasseur, gave an interesting account of their reception and their work in England.<sup>31</sup>

We have been received [he writes] by his Majesty with every possible mark of affection. He has already conversed with us on two occasions, inquiring about the duties of our Congregation, and expressing the pleasure he felt in hearing us speak of them. Never was there a prince more zealous or more pious than he, but his zeal encounters great obstacles. The English mind is quite opposed to the religion of Rome. The King could find no disposition on the part of the members of Parliament to sanction liberty of conscience, which, none the less, he has proclaimed of his own authority. At the present moment there are in London seven or eight chapels in which Mass is publicly celebrated, besides the King's chapel, in which we officiate with all possible solemnity. While we officiate at the altar, attended by eight altar boys, the King's choir perform the musical part of the service. Neither the King nor the Queen ever miss High Mass or vespers, which we chant in their presence every Sunday and holiday. There are sermons, too, but in English. At the chapels of the French and Spanish Ambassadors the sermons are in French. We cannot get over preaching occasionally in the former chapel, and we must, I think, do the same in the latter. We are not yet lodged at the Louvre (*sic*), because the rooms destined for us will only be ready when we come back from Windsor, where the King is going to spend the summer, and where we are to go with him. We do not yet wear the ecclesiastical dress in the streets, but we keep as near to it as possible, in order to accustom the people to it. Up to the present we have been wearing cravats, presently

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<sup>31</sup> *Annals of the Congregation of the Mission*, tom. lxiv., p. 424.

we shall begin to appear with a clerical collar and a small wig, and I hope that in a short time we shall observe all the forms. The Jesuit Fathers are beginning to recover influence and to become powerful. One of them is the King's confessor, another that of the Queen, and a third is a great favourite with the King. We are on very good terms with them, though without much intercourse. Some noblemen have recently been converted ; others are beginning to go to Mass privately, *propter metum Judaeorum*. In a fortnight the Jesuits will open a college in London. There will be only two classes at first to begin with.

From May, 1687, to November, 1688, the Fathers continued to fulfil their duties in the Royal chapel. When the king fled to France on the landing of the Prince of Orange, his chaplains were obliged to quit London, and seek safety in France. Though there was no Vincentian Mission in the Three Kingdoms in the eighteenth century, yet some Irishmen continued to find their way into the Congregation of the Mission in France ; and from 1660 to 1793, we find the names of about twenty Irishmen on the register of those received into the Order. The most remarkable amongst them was Edward Ferris, a native of Kerry. Edward Ferris was born near Tralee in 1738. At the age of sixteen he proceeded to France, and served in Duclan's Regiment of the Irish Brigade, under Captain Connoway and Colonel-Major Moor until he obtained the rank of gentleman cadet.<sup>33</sup> Leaving the army he entered the Congregation of the Mission in 1758, and having made his studies and been ordained priest, he was employed in the instruction of ecclesiastics. In 1771 he was named superior of the seminary of Toul, and obtained, no doubt at this time, the degree of Doctor of Theology of the University of Nancy. In 1774 he was appointed superior of the great seminary of Amiens, which he governed with success until 1788, when he was elected Assistant-General of the Congregation. After the sack of St. Lazarus in 1789, Father Ferris left Paris in company with the Superior-General, and proceeded with him ultimately to Rome in 1794. Here he resided

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<sup>33</sup> Official statement of Dr Ferris, *Annals of the Congregation of the Mission*, tom, xlv. n. 2, p. 190.

until 1798, when, through Father Luke Concannen, O.P., he was introduced, to the Most Rev. Dr. Troy, Archbishop of Dublin, and induced to accept a position in Maynooth College, then recently founded. With the consent of his superiors he set out for Ireland along with Archbishop Troy, and was formally appointed Dean in Maynooth on 17th June, 1798. In 1801 the Chair of Moral Theology became vacant, and Father Ferris was appointed to that post, which he held until his death in 1809. In a notice of him which appeared at the time of his death his character is thus sketched :— <sup>33</sup>

His urbanity, his exemplary piety, his strict self-denial produced an effect more salutary than the best lessons in Moral Theology. His natural amiability, his tenderness of heart, and the affability of his manner endeared him to all.

The students venerated his name and virtues. He raised the College of Maynooth to so high a state of discipline that in 1800 and 1801 that establishment, by reason of the sanctity which reigned in it, might be styled the Bangor of modern times.

In the year in which Dr. Ferris died there was born one who was destined to re-establish in Ireland the work of missions, begun by Vincent de Paul, and discontinued on account of the evils of the time. This was Thomas Macnamara of the diocese of Meath. Thomas Macnamara made his studies in Maynooth College, and as he himself narrated to the present writer, towards the close of his theological course he was selected to fill the office of Monitor in the Junior House of the College. He requested the superiors to give him as his associate James Lynch, a student of the diocese of Dublin. These two young men were approaching the period of their ordination, and both had one desire, to found a body to give missions to the people throughout the country. They laid their project before the superiors, especially the Rev. Philip Dowley, Dean of the College. Having received approval and encouragement and a promise of co-operation from Father Dowley, the two

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<sup>33</sup> *Annals, loc. cit.*

young priests, Fathers Macnamara and Lynch, succeeded in inducing two or three fervent young men to join them in their pious project. With the sanction of Dr. Murray, Archbishop of Dublin, they began in 1833 by opening a day school in Dublin for the education of boys. Their purpose was to provide themselves by degrees with means to commence the work of giving missions. Soon after, in 1835, they purchased a property at Castleknock, near Dublin, and opened a college. Learning that there already existed in the Church a body whose chief aim was to give missions to the poor, Father Macnamara and his associates resolved to unite themselves to it. Accordingly, they entered into communication with the Superior-General of the Congregation of the Mission, and in 1839 Father Philip Dowley, who had joined the new community at Castleknock, and been chosen superior, proceeded with some others to Paris, and entered the novitiate. In due time they were admitted to make the vows of the Institute. A master of novices was sent to Ireland to train those who could not, without serious inconvenience, be sent to France.

Thus the Vincentians were established in Ireland. In 1838 a second house had been opened in Dublin. In 1842 the work of giving missions was commenced. The good work prospered. Other bodies followed the example set by the first Vincentians, and to-day there are few parishes throughout the country strangers to the blessings of a mission. The grain of mustard seed planted in 1833 has grown up and become a great tree, and at the present time the Irish Vincentians possess seven houses in Ireland, three in England, one in Scotland, one in Paris, and three in Australia, with a personnel of about 110 priests, 20 students, and 40 lay brothers. As in the days of their founder, St. Vincent, they are still engaged in labouring for (*salutem pauperum et cleri disciplinam*) the salvation of the poor and the discipline of the clergy. In 1855 the Sisters of Charity, founded also by St. Vincent, were invited to found a house in Drogheda. Soon after they opened houses in Dublin and in London, and to-day they are in charge of 58 establishments in the

British Isles, viz., 12 in Ireland, 7 in Scotland, and 39 in England.

The history of the relations of Vincent de Paul with Ireland deserves a place in the history of the Church in Ireland. It shows, moreover, that the ideas of saints, even when they seem to have perished, often possess a vitality which makes them spring up, as it were, from the dust and produce much fruit.

PATRICK BOYLE, C.M. .

## THE IDEA OF LIFE: ARISTOTLE'S THEORY v. MODERN SCIENCE

I hold you here, root and all, in my hand,  
Little flower—but *if* I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.

TENNYSON..

**B**ETWEEN the inorganic and the organic world there is a broad chasm. Here we have inert or *brute* matter, as it has been rather inaptly termed; there we have active, quickened, live substances, plants, animals, men. But though inert and not active in the sense in which organic matter is active, yet inorganic matter is endowed with many peculiar and wonderful forces. Gravity, repulsion, heat, light, electricity, are forces of inorganic matter. Still the phenomena of self-motion, growth and decay, generation and reproduction, are proper to the organic, and entirely unknown in the inorganic world. Again, in inorganic substances all the parts are homogeneous; in the organic world we meet that heterogeneity of parts which the word 'organism' signifies. The activity of an organism manifests the presence of life, of a vital force proper to organic substances. Between the lowest grades of life, between the simple cell and the highest inorganic substance there exists an impassable barrier. The vital activity of the cell shows that it is endowed with a force not to be found in the entire inorganic kingdom.

Naturally enough, the thinking men of all times have applied themselves to discover the secret of life. The phenomena are evident to every one and they must have a cause. What is it? What is the principle of the force by which a plant grows, flowers, bears fruit, reproduces itself? One modern school replies that this principle, this soul which is the source of the vitality of organisms, is a psychical and conscient force whether in the body of man or in the simplest of infusors. Another says: No, biological phenomena are not specifically different from physical and chemical phenomena, and the one and the other are capable of being accounted for by purely mechanical forces. The former is the answer of the

Neo-vitalists—Bunge, Rindfleisch, Haacke, etc.; the latter gives us the theory of the Mechanicists or Organicists.

Modern biologists will not admit the Neo-vitalist theory. Landois, Mosso, Bernstein and Helmholtz, have fiercely combated it. Life, they say, is a function of the organism, it is consubstantial to the elements and inseparable from the animated matter. There is no antagonism between physico-chemical and vital phenomena in the living being, there is rather a perfect harmony, a necessary connection between them.

The second hypothesis is as unscientific as the first. Science gives it no warrant. Everything goes to show that the phenomena of living organic matter are altogether inexplicable by physical and chemical forces. From the tiny splash of protoplasm up to the perfect body we find this true. We are in a different sphere from the inorganic kingdom, there is no identity between the one class of phenomena and the other. Mechanics and chemistry cannot throw a ray of light on the mystery by which the fecundated ovule develops and grows into the individual. No chemist can compound the elements of protoplasm in such a way that the result will be a living thing. The most conspicuous, the differential note of life, is the power of assimilation or nutrition. This perennial cycle of phenomena supposes a cause superior to any assigned by the hypothesis of mechanism. As Grassi well puts it, we are as much in the dark as the rustic who, having heard the phonograph, takes it to pieces to find out where the voice came from. And this confession is so warranted by facts that it ought to be enough to show the insufficiency of the hypothesis of Mechanicism. Neither the dissector's knife nor the analyst's vessels can explain to us the nature of life. Life is due to a principle of which they know nothing. And the old term *soul* is not to be replaced by any modern Greek coinages such as a *metabolical force*. Mechanical or chemical science cannot solve the mystery, and there is no denying the futility of such explanations as it pretends to give us.

What of the hypothesis of the Mechanicists? Is it literally true that the stomach is a crucible, the lungs a stove, the heart a force-pump, the brain a pile, the throat a flute, and

soforth? Is there no spontaneity, no finality in organic life? Is the cell after all but a chemical compound of carbon, hydrogen, oxygen, azote, sulphur, phosphorus, sodium, etc.? The testimony of science says that this is not so. Berthelot says the chemist will never pretend to turn out of his laboratory a leaf, a fruit, a cell. Molecular forces, physical forces of polarity, attraction and repulsion may be verified in such artificial cells as that prepared with such labour by Traube; but self-motion and other vital phenomena, never. 'We must confess,' says Grassi, 'that such experiments do not allow us to remove the veil which shrouds the great mystery of life.' Müller and Milne Edwards recognise that the organism resembles a mechanical structure, but they observe that the organism is not the cause of vitality but its consequence, that the organism is due to the vital force of the embryo. After Pasteur and Tyndall no scientist will deny the truth of the old formula, *omne vivum ex ovo*. There can be no life without preceding life. This is, at least for the present, an uncontradicted law. Why should it be so if life is not specifically higher than the physico-chemical phenomena of inorganic matter?

It will be found that the old traditional theory first formulated by Aristotle, and afterwards adopted by the schoolmen, is still the most satisfactory and lucid. In Biology and many another science of our day the great philosopher is even yet as in Dante's day, *Il maestro di color che sanno*.

Let us review briefly the outlines of Aristotle's doctrine, applying to it the touchstone of the scientific discoveries of modern times, and seeing how it will bear the test.

According to Plato life consisted in the faculty or power of self-motion. Aristotle accepted this teaching while differing from Plato as to the nature of the soul. He rejected Plato's idealism and taught that the union of soul and body is natural, and that the living substance is one and complete, resulting from the conjunction of soul and body, which are the form and matter of the whole; so that not the soul, but the being composed of body and soul, lives and moves and acts. The essences of things are heterogeneous. Living things differ essentially from inert things. Organic activity is of a higher



grade than inorganic activity. Vital action cannot be explained by mere mechanical forces such as heat, light, and electricity. The principle of life is the soul, which is the substantial form of the body. It actuates the matter to which it is immediately united as a formal, consubstantial part. Organic substances are capable of exercising immanent actions which are terminated in and perfect the subject. All activity of inorganic things is transient, *ad extra*; they have not in themselves the faculty of self-motion, and are moved by gravity, elasticity, and other properties only when out of their natural equilibrium.

Aristotle taught that the activity of living substances was due to the soul, and that the soul was a formal principle, essentially different from the forms of non-living substances; that vitality was manifested by immanence of action in plants and animals; that though there are three grades of life essentially distinct, yet all three agreed in this, that they had in them the faculty of self-motion, and by this faculty they were distinguished from non-living things.

The greatest thinkers of many succeeding centuries accepted the theory of the philosopher. Athanasius, Basil, Augustine, Hugh of St. Victor, Albert the Great, Alexander of Hales, Thomas of Aquin, Duns Scotus, and others of great name found little to correct in Aristotle's doctrine about life and the soul, and scholastic philosophy owes its unity and stability to its logical adherence to the sound principles of the great Greek master.

He knew how to couple induction with deduction, and to confirm speculation by experience. His wonderful knowledge of nature safeguarded his *Metaphysics*. He built up his whole system on the solidest of foundations, belief in the testimony of his senses, and in the reality of the things they told him of. And even now, after so many centuries, with all 'the fairy tales of science and the long result of time' to guide us, we must confess that his work *Περὶ ψυχῆς* contains pretty much all the outlines of psychology.

Every living substance is an organic substance, and all organic substances, however complex, derive originally from a cell. Living substances, both of the vegetable and of the

animal kingdom, are formed of a matter endowed with peculiar activities. This matter is known as protoplasm, and units of it form cells. In every cell there are two principal parts, the cellular body and the nucleus. Cellular life resides exclusively neither in the cellular body of protoplasm nor in the nucleus, but results from the union of both and from their reciprocal relations. Separated each is incapable of living. The phenomena of cellular vitality are as follows:—nutrition, growth, multiplication, irritability. Of these the chief is nutrition, of which growth and multiplication are consequences, and irritability a manifestation.

Under the microscope the most inferior of living beings have been observed to manifest these vital phenomena. The amoeba will extend its ramifications towards a nutritive substance, draw it to itself, and incorporate it in its own substance. It will digest it and assimilate it as truly as a higher animal digests and assimilates its food. The amoeba has the faculties of self-motion and nutrition, and all the essential notes of life. These, and the still more wonderful phenomena of reproduction observable in the simplest cells, proclaim that we are in the presence of the mystery of life. They bring home to us how little we know in reality, and they ought to inspire us with deepest humility and teach us not to be as dogmatic as we are prone to be where there is question of things beyond the ken of our reason. 'Life,' says Montegazza, 'even in its elementary forms, is such a complex fact that its analysis wearies thought and disheartens science. In one little atom is concentrated such force as to make us wonder and humble ourselves.'

The wonderful increase of knowledge of Biology, Anatomy, Histology, and other sciences has strikingly confirmed Aristotle's theory of life, and just as strikingly shewn how absurd are the theories of those who have been led away by false systems of philosophy invented to replace the old teaching. That life is due to a principle superior to mechanical and chemical forces, due to the soul which is the first principle of the vital phenomena of organic substances—ὡς εἶδος σώματος φυσικοῦ δυνάμει ζωὴν ἔχοντος—is borne out by the confessions of science in our time. Call it a soul or not, we must admit

that vital actions, whether vegetative, sensitive, or intellectual, spring from such a principle as we with Aristotle call a soul:—*Ἡ ψυχὴ δὲ τοῦτο ᾧ ζῶμεν καὶ αἰσθανόμεθα καὶ διανοούμεθα πρῶτως*—the principle by which we live and feel and think, the source of self-motion, of immanent action.

In comparison of the insufficiency of modern definitions—or rather descriptions—of life, the old theory seems even more satisfactory and luminous. To quote them here would be unnecessary, besides they can be found collected and criticised in almost every up-to-date manual of scholastic philosophy, *e.g.*, Mercier, Pesch, Lorinzelli, De Mandato, etc.

Living substances, says Bernard, are endowed with spontaneity. Life is a perennial formation of the living organism. Flourens, Hyrtl, Quatrefages in so many words confess that the vital phenomenon of nutrition is as peculiar to organic substances as it is unknown in the inorganic kingdom. Modern Biology unmistakably testifies that self-motion, spontaneity, and immanent action are proper and differential notes of life. And if not explicitly, all Biologists implicitly grant that the difference between the activity of organic matter and inorganic matter is specific and essential. Landois says that to explain organic phenomena by the aid of physics and chemistry is extremely difficult, and seems at times impossible. Hyrtl affirms that the hypothesis of a vital force is indispensable in the actual condition of science, and that if the remains of an organic body contain only elements which may be found in inorganic matter, we cannot therefore conclude that the organism is the result of these elements alone. Bernard states that the power of evolution in the ovule has nothing to do either with physics or chemistry, that it is the *quid proprium* of life. Berta writes that although the physico-chemical constitution of organic substances is a *conditio sine qua non* of life we cannot hold that life is a purely physical or chemical phenomenon and that Biology must still maintain the old term *vital force*.

Biology tells us that there is a profound difference between living and non-living bodies. It points to life as an organic function, which even in its lowest forms has characteristics which transcend the forces of inorganic matter. Life comes

from a principle which is consubstantial to matter, and yet superior to all known forces of inorganic matter. Through this principle the elements are actuated and elevated ontologically. They acquire the faculties of self-motion, nutrition, etc. They are parts of an organism. They are *living* things. Modern Biologists tell us that life is consubstantial and intrinsic to the organised matter, and as we have seen they are forced to confess that it is a force superior to mechanical and chemical forces.

A force consubstantial to the organism and yet hyper-physical: this is the sum of what Biology teaches us of the nature of life. And while this teaching refutes the hypotheses of the Mechanicists and the Neo-vitalists it is fully in accord with the traditional theory of Aristotle and the schoolmen. According to them life is certainly consubstantial and intrinsic to the organism. The old formula, *Vivere viventibus est esse*, is an affirmation of the same truth. And that life is due to the information of the matter by a soul specifically and essentially higher than the forms of inorganic substances sufficiently explains why vital phenomena cannot, as Beste confesses, be reduced to physical and chemical phenomena. Professor L. Chiesa says that Aristotle's definition of the soul: *Ἐντελέχεια ἡ πρώτη σώματος φυσικοῦ οργανικοῦ δυνάμει ζῶν ἔχοντος*, might be expressed in modern terms as follows: 'An intrinsic principle consubstantial to organised matter, elevating it ontologically and dynamically, and giving it the power of self-motion, spontaneity, etc.'

The old theory seems then the most lucid explanation of the mystery of life. We find that it stands where the others fall, and that, as a modern writer expresses it, Aristotle is the only naturalist who had a true conception of the nature of life and generation. Science says that the Mechanical hypothesis does not go far enough, and that the Neo-vitalist hypothesis goes too far. Midway between the two extremes comes the traditional hypothesis which is, as far as we can see, the most satisfactory and the most in keeping with facts.

Be this said to the greater glory of the great Philosopher. With the limited means at his disposal, in the imperfect stage in which he found the natural sciences of his day, his pene-

trating mind snatched secrets from the breast of nature which are but becoming fully manifest and palpable in our own time, after so many centuries. Read Mercier, read Pesch, and see how well the golden principles he first formulated bear the searchlights of modern science; how whole his philosophy is in comparison of the systems of Kant, Hegel, Hartmann, and the many others who, to use the phrase of Socrates, seem to be 'fighting with shadows' where his hands grasp the realities of things. He is verily—and would that all knew it—*Il maestro di color che sanno!*

JAMES KELLY, PH.D.

## WHAT IS A REASONABLE FAITH?

v

**A**ND, now I have completed my review of preliminaries, and advance to the exposition of my own views regarding the nature of the available Evidences of Religion and their relation to the average human mind. My purpose, I will again remark, is essentially practical, being in fact no other than to determine in what light the question of the reasonableness of believing in default of logical proof may best be presented to a doubter so as to induce him voluntarily to resume an attitude of faith. I approach the task not without serious misgivings lest I should injure so large and momentous a subject by a necessarily cursory handling; but I console myself with the reflexion that, as Newman points out, in these provinces of enquiry egoism is true modesty, since each man can speak only for himself, and for himself each has the right to speak.

The subject before us naturally falls into three divisions. In the first place, I have to show that there are cases in which evidence which does not admit of being drawn out into a formal proof may nevertheless be sufficient for assent and certitude, and that Theism is one of these cases. Secondly, I will seek to exhibit the practical impossibility of scepticism, by arguments analogous to those of Professor James and the Pragmatists. And, lastly, I will enquire how the Evidences of Theism must be approached by one who seriously seeks to extract from them the highest degree of certitude they are capable of generating in average minds. The first and third of these questions are obviously interconnected, and I shall treat of them separately only so far as convenience requires.

We have already considered the influence of our 'passional nature' upon the formation of beliefs, but the nature of the more purely intellectual factors in their production is at least equally worthy of attention in connexion with the present topic. No writer, so far as I am aware,

has treated this subject with more insight and ability than Newman, and it will be convenient, therefore, to refer once more to some of the characteristic teachings of the *Grammar of Assent*. Now, Newman is never weary of deprecating, 'in spite of Aristotle,' the value of mere logic as an instrumental art. Whether logic be, in truth, so clumsy an instrument as the Cardinal believes may be open to question, but that, in some degree, it falls short of the 'subtlety of nature' does not admit of doubt. To borrow Newman's own words' :—

It is plain that formal logical sequence is not in fact the method by which we are enabled to become certain of what is concrete ; and it is equally plain from what has already been suggested, what the real and necessary method is. It is the cumulation of probabilities, independent of each other, arising out of the nature and circumstance of the particular case which is under review ; probabilities too fine to avail separately, too subtle and circuitous to be convertible into syllogisms, too numerous and various for such conversion, even were they convertible. As a man's portrait differs from a sketch of him, in having, not merely a continuous outline, but all its details filled in, and shades and colours laid on and harmonised together, such is the multiform and intricate process of ratiocination, necessary for our reaching him as a concrete fact, compared with the rude operation of syllogistic treatment.

The complexity and variety of the evidence on which our belief in any proposition depends is recognised by all competent psychologists, and has been described by Dr. Venn in a striking passage :—

Our conviction [he says] generally rests upon a sort of chaotic basis, composed of an infinite number of inferences and analogies of every description, and these, moreover, distorted by our state of feeling at the time, dimmed by the degree of our recollection of them afterwards, and probably received from time to time with varying force, according to the way in which they happen to combine in our consciousness at the moment. To borrow a striking illustration from Abraham Tucker, the substructure of our convictions is not so much to be compared to the solid foundations of an ordinary building, as to the piles of the houses of Rotterdam, which rest somehow in a deep bed of

<sup>1</sup> *Grammar of Assent*, chap. viii., § 2, p. 281 (second edition).

soft mud. They bear their weight securely enough, but it would not be easy to point out accurately the dependence of the different parts upon one another. Directly we begin to think of the amount of our belief, we have to think of the arguments by which it is produced—in fact, these arguments will intrude themselves without our choice. As each in turn flashes through the mind, it modifies the strength of our conviction; we are like a person listening to the confused hubbub of a crowd where there is always something arbitrary in the particular sound we choose to listen to. There may be reasons enough to suffice abundantly for our ultimate choice, but on examination we shall find that they are by no means apprehended with the same force at different times. The belief produced by some strong argument may be very decisive at the moment, but it will often begin to diminish when the argument is not actually before the mind. It is like being dazzled by a strong light; the impression still remains, but it begins almost immediately to fade away. I think that this is the case, however we try to limit the sources of our conviction.<sup>2</sup>

So much for the psychological question of fact. But what interests us at the moment is the conclusion that certitude founded upon such fugitive and unanalysable evidence is nevertheless, in the strictest sense, rational. For this involves the further admission, that inability to defend one's convictions against the assaults of a ruthless logician is no proof of their intrinsic untenability. I, therefore, turn to the logical aspect of the case, and ask what is the real worth of the evidence which, as it were, forces conviction upon us in concrete matters? Now, it is the great merit of Newman's systematic and argumentative treatment of concrete knowledge and real assent that he bases our certitude upon the convergence of many probabilities, and not upon the use of presumptions drawn from practice. Mr. Balfour, who traverses much of the same ground in his *Foundations of Belief*, regards our certitude, on the other hand, as the product of non-rational factors which he groups together under the title of Authority. More recently, Dr. Illingworth, in a somewhat rhetorical treatise on *Reason and Revelation*, pleads for an appeal from ratioceration and historical criticism to the presuppositions and

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<sup>2</sup> *The Logic of Chance*, chap. vi., pp. 126-7 (third edition).



prejudices of men immersed in the business of the world. Such appeals have one fatal flaw, unless, indeed, one is prepared to give up the 'reasonableness' of belief altogether. Every reader of Plato will recall the discussion wherein the distinction between 'knowledge' and 'opinion' is introduced. What Mr. Balfour and Dr. Illingworth both do is to contrast abstract knowledge, not with concrete *knowledge*, but with mere opinion. For, on their showing, the conclusions arrived at by the practical 'man of the world' as such are, after all, mere opinion. And I may remark in passing that Dr. Illingworth, as a theologian, is guilty of a further inconsistency, seeing, that if reason is to yield to practical opinion, there surely can be no such discipline as Christian theology.

From all such accounts of the nature of 'moral certitude' I emphatically dissent. That logic fails to follow the workings of the subtle mechanism of mind, affords, in my opinion, no ground for denying the essentially rational character of the mental processes which issue in convictions of the practical order. It is quite true that the kind of knowledge which deals with human experience in the concrete, with life as it is actually lived, never admits of exact exposition or logical demonstration; it is not the result of explicit reasoning, and is, therefore, not strictly rationalised. But this does not imply that it is not rational. This point is of such capital importance in the present connexion that it will be worth while to examine it carefully and in detail.

It is a profound saying of Butler's that probability is the guide of life. In many of our conclusions concerning matters of fact, we are swayed by an incalculable number of considerations, each tending to make the result we arrive at more and more probable, so that, collectively, they produce a belief so strong as to be easily confounded with certitude, and to which, indeed, the title of moral certitude has not infrequently been given. Such are the conditions of human existence, that a degree of assurance no higher than this will often be sufficient to justify action; in other words, this kind of 'certitude' may be called moral, inasmuch as it suffices for a moral agent. In the view of Professor James, it is

moral certitude in this sense which alone is required as the basis of religion. But, in strictness, a belief of the nature indicated can never have more than a very high degree of probability, since, as logicians tell us, no consilience of probabilities can ever of themselves produce such a degree of assurance as to exclude all reasonable doubt. It is, therefore plain, that, in this conception of the term, moral certitude is insufficient as the basis of a Catholic's belief. We must seek, therefore, to get at a better interpretation of the phrase. Now, moral certitude, as I understand the term, means certitude founded upon moral evidence, that is to say, upon evidence the appreciation of which is, in some sort, relative to the subject to whom it is presented. To illustrate my meaning I will refer to some penetrating remarks which Aristotle makes towards the beginning of the *Nicomachean Ethics*. Speaking of the degree of accuracy which it is possible to attain in moral science, and of the class of persons who are best fitted to enter upon a course of ethical study, he points out, in the first place, that exactness of scientific treatment depends upon the subject matter, so that it would be ridiculous to expect the same degree of exactness in laying down moral rules, which must suit themselves to the varying exigencies of life (in so far as they do vary), as in (say) the deductions of Geometry. The applicability of the principle that various subjects of enquiry admit of different degrees of definiteness in their scientific treatment to our present topic will be obvious; but the point of my reference to Aristotle lies in the remarks he at once goes on to make. Having called attention to the fact that the young are too inexperienced in the difficulties of life rightly to appreciate a science which attempts to deal with them, he further shows that such knowledge of the principles and rules of morality as their intelligence is capable of attaining will be practically useless because they allow their passions rather than their knowledge to determine their action. In other words, it is useless to address the understanding until the passions have been brought into subjection.

When the youth has come to *like* and *habitually do* what his

moral instructors think right, then, and not till then, it will be useful to explain to him *how* and *why* it is right. The λόγος or moral understanding appealed to by a theory of ethics does not come into existence until the desires have been reduced by moral training to λόγος or order.<sup>3</sup>

Now, generalising from this, I venture to lay down the following statement: there is, or may be, evidence of a concrete nature, bearing upon truths of the practical order, to the perception of which the mere intellect is inadequate unless it be qualified and quickened by volitional and emotional influences, themselves the outcome of personal idiosyncrasy and character. Herein, as it seems to me, lies the true justification for Professor James's appeal to our 'passional nature;' and to my mind, also, it is only by invoking some such principle as this that the logical difficulties which stand in the way of Newman's statement, that certitude may be founded upon cumulating and converging probabilities, can be overcome. Doubtless, Newman is right in asserting the existence of such a tissue of probabilities as the objective basis (so to say) upon which our certitude in matters of religion is founded; but none the less, it behoves us to note that in order to perceive the probative force of the evidence as a whole a certain ἔξις, or moral state, is frequently requisite. Something of this seems, indeed, to have occurred to the Cardinal, who adopts the words of Butler to the effect, that those investigating the foundations of Religion must be 'as much in earnest about religion as about their temporal affairs, capable of being convinced, on real evidence, that there is a God who governs the world, and feel themselves to be of a moral nature and accountable creatures.'<sup>4</sup>

It would carry me too far afield to enter on a minute enquiry into the nature of the personal element in the per-

<sup>3</sup> Stewart, *Notes on the Nicomachean Ethics*, vol. i., p. 40. All Prof. Stewart's notes to this chapter (i., iii.) are well worthy the reader's attention. Remark that it is a quite inadequate account of Aristotle's meaning to say, as Grant does, that the youth will be 'an unprofitable student on account of a moral disqualification in the weakness of his will.' What the Philosopher wishes to convey is that the youth simply cannot see the truths of moral science in their true light as principles of human action—the scholastic *principia operabilia*—at all.

<sup>4</sup> *Gram. of Assent*, p. 312.

ception of moral evidence,<sup>5</sup> but I shall return briefly to the question at a later stage. Meantime, I direct attention to the fact that the inference to Theism is just one of those cases in which the complexity of the evidence upon which the conclusion depends, and its elusive, impalpable character, renders it but little amenable to the rough and ready methods of your 'brutal' logician. Ask any ordinary levout Catholic why he believes in God, or in the teachings of the Church, and the chances are that he will be unable to reply. At the same time, he will feel that his belief is not a *blind* belief, but that there are abundant reasons (whose very number defies analysis) in themselves amply sufficient to warrant him as a rational being in believing as he does. Throughout his entire life these reasons have been crowding in upon him with ever-increasing clearness. At one moment, it is the order and perfection of the universe which speaks to him of the existence of a Divine Artificer; at another, an unconscious, though extremely subtle, logic reveals to him the existence of the Eternal Lawgiver as implied in the consciousness of his power of self-determination. Now, through prayer, he finds himself in the presence of Omnipotence, and realizes the truth so beautifully expressed by the poet—

Speak to Him for He hears, and spirit with spirit may meet,  
Closer is He than breathing, and nearer than hands or feet.

Again it is the character of his fellow-worshippers and the unmatched saintliness of his creed that furnishes him with the strongest evidence of its truth. Who shall reduce all this to rule, or test it by the canons of the syllogism? And yet it is *there*. The living experience of which it forms part is a reality—contradict it who can. No; Theism, and especially Christianity, appeals to man in the concrete as an active agent who has to realise himself in the experience

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<sup>5</sup> Cf. Brugère, *De Vera Religione*, Appendix 1., p. 264. For this reference I am indebted to the courtesy of the Dean of Limerick, who kindly called my attention to the learned author's handling of the subject. I may also refer to the dialogue entitled 'The Wish to Believe' in Wilfrid Ward's *Witnesses to the Unseen*. (London, 1893.)

of life. As 'the good life,' according to Aristotle, can only be understood by those who actually *live* it, so the truth of Theism does not spontaneously impress itself upon all, but only on those who desire it and willingly turn towards the light. *Nisi efficiamur sicut parvuli*. Insight into it is not to be obtained by appeals to abstract speculation, and the mere intellect is powerless as an engine of Faith. Theism, in a word, is a conviction which must be borne in upon the mind as a conclusion which each individual must realise for himself in the light of his own experience, intellectual, moral, spiritual, æsthetic. It is in the broadest sense an inference from experience, and the process by which we arrive at it approaches in complexity that of the web of individual experience which constitutes its foundation and support. Theists, then, will have different degrees of knowledge according to their personal capacity, their history, and state of development; but in all cases the content of their knowledge will be essentially the same.

I have but one more remark to make in this connexion, and it shall be a short one. I think that, in dealing with our imaginary doubter, it might be profitable to put before him the consideration that, admitting the fact of a *cognitio infusa*, or non-rationalised knowledge, of the *præambula fidei*,—a knowledge of the kind we have just been considering, and founded on moral evidence,—the immorality of religious scepticism becomes immediately manifest. If it be a fact, as indeed it is, that *invisibilia Dei a creatura mundi per ea quæ facta sunt intellecta conspiciuntur; sempiterna quoque eius virtus et divinitas*,<sup>6</sup> that with the development of the individual reason in its natural (*i.e.*, social) environment a fabric of knowledge is wrought concerning things divine,—knowledge so clear as to merit the title of *visio* which the psalmist bestows upon it—then surely, considering the tremendous practical import of the truths disclosed, it were folly, and worse, to cast aside all this knowledge merely because it does not readily lend itself to logical manipulation,

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<sup>6</sup> Rom. i. 20, *cf. ibid.* ii. 14 *sqq.*, Sap. xiii. 1, Ps. xiii. xviii. *Cf. also* Klentgen, *Theologie des Vorzeit*, II. 33 *sqq.*

r because speculative difficulties lie in the way of its formal indication.

## VI

I now come to the second point I had to consider, viz., the practical impossibility, or 'unworkableness' of scepticism. And here again I will refer to *Bishop Blougram's Apology*. It is many years since I first read Browning's poem, but I shall never forget the impression produced on my mind by the subtlety and truth of his character-sketch of the Bishop, and by the convincing force of the arguments which Blougram is made to advance against the scepticism of Mr. Gigadibs. I do not, indeed, suggest that the intellectual position of Blougram is one likely to commend itself to Catholics generally, though perhaps not a few may murmur as they read,

Mutato nomine,  
De te fabula narratur.

Blougram acquiesces in the judgment that Christianity and Catholicism are doubtful, and yet that they are no more probable as false than as true; that in one mood they appear false, in another true; that either the moods of faith or the moods of doubt may prove to correspond with truth, and that in this state of things, circumstances, and external advantages, may be allowed to decide his notion, and to justify him in professing consistently as true what in his heart of hearts he only regards as possible. But whatever one may think of this attitude, there is no denying the cogency of the arguments by which it is defended, and it is to them that I desire to draw the reader's attention.

It could only weaken the force of Blougram's arguments to attempt to translate them into other language, and, therefore I shall allow him to speak for himself. I have the less hesitation in doing this in that I believe Browning to be at once too much and too little of a religious philosopher to be popular amongst Catholics, and fear the piece from which I purpose quoting is not so well known as might be, and may possibly even be new to some of my readers. The Bishop begins by reminding his guest that the common problem

is, after all, to find how a man, situated in the world which we know, may order his life, including his religious beliefs, so as to attain the greatest amount of well-being on the whole. 'Man is naturally a believing animal,' he says in effect. 'scepticism is very fine in theory, doubtless, but if man is to be man, and to do man's work, he must have faith—scepticism won't work.' Gigadibs doesn't, and can't, believe,

Not steadily, that is, and fixedly,  
And absolutely and exclusively,  
Is any revelation called divine.

'Very well,' answers the Bishop, 'but I, too, am in the same case; for my part

I do not believe—  
If you'll accept no faith that is not fixed,  
Absolute and exclusive, as you say.

I know where difficulties lie,  
I could not, cannot solve, nor ever shall,  
So give up hope accordingly to solve.

Away with theology then, Mr. Gigadibs; overboard with dogmas missing full credence; we have no use for either. But what then is our position?

And now, what are we? Unbelievers both,  
Calm and complete, determinately fixed,  
To-day, to-morrow, and for ever, pray?  
You'll guarantee me that? Not so, I think!  
In no wise! All we've gained is, that belief,  
As unbelief before, shakes us by fits,  
Confounds us like its predecessor. Where's  
The gain? How can we guard our unbelief,  
Make it bear fruit to us?—the problem here.  
Just when we are safest, there's a sunset-touch,  
A fancy from a flour-bell, someone's death,  
A chorus-ending from Euripides,—  
And that's enough for fifty hopes and fears,  
As old and new at once as nature's self,  
To rap and knock and enter in our soul,  
Take hands and dance there, a fantastic ring,  
Round the ancient idol, on his base again,—  
The grand Perhaps! We look on helplessly,

There the old misgivings, crooked questions are,—  
 This good God—what he could do, if he would  
 Would if he could—then must have done long since:  
 If so, when, where and how? some way must be,—  
 Once feel about, and soon or late you hit  
 Some sense, in which it might be, after all.  
 Why not 'The Way, the Truth, the Life'?

All we have gained then by our unbelief  
 Is a life of doubt diversified by faith  
 For one of faith diversified by doubt :  
 We called the chess-board white—we call it black.

gadibs is ready with his reply : ' Am I not as right as  
 when I drop the faith and you the doubt. Faith and  
 doubt are left to a man's choice ?' Now, mark the point  
 of the rejoinder. ' A simile ! We mortals cross the  
 ocean of the world each in his average cabin of a life. No  
 coming on board with a landsman's list of things he  
 considers convenient. What we require is store of stout sea-  
 store to fill our six-foot square. Now, to apply this,  
 the end :—

man's choice, yes—but a cabin-passengers—  
 the man made for the special life o' the world—  
 do you forget him? I remember though !  
 Consult our ship's conditions and you find  
 none and but one choice suitable to all.

Belief or unbelief  
 bears upon life, determines its whole course,  
 begins at the beginning. See the world  
 such as it is—you made it not, nor I,  
 mean to take it as it is—and you,  
 not so you'll take it,—though you get nought else,  
 know the special kind of life I like,  
 what suits the most my idiosyncrasy,  
 brings out the best of me, and bears me fruit  
 of power, peace, pleasantness and length of days.  
 I find that positive belief does this  
 for me, and unbelief no whit of this.

For you it does, however —that we'll try !  
 It is clear I cannot lead my life, at least,  
 induce the world to let me peaceably,  
 without declaring at the outset, ' Friends,  
 absolutely and peremptorily



Believe !' I say faith is my waking life :  
 One sleeps indeed, and dreams at intervals,  
 We know, but waking's the main point with us,  
 And my provision's for life's waking part.  
 Accordingly I use head, heart, and hand,  
 All day I build, scheme, study, and make friends ;  
 And when night overtakes me, down I lie,  
 Sleep, dream a little, and get done with it,  
 The sooner the better to begin afresh.  
 What's midnight doubt before the dayspring's faith?  
 You, the philosopher, that disbelieve,  
 That recognise the night, give dreams their weight—  
 To be consistent, you should keep your bed,  
 Abstain from healthy acts that prove you man,  
 For fear you drowse perhaps at unawares !  
 And certainly at night you'll sleep and dream,  
 Live through the day and bustle as you please.  
 And so you live to sleep as I to wake,  
 To unbelieve as I to still believe?  
 Well, and the common-sense of the world calls you  
 Bed-ridden,—and its good things come to me.  
 Its estimation, which is half the fight,  
 That's the first cabin-comfort I secure.  
 The next, . . . but you perceive with half an eye !  
 Come, come, its best believing, if we may ;  
 You can't but own that.'

To sum up : Man—to be frank, I would accept from Blougram's generalisation some philosophers, though *not*, to be sure, of the type of Mr. Gigadibs ; but the exception may be neglected here,—Man is made for faith, and therefore, must believe. The context or environment in relation to which he has daily to live and act is far larger than he can rationally grasp, its fringes passing away on every side into the unknown. Hence he is obliged to act largely upon faith or trust, even in the most ordinary affairs of life. We act on trust from morning to night ; trust in the laws of nature, trust in the competence of our teachers and advisers, trust in the integrity of our commercial correspondents, trust in the love of our friends. Without continuous trust life could not be carried on. Hence it will be obvious that Christian faith is only a particular application of what is the universal and inevitable law of human life. It is trust resting on concrete knowledge in relation to religion. Man's religious context or environment, if I may so describe it,

God—God who is infinitely above his faculties of comprehension, and who remains, even after revelation, beyond the limits of that revelation, unknown. If, therefore, we are to live in relation to God, it must plainly be by faith or trust, similar in kind to, though greater in degree than, that which we repose in the nature of our fellow-men. In support of these considerations, Blougram appeals, first, to the fact that it is impossible completely to eliminate faith. Man, in other words, has ‘too much knowledge for the sceptic side.’ In these circumstances, he urges us, in the second place, to be wise and cleave ever to the sunnier side of doubt ; to make a man’s choice and believe, and shape our lives in accordance with our belief, thereby securing to ourselves the greatest amount of good, on the whole, which life affords. Here Blougram is at one with the Pragmatists in laying stress on the working value of belief. I have no space to develop further this pregnant thought, which, after all, every man must apply to his own ideal of life, and in his own way. But before passing from the subject, let me once more remind the reader that the fact that not an atom of rationalised knowledge lies at the root of our most cherished beliefs which cannot be pressed so as to yield an argument against the reasonableness of believing. Religious belief depends upon perception of evidence, though of evidence of a quite special kind. Every human being of the slightest mental originality is peculiarly sensitive to evidence that bears in some one direction. Such sensitiveness may, in certain instances, be a natural endowment ; but in matters of religion it can only be the result either of a direct outpouring of divine grace, or of a serious determination to see and embrace the truth.<sup>7</sup>

But we have not yet finished with Blougram. Like Newman, he recognises the fact that between Catholicism and Atheism there is no logical *via media*, and argues forcibly for the necessity of accepting the hypothesis of Revealed Religion in its entirety.

If once we choose belief, on all accounts,  
We can’t be too decisive in our faith,  
Conclusive and exclusive in its terms.

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<sup>7</sup> Cf. Brugère, *op. et loc. cit.*

In every man's career there are certain points concerning which one cannot afford to be indifferent. The world allows a pretty wide choice of ends : riches, honour, pleasure, work, repose—a man is free to select which he pleases, according to his theory of life and life's success. No one

Is judged a fool  
Because his fellow would choose otherwise.  
We let him choose upon his own account,  
So long as he's consistent with his choice.  
But certain points, left wholly to himself,  
When once a man has arbitrated on,  
We say he must succeed then or go hang.  
. . . . Then, he must avouch,  
Or follow, at the least, sufficiently  
The form of faith his conscience holds the best,  
Whate'er the process of conviction was,  
For nothing can compensate his mistake.

'Now,' continues the Bishop, 'there is one great form of Christian faith, in which I happened to be born,—

The most pronounced, moreover, fixed, precise,  
And absolute form of faith in the whole world,—

I find it the best and readiest means of living by, and I adopt it. But I must adopt it in its entirety : 'tis a case of all or nothing.'

I hear you recommend, I might at least  
Eliminate, decrassify my faith  
Since I adopt it ; keeping what I must  
And leaving what I can—such points as this.<sup>8</sup>  
I won't—that is, I can't—throw one away.  
Supposing there's no truth in what I hold  
About the need of trial to man's faith,  
Still when you bid me purify the same,  
To such a process I discern no end.  
Clearing off one excrescence to see two,  
There's ever a next in size, now grown as big,  
That meets the knife ; I cut and cut again !  
First cut the liquefaction, what comes last  
But Fichte's clever cut at God himself.

And he goes on to show that all this applies to natural religion as well. Put away theism, which is involved in the

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<sup>8</sup> The Naples 'liquefaction,' referred to a few lines previously

recognition of moral obligation, and the foundations of morals are sapped. For why, as Aristotle puts it, should one restrain one's inclinations merely for the sake of restraining them?

Religion—at all events the Catholic religion—is a logically coherent whole, and is to be approached as such, if at all. Insight into its truth, or, more accurately, into its credibility, is the outcome of a superior general reaction to a special kind of evidence, and is, therefore, rational, though not rationalised, knowledge, and is, in every instance of genuine *heartfelt* conviction, independent of any process of formal proof. This is the conclusion to which our investigation seems to lead. I hold myself to have established two things :—

I.—That the injunction to set about proving the truths of religion, and in this way to regain the faith one has lost or in which one wavers, involving as it does an appeal to the absurd abstraction of an intellect verbally formulating all its evidence, and weighing the possibilities thereof in serene independence of every subjective interest in the result, is as inept in theory as it is impossible to carry out in practice.

II.—At the same time, neither the impossibility of logical proof, nor the co-operation of will, taste, and passion—in a word, of the 'heart'—with the pure intellect in the formation of religious belief affords the slightest grounds for disputing either the essential reasonableness of faith, or the objective certitude of its content. On the contrary, it is the essence of a reasonable faith to repose on 'motives of credibility,' our certitude concerning which in turn reposes, and in the nature of things must repose upon evidence whereof the estimation can never be a matter of scientific logic, but demands an exercise of the larger logic of life.

I have now said my say upon this grave and important question. No one can be more conscious than myself of the inadequacy of my treatment, and of the many points of obscurity which I have been compelled to pass by unnoticed. My limitations are due in part to considerations of space, but far more to want of confidence in my own power to

handle fully so complex a subject. Whatever I have said I willingly submit to the judgment of better theologians than myself, merely reminding them that I have honestly tried to grapple with a real problem in my own way, and with no other intention than that of explaining and vindicating what I hold to be truth.

W. VESEY HAGUE, M.A., B.L.

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### A GREAT CELEBRITY OF THE LAST CENTURY

✓ **T**HOSE of us who are acquainted with the life and letters of Lacordaire will recollect doubtless the influence which a certain woman of his time had on the course of his life. Lacordaire's life was a stormy one. He was a man who was, with all his virtue, inclined to be somewhat visionary. The beaten path, which is always the path of safety, had not sufficient attractions for him, and he chose rather the dangerous one which his original and romantic mind recommended to him. As a result he encountered many dangers, and excited much hostility, and experienced many trials. He was always sincere and single-minded, whereas much of the opposition he encountered arose from unworthy jealousies and groundless suspicions. All this meant temptations, and rendered the counsel of friendships a necessity. These counsels were by no means absent. He had warm friends as well as relentless enemies. The warmest and indeed the wisest of them all was the woman to whom I have referred, Madame Swetchine. It was of her he wrote: 'You appeared to me between two distinct points of my life, as the angel of the Lord may appear to a soul wavering between life and death, earth and heaven;' and again it is to her he referred when he said: 'Her soul was to mine what the shore is to the plank battered by the waves. I never met any one in whom such breadth and boldness of thought were allied to such firm faith.'

These encomiums coming from a man of the genius and sanctity of Lacordaire excite our curiosity with reference to

the distinguished person to whom they were addressed. Lacordaire was a great man to whom others looked up for counsel. Who was she whose advice he himself sought? He was a great teacher whose words the world could listen to with profit. How gifted with prudence must she have been who had for her pupil the great teacher, the greatest pulpit orator of his day!

As we learn the details of her life our curiosity is changed into admiration. Lacordaire was not the only pupil of Madame Swetchine. She wrote letters full of the truest wisdom to Montalembert at that critical time of his life when he was wavering between his devotion to De Lammenais and the Church. How little she was dazzled by the splendour of the young writer we can see from the tenor of some of her remarks to him: 'I can but think that the honesty and purity of your soul will rectify the sophistry of your mind, and that the chimerical compromise between a rash resistance and the submission of a pious and believing heart will appear to you an impossibility.' Doubtless it was looking high to take De Lammenais for our model: but the Christian can look higher; and for him the humblest path is not only the safest but the most sublime.' These are strange words coming from one who was herself a convert, and addressed to one who was not only a Catholic by birth and training but who aspired to the position of a leader in the Catholic world. What she thought of the dreams that were filling Montalembert we can see from the following extract: 'I fancy that I detect in these Utopian dreams the heresy of the Millenarians who attempted to naturalize upon the earth a happiness reserved for other spheres.' When reading these letters we think of Lacordaire's words: 'I never met anyone in whom such breadth and boldness of thought were allied to such great faith.' She was so firmly established in her belief; her reason and her education so thoroughly confirmed that belief, that she could look down from her vantage ground of severe superiority on the mental struggles of such men as Montalembert and Lacordaire, who with all their genius lacked her splendid mental equilibrium.

Another famous character who looked up to her was the great rival of Lacordaire, De Ravignan. 'I would so gladly,' he wrote to her, 'have you for my guide and teacher to check and chide and pray for me.' It is interesting, indeed, to read of her relations with the two great preachers between whom she formed, as it were, a connecting link. She admired and respected both, and loved to frequent the church where they preached. Lacordaire was the favourite, but she thought highly of the eloquence of De Ravignan. When Lacordaire had retired after his first series of discourses at Notre Dame and De Ravignan took his place, she wrote to him the following interesting letter, in which she gives him her impressions of De Ravignan, and chides him for his own desertion of the pulpit :—

I heard Father de Ravignan the last time he spoke, and admired him very much. His discourse struck me as carefully and finely arranged ; and the very grandeur of the ideas he reviewed made his language seem new and rich. His emotion was spontaneous and genuine. One is conscious, indeed, of a slight affectation in manner, and man is never master where he imitates ; but still it is a kind of homage rendered you, and a very touching proof, in my opinion, of that love and zeal for the truth, which induces him to try, in the hope of insuring an all important success, all possible expedients, even those which contradict his nature and are least flattering to his self love. A Christian orator is truly a gift of God ; but when Father de Ravignan assumes this beautiful office does he deprive another of it? Is there not room for two? One of the most grievous things in this world is the narrowness of absolute praise or blame. 'The envious poverty of an exclusive love' is universally applicable ; and Sainte Beuve spoke the truth even as regards preachers.

Lacordaire and the contemporary celebrities of the French Church were not, however, the only eminent men who were associated with Madame Swetchine. Chateaubriand was by no means a stranger to her. De Ronald entertained for her a warm admiration, and such a man as Lamartine, with his loose views on religious questions, was a visitor at her salon in Paris. She admired his genius and was superior to the contaminations of his teachings. Many of the political leaders were among her friends and frequented those brilliant reunions which took place almost daily at her home in Paris.

Yet all this galaxy of talent and celebrity gathered around her only during the latter part of her life. Before coming to Paris she led another life amid all that was best in the literary and social circles of her native land. Belonging to one of the highest Russian families, possessing abundant fortune, she was entitled to a place among the courtiers of the Russian Emperor. We know that the most enlightened of the Russian emperors, Alexander I., the real conqueror of Napoleon, at one time had a warm regard for her, and when she left her native land and took up her abode in Paris he maintained a correspondence with her—and this, notwithstanding her change of religion. It was during her residence in St. Petersburg that the French Revolution forced most of the members of the French aristocracy into exile. A great number of these found an asylum in the capital of the Russian monarch, who extended to them the utmost hospitality. All were gifted with fine instincts which made them desired guests, and some of them had great literary accomplishments. The Russian aristocracy freely admitted these exiles into their ranks, and even paid them the homage of copying some of their qualities. Madame Swetchine loved this French society, and very quickly made friendships with its members. Those with literary tastes, especially, she used to associate with. There was one above all, not a Frenchman by birth but a Frenchman in love and sympathy, whose company she loved to frequent. It is not Lacordaire, or Montalembert, or Chateaubriand who figures most prominently in the life of Madame Swetchine. It was another whom she met and admired and loved in those early days in St. Petersburg. St. Petersburg was at that time not only the residence of much that was brilliant formerly in the French capital, there lived there also one of the greatest intellects which the Catholic Church has produced in modern times. If we were asked to point out the man who, in the latter days of the Church, combined to the greatest extent reason and religion, genius and faith, we should mention the friend of Madame Swetchine's youth, the then Sardinian Ambassador to the Russian Court, Count de Maistre. He it was whom of all others she most admired. It was his memory which



she always held dearest. When Lamartine wrote that hostile and inaccurate account of him she at once came forward in his defence. In truth the admiration to his genius, his character, and religious life was unbounded. And well might she love his memory, for were it not for him she may never have found the true faith. She was religious before she met him, but his conversation and his influence increased her religious tendency, and his deep faith strengthened by the finest conviction drew her to think seriously on her own religious position, and commence that course of examination which ended in her conversion.

Madame Swetchine's life ought to be more than ordinarily interesting if for no other reason than the relations which existed between her and so many of the great men of her time, for in reading of her we are at the same time reading of others, each of whom might well excite our interest. But viewed in itself her life is well worthy of perusal. She was, as we might conclude from her friendships, a woman of great intellect, of firm character, of noble instincts, of profound and unwavering faith, of saintly life. She possessed social qualities which made her an ornament of any circle she moved in. She had talent which made her a fit companion for men gifted with the powers of De Maistre, of Lacordaire, Montalembert, Lamartine, Chateaubriand. Her virtues and unassuming piety made her the friend of all the religious men of her day from the Archbishop of Paris down to that humble priest whom she chose for her director. Even the members of the giddy and fashionable world were attracted by the fame of her name, as well as by her rank and wealth. She, whose husband was one time Governor of St. Petersburg, who was one of the most distinguished ornaments of the Russian Court, who was the friend of that great emperor to whose ability even Napoleon paid an unwilling tribute, could not fail to arrest the attention of those who, forsaking religion, are dazzled by the glitter of wealth and rank.

Madame Swetchine's life extended over an eventful period of history. Born in 1782, she was old enough when the French Revolution broke out to understand the horrors which were then let loose in France. She witnessed the

of Napoleon, his reign, his great victories, his invasion of her native land, and his final overthrow. She outlived her own Emperor Alexander and had an opportunity of seeing renewed revolutionary outbreaks in France. She was still living when another Napoleon ascended the French throne. She saw France once more in collision, as she regarded it, engaged in cruel war, and it was her fortune to see a second Emperor Napoleon in conflict with a second Emperor Alexander.

Madame Swetchine's birth takes us back to the days when the Empress Catherine ruled over Russia. Catherine, though not a blameless character by any means, was an ambitious woman, of great ambition, and great powers of government. She inherited the traditions of Peter the Great and aimed at making Russia a civilized nation. Modern Russia has owed to Peter the Great that she is now one of the great European powers. History tells us how that great monarch, possessed of an enlightenment far superior to his people, determined to lead them out of the semi-barbaric state in which they lived, and how, to effect this purpose, he himself went into foreign countries to learn there the arts and sciences which he was to introduce into Russia. In the use of civilization he sacrificed his own son when the latter set himself at the head of a reactionary movement. He moved his capital from the interior where Moscow was situated, to the banks of the Neva, that he might bring his people into closer communication with the western countries of Europe. He invited men of letters to his court, and treated them with marked consideration. He encouraged the arts and sciences, and died, having done as much as a man could do to reform his people, though he owned with sorrow that he utterly failed to reform himself. 'Alas,' he cried, 'I have laboured to reform my people but I have not reformed myself.' Not many years after Peter the Great's death Catherine ascended the throne and took up her work. Eminent men of the West were invited to her court. Voltaire met with special favour, and she desired the French Ambassador to take particular care that he should be truly informed about the death of her husband, who, like

so many of the Russian emperors, met with a violent end. D'Alembert was offered the position of tutor to her son, the future Emperor Paul I. Germain and Diderot were also honoured. In Russia the Jesuits, persecuted in the countries of the West, found a home, and Catherine, much as she sought the approbation of the French infidel writers, was firm in her refusal to sacrifice the Jesuits. She wanted them for their educational abilities and placed four colleges under their direction. Thus, at the time of Madame Swetchine's birth, Russia, and especially the higher ranks in Russia, were displaying great energies to acquire the learning and civilization of the West. Unfortunately the learning which was most prized was the poisonous learning diffused by the infidel writers of France. France was then altogether at the head of the European nations. Politically she may have rivals but in the world of letters she was supreme. The French language was then the language of diplomacy, and was spoke in every court of Europe. The French writers were read and admired in every country as well as in their own. There may have been other writers in the various other countries possessed of equal if not greater abilities, but these were known only in their own country. The writers who influenced the world at that time were Rousseau and Voltaire and D'Alembert, and the other literary men whom France then produced. French literature was really European literature. Hume and Taylor were known only in England, Pascal and Bossuet were household words throughout Europe. I think it must be admitted by all who read modern history with an impartial eye that the French, whatever we may say of our own day, have been, until very recently at least, the teachers of the world.

All the advantages and disadvantages of this French literature Madame Swetchine experienced. The daughter of M. Soymonoff, the private secretary of the Empress Catherine, she was brought up in the Imperial palace under the influence of those writings which were then so popular in Russia. Little religion was included in her curriculum, and though at the age of fourteen he spoke with ease and fluency French, English, Italian, German, and Russian, as

well as made considerable progress in Greek, Latin, and Hebrew, she knew practically nothing of sacred learning. Secular and infidel learning only she was taught, and, as a result, grew up irreligious. As she advanced in years, however, she combatted the effects of her education. Hers was one of those natures which are never satisfied till they find that peace which religion alone can bring. Like Cardinal Newman she was too spiritually inclined to believe that there is nothing in existence but what is material. The unseen world was to her a greater reality than the visible things of sense. Hence her nature rebelled early against her infidel teachers. Voltaire she always detested, and Rousseau she tolerated simply for his genius and his freedom from those unworthy jibes at religion which defile the pages of Voltaire. Literature by no means monopolized her time. She devoted herself to art and music, and acquired more than ordinary proficiency at both.

At the age of eighteen, this young Russian lady might well compare with any person of her age and rank in any of the European countries. If the Russian Court lacked the splendours and the brilliant accomplishments which adorned Versailles, it was by no means deficient in culture and refinement. Madame Swetchine at the time of her marriage when she was eighteen years old would adorn any court, and her manners, her learning, her accomplishments would draw around her as they did at St. Petersburg many suitors in any capital in Europe. General Swetchine, on whom her choice fell, had in his bride one of the most gifted women of her time.

The great event which affected the life of Madame Swetchine was the French Revolution. Were it not for it in all probability she would have lived and died a member of the Greek Church, and her name would never have been heard of outside her own land. The Emperor Paul was at first a violent opponent of the Revolution, as well as a staunch protector of the French nobility. Many of the latter crowded his court, and not only received there an asylum but were put into positions of trust and influence. Parisian society in its highest circles was transferred to St. Petersburg.

General Swetchine, who was at this time Governor of St. Petersburg, had princes, and dukes, and counts of France among his most constant visitors. His wife delighted in their society. Whatever were the faults of those French exiles they were, for the most part, men of high principles, of high sense of honour, and many of them were evidently devoted to their religion. Very soon they made their influence felt, and conversions to Catholicity occurred among the ranks of the Russian nobility. One of these exiles made a special impression on Madame Swetchine. His name was Chevalier d'Augard, and she has left it on record that he was the first who sowed the good seed. 'The honour of the introduction of Catholicism among the Russians belongs to,' she writes, 'the Chevalier d'Augard. Not even a beginning had been made : but when not merely the execution of such a work, but even the unexpressed desire of it seemed absurd and impracticable, it was for the genius of faith to conceive and rely on it. I never see a "seventy-four" without rendering a more lively and appreciative homage to the canoe of the first navigator.' The Chevalier d'Augard was an old marine officer, who was appointed assistant director of the Imperial libraries in St. Petersburg by the Empress Catherine.

It must not be thought, however, that Madame Swetchine fell an easy convert to those French influences. She was of too independent and original a mind to be so easily swayed. She loved the French society. It brought her into connection with the Catholic Church, which unconsciously shared in the general predilection she entertained for everything French. But no other effect had it on her.

Paul I. as we know became from being an opponent of the Revolution, an enthusiastic admirer of Napoleon with whom he formed an alliance. This meant trouble to the French exiles in St. Petersburg, who soon realized how uncertain is the favour of kings. The Russian nobles, however, remained true to their former *protégés*, and Paul being soon after assassinated the young Emperor Alexander who succeeded acted the part of a generous ruler. Meantime General Swetchine was disgraced and removed from his position, his

sense of honour not allowing him to league with the conspirators who murdered the Emperor.

Madame Swetchine's life in St. Petersburg was not a life of luxury and idleness. She devoted herself ardently to works of charity, and spent many hours of the day in study. She had a habit, which De Maistre also had, of copying extracts from the books she read, and sometimes of commenting on them. From these extracts and comments we learn how enormous her reading must have been. She must have read nearly every book in French literature worth reading. Such names as Barthelmy, Sante Pierre, De Genlis, Delille, La Harpe, Fénelon, Bossuet, Rousseau, Marmontel, Michean, Lontenelle, Diderot, Duclos, Pascal, Massillon, Mercier, Father Brendaine, Banuel, Bourdaloue, Colton, Ducos, Lemiére, De Stael occur in these extracts. German and Russian writers are also noticed, as well as Italian sonnets, and even such a writer as Young, the author of *Night Thoughts*, is not forgotten. It is strange, however, that not one extract from Voltaire occurs. Rousseau, apart from his religious views, she seems to have liked very much. Bousset was always a favourite with her, and many years after she wrote to a friend that all her life she idolized Bossuet to the extent of injustice to Fénelon, and that if she had only one crown to give she would give it to Bossuet. Some of these extracts are very curious indeed. For instance these two from the *Souvenirs* of Thomas Necker : ' The gibbet is a species of flattery to the human race. Three or four persons are hung from time to time for the sake of making the rest believe that they are virtuous.' ' They blame you ; they assure you ; they say of you : they will say. Who then is this king, whose superiority is thus proclaimed ? It is a king without state splendour or visible throne ; yet all obey his voice and tremble before him. A remarkable king in this respect that he is sovereign in small matters as well as in great.' These extracts refer to the book he studied before she reached the age of twenty-three. Twenty-eight years afterwards when she was looking over these fruits of her early studies she wrote among them the following declaration : ' I bear witness with a smile at my old scruples that in the twenty-eight years that have elapsed

since then my faith has been growing ever stronger and clearer ; that the slightest doubt has never arisen within me ; and that firmly fixed on the great basis of Christianity I have never wavered except to become, in the bosom of the Catholic Church, more of a Christian than ever.'

As yet, however, Madame Swetchine did not come into contact with the power that of all others most influenced her life. De Maistre had not yet come to St. Petersburg. His name was well known in Europe by reason of his profound works on the French Revolution, and possibly Madame Swetchine knew him through his writings, but we have no evidence in her extracts that his teachings had any special interest for her. Some time after the accession of the Emperor Alexander he was accredited by the Sardinian monarch as Ambassador to the Russian Court. Madame Swetchine was then in her twenty-third year. Her studies had given her a love for everything French, but she was as yet profoundly attached to her own faith. Her independent mind prompted her to examine everything for herself and prevented her from submitting to the teachings of any man no matter how gifted. Hence we are told that when she met De Maistre she was by no means subdued by his great intellectual powers, and that, on the contrary, she by natural inclination rebelled against his rigid dogmatism and uncompromising religious views. Still she was fascinated by his genius as well as by his high moral character. He was a constant guest at her house, and she on her part often sought his company. When separated they corresponded with each other. When together they talked on all kinds of religious and philosophical subjects, and she never tired of his company. The letters which passed between them are very interesting reading. We can see the beautiful relationship which existed between them, she looking up to him as a father and treating him as a child would treat a father. Even in her letters to others constant references to De Maistre occur for he was the common friend of a group of talented ladies of the Russian Court. Writing to one of her friends she says : ' While I was at one estate, which was a perfect Limbo, Count de Maistre thought he did a prodigious thing to send me a short letter



ny month. You had been gone but three weeks when he mentioned having written to you ; and shortly after he sends an immense packet ; and who knows if the quality be not more outrageous than the quantity.' Again : ' Last evening a pleasant one. M. de Maistre came. I was slightly indisposed and he took pity on me. Hence more sleep, more mas, and a good deal of kindly indulgence. We laughed, chatted, took turns in telling stories, and retired, contented with ourselves and the world.' Writing to a common friend she says of him : ' I wish my friendship for him made me fond of my society ; but he must needs have yours in connection with it. With both of us he appeared content. Dolph—De Maistre's son—goes to-day. When I know that he is gone I will get the Princess Alexis to visit his father in name, and use every effort to distract his mind from sorrow—the only way in which I conceive such distraction to be possible : that is by sharing it.' The Princess Alexis here mentioned was one of the early Russian converts who persuaded Madame Swetchine into the Church. These extracts give us a fair idea of the intimate and unrestrained relations which existed between De Maistre and Madame Swetchine. As giving an insight into De Maistre's ardent religious emotion the following reference in another of her letters is interesting :—

I told Count de Maistre your story of the German baron—Baron whose patriarchal turn, embellished by all the poetry at his command, I thought should have conquered him. He begged me to tell you it was shocking. Thereupon followed a beautiful discourse, rather theological than sentimental. Do not we will, my friend Roux is always coming between him and his heart. As for me, who am not bristling with arguments, and in the matter of dogmas have a singular aptitude for that of sacrifice, I must confess that there was something supernatural in that act of self-devotion which powerfully acted me.

Constant intercourse with a man of De Maistre's genius and faith could not fail to have its indirect influence on Madame Swetchine. Unconsciously, she must have fallen under the spell of the greater intellect. She disputed his opinions it is true, and refused to accept his dogmas, but all the while the undercurrent of her thoughts was flowing as he



directed. What he believed could never be a matter of indifference to her. We do not know the circumstances of that gradual change which culminated in her conversion. We do not know how and when De Maistre gained her over to the true faith. All we know is that as a result of an intercourse with him which lasted for years she determined to make a close investigation of the different claims of the Greek and the Catholic Churches. The difference between the two Churches centred in one great doctrine, viz. : the supremacy of the Roman See, and this doctrine was to be examined chiefly on historical grounds. Texts of Scripture could not be regarded in themselves as conclusive, different interpretations of these texts recommending themselves to different prejudices. The question was rather an historical one. How did the early ages of the Church regard the supremacy of Rome ? Did they acknowledge it ? Did they ever acknowledge it, as far as history sheds light on these times. If the doctrine was an innovation there ought be some evidence of its introduction, and some protest against unjust encroachment. If the Bishop of Rome claimed prerogatives which trenched on the right of other bishops it is inconceivable that the latter would tamely submit to such arrogance.

The question was clear to her and she determined to solve it. She retired to a mansion on the shores of the Gulf of Finland away from the bustle and distractions of the city, gathered around her all the books on the subject which might be useful to her, and plunged into close and laborious studies. De Maistre, when he heard of her intention, feared that the labour was too arduous, and that before she was half through the books she proposed to study, she would weary of her unpleasant task. He feared, too, that all this labour would be useless, and that she would arise from her investigation quite as undecided as ever. Hence he tried to turn her away from her purpose.

Never, madam [he wrote], will you reach the goal by the way which you have taken ; you will be overwhelmed with fatigue ; you will groan in spirit, but without unction and consolation ; you will be a prey to an indescribable dry anguish which will rend your heart-strings, one after another, but never relieve either your anguish or your pride. At present

you are reading Fleury, who was condemned by the Sovereign Pontiff, that you may know exactly what doctrine to hold concerning his sovereignty. That is very well, madame ; but when you have finished, I advise you to read the refutation of Fleury, by Dr. Marchetti. Then you will read Frebonius against the Roman See, and subsequently, in the capacity of a judge who hears both parties, the Anti-Frebonius of the Abbé Zacharia—there are only eight volumes octavo, that is nothing. Then, if you take my advice, madame, you will learn Greek, that you may know precisely what is meant by the famous ‘ *hegemony*, ’ which St. Irenaeus attributed to the Roman Church in the third century, in accordance with ancient tradition. The celebrated Cardinal Orsi undertook to refute Fleury, and found so many errors in him that he determined to write a new history of the Church, being of the opinion that a good history is the best refutation of a bad one. He began upon his new history, and died at the twentieth quarto volume, which does not complete the sixth century. You must read this, madame, too, I assure you, or you will never find peace.

De Maistre did not of course seriously draw out this programme. He only wished to frighten her by showing her the magnitude of the work she was about to commence. But she regarded his letter in a serious light, and so far from being deterred set herself to read all the books he referred to. In that secluded mansion by the shores of the Gulf of Finland, she spent many months reading and comparing those various writers, ancient and modern, who have written on the claims of the Roman See. As was customary with her, she took extracts of whatever passages in her reading seemed to her of importance. Fleury figures very largely in these extracts. She appears to have studied every one of his pages closely. The ancient writers are quoted, Tertullian, St. Augustine, St. Gregory Nazianzen, St. Germain, St. Isidore, St. Arsenius appearing under extracts.

Sir Walter Scott appears in a quotation from *Waverley* : ‘ The Church must light its candle at the old lamps ’ being the motto of the thirteenth book of these extracts. The myth of Pope Joan is referred to and its refutation noted. A beautiful quotation from St. Gregory Nazianzen, which we might all take to heart, is found in the eighth book of her extracts : ‘ Not that we should not always think of God ; we should think of Him oftener than we breathe ; but we

must only speak of Him at suitable times.' At last her labour was ended. She toiled for six months, but she had not toiled in vain. Notwithstanding De Maistre's gloomy prognostics, she cried out at the end of her task : ' Happy day when the darkness of my mind yielded to the *fiat lux*. Cloudless brightness does not yet pervade my soul, but the harbinger of day has appeared.' She rose up converted ; not fully enlightened as yet, but illumined with a light which as the first faint light of day was to go on increasing till it reached its meridian splendour. She was not long a convert when she possessed greater light and a firmer faith than the great majority of those who have been Catholics from their birth.

Madame Swetchine was over thirty years of age when she was converted. At first she concealed her conversion from the public, but when through the intrigues of some enemies of the Catholic Church in St. Petersburg the Jesuits were banished from Russia she openly avowed her change of faith. She lost none of her influence or the respect in which she was held by her so doing. The Emperor Alexander was no bigot, and though he yielded to pressure his heart was not in the work of persecution. It is told of him that the Jesuits who were banished were the recipients of gifts from him previous to their departure. Enemies, however, were at work and sought to undermine her influence by endeavouring to discredit her husband in the eyes of the Emperor. To avoid these machinations she determined to leave Russia. Her husband accompanied her, and they took up their residence in Paris, and made France equally with Russia their country.

Madame Swetchine's life in France was the most public portion of her career. She became, as I have mentioned, the centre of a famous literary circle. She was the friend of most of the eminent men who adorned Paris in her time. She lived in a hotel which she engaged for her own exclusive use, where she had a private chapel specially prepared. In this hotel she entertained her distinguished guests in princely style well nigh every day, whilst her little oratory was patronized by such names as Lacordaire, De Ravignan, Dom Gueranger, Dupanloup, the Abbé Gratry, the Abbé de la Bouillerie who preached there. Her husband, General

Swetchine, who to the end remained attached to the Greek Church, entered into her spirit, and co-operated with her in making their home the rendezvous of the Catholic celebrities of Paris. For Lacordaire and De Ravignan he entertained a great regard.

As in Russia, society did not engross all Madame Swetchine's time. Study and works of charity had their full portion, and her wide correspondence with her many friends in France and Russia demanded many hours. I cannot enter in detail into those studies and charities, nor quote from that beautiful correspondence which opens up to us the great perfection of her character. Suffice it to say, that her works soon made her known in Paris as one of the holiest women of her time, whilst her letters were appreciated by some of the most gifted men in the history of literature. Religion possessed her soul. Nearly everything she did and said emanated from it. She little knew that she was describing herself when, many years before in St. Petersburg, she wrote of De Maistre : ' Do what we will, my friend, Rome is always coming between man and his heart.' Religion, Christianity, Catholicism, thus became her only ruling passion as it was of De Maistre. For it she lived and laboured. To find her counterpart in this respect we must go back to the days of St. Catherine of Sienna.

Needless to say she visited Italy and Rome during her Parisian life. Rome was to her, in truth, the ' mother of her soul,' and she longed to see its historic sites, its religious monuments, its memorials of the saints. She longed, too, to wander through those galleries where the masterpieces of painting and sculpture are treasured up. Her romantic and cultured mind made Italy a land of magic for her. The portion of her correspondence inspired by her travels in Italy is intensely interesting. I cannot refrain from making a few quotations :—

Raphael—The gallery of the Grand Duke of Tuscany contains a good many Raphaels ; and here one may study the great master in his widest range of manner and of subject. An immense value attaches to masterpieces considered separately, but variety adds to the charm of a collection, and though genius

may be more surprising in the height it attains than in the extent it embraces, it is difficult not to be confounded when we see the same man trying his hand at all subjects and all styles and creating models in all.

Of some of Raphael's pictures of the celebrities of his time she says : 'Imitation can go no further, the figures stand out and seem to be alive.' The Vision of Ezechiel by Raphael especially fascinated her : 'Elsewhere,' she writes, 'Raphael has done well, but he never soared higher.'

In another letter she cries out :—

What does not painting owe to religion and Christianity? What would they be without her? She might have numbered Davids, Teniers, Wouvermans, possibly a Titian ; but would she have had a Raphael, a Michael Angelo, a Domenichino, a Guido, or a Guercino? Deprive artists of religious subjects and what is left to them? Cold history, colder allegories, battles, nature without life, figures without expression, or the melancholy resource of those violent passions so incompatible with human beauty and dignity.

Of Titian she writes :—

I do not know how Titian dared to paint the Mother of Christ. All his genius rebelled against it. I wish to read the life of Titian. It will probably confirm me in my idea that no person is so utterly a stranger to the inspiration and light of Christianity as he who, born in its bosom, has rejected its spirit and its love.

In Paris Madame Swetchine saw little of De Maistre, who had retired to the seclusion of his Sardinian home. Lacordaire, if any, succeeded to the place he had occupied in her life. Her friendship with the great preacher lasted till her death and a constant correspondence went on between them during their long acquaintance. To her, as to no other, Lacordaire unbosomed himself, and before her death she said that Lacordaire would never be rightly known till his letters to her were made public. Lacordaire it was who stood over her deathbed, and it was he who preached her panegyric after her death. At the two poles of her career appear two men whose superiors will not be soon produced in the Church. De Maistre and Lacordaire. Happy, indeed, may we say was she who enjoyed the friendship of two such men !

Madame Swetchine's life, as well as the lives of many others in recent times, has a moral. What is this moral? It is that sanctity and virtue are peculiar to no state in life or no place in the world. She lived in the world, she moved in the highest circles of society, wealth and luxury were hers, all the temptations which impart danger to high rank were hers, yet she always lived a life of unsullied virtue. She studied as if she were an inmate of a cloister. She laboured in the cause of the poor as if she were a Sister of Charity. In the world and in the midst of the temptations of the world she exhibited virtues akin to those of the saints. She teaches us, therefore, that in all places, under all circumstances, we can keep our hearts free from the contamination of the world and clean in the sight of God.

JOHN MURPHY.

# Notes and Queries

## LITURGY

### THE PRAYERS AFTER MASS

REV. DEAR SIR,—Kindly say in the next issue of the I. E. RECORD whether the prayers after Mass are to be discontinued since the death of Leo XIII? I have heard it stated that they are, but I should be much surprised if such were the case.—Yours, etc.,

DOUBTFUL

We do not think that the obligation of reciting the prayers after Mass is in any way affected by the death of the late Sovereign Pontiff. The Decree of the Congregation of Rites by which they were prescribed, is general, and contains no indication that the regulation was not to be fixed and permanent. Here are the concluding words of this Decree:—  
'Itaque Sanctitas Sua, per praesens S.R.C. Decretum, mandavit ut in posterum in omnibus tum Urbis tum Catholici orbis ecclesiis preces infra scriptae, ter centum dierum Indulgentia locupletatae in fine cujusque Missae sine cantu celebratae flexis genibus recitentur.'<sup>1</sup> The history of the prayers goes back to Pius IX. In 1859 this Pontiff ordered the recital after Mass, in the churches within Papal territory, of three Aves, Salve Regina, and the Deus Refugium, etc. In 1884 Leo XIII. extended these prayers to the Universal Church, and added subsequently the invocation to St. Michael. Now, if, as it would appear, the original prayers prescribed by Pius IX. did not cease with his death, may we not conclude that those ordered by Leo XIII. will also remain in vigour until revoked by some future legislative act? We have just seen the following Decree of the S.R.C. in the *L'Osservatore Romano* of the 24th September. It is decisive on the point:—

Rm̃us dñus Michael Andreas Latty, Episcopus Catalaunensis a Sacra Rituum Congregatione sequentis dubii solutionem hu-

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<sup>1</sup> Cf. *Acta Sanctae Sedis*, Jan., 1884.

iliter expetivit ; nimirum : ' An preces post Missam a Summo Pontifice Leone XIII praescriptae adhuc, Ipso defuncto, dicendae sint?'

Et sacra eadem Congregatio, referente subscripto Secretario, audito voto Commissionis Liturgicae, omnibusque mature perpensis rescribendum censuit : *Affirmative*.

Atque ita rescripsit die 11 Septembris 1903.

MARIUS Card. MOCENNI

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secret.*

In connection with these prayers there are a few points the discussion of which may be useful to readers.

1. Two conclusions are given for the 'Deus refugium nostrum,' etc., in different editions of the printed charts, namely, 'Per eundum Christum,' etc., and 'Per Christum,' etc. Which is the proper one? The former is certainly the correct conclusion. For the general rule applies that if in the beginning or middle of the prayer there is mention of the second Person of the Blessed Trinity, the prayer should be concluded, 'Per eundem,' etc.<sup>2</sup> Now, the 'Deus, refugium,' etc., contains this reference, if not explicitly, at least implicitly and formally in the words, 'Die Genetrice Mariae.' The authority of the Missal also bears out this contention, for the Post Communion of the Mass of the Blessed Virgin from the Nativity to the Purification has this exact expression, and concludes, 'Per eundem,' etc. And, in fact, the same is the conclusion assigned to this prayer by the Congregation of Rites in the original Decree of promulgation.<sup>3</sup> We understand, however, that the Congregation has sanctioned the use of those charts in which the wrong conclusion occurs, until they become exhausted.<sup>4</sup> But an easy way out of the difficulty seems to be to make the correction, where required, in handwriting, with pen or pencil.

2. Another question often raised concerns the correctness of the word 'Josepho,' which occurs in the same prayer. It is stated that the word should be 'Joseph,' since the Latin form

<sup>2</sup> Cf. De Herdt, vol. i., p. 107, ed. 1902.

<sup>3</sup> Vide *Acta Sanctae Sedis*, vol. xvi., pp. 239-240.

<sup>4</sup> Vide *Ephemerides Liturgicae*, Feb., 1902, p. 108.



when used to designate the Spouse of our Lady is always indeclinable, but is rightly inflected when it signifies any of the other saints. The distinction here made appears to have no foundation either in the usage of the Liturgy or in the practice of the Roman Congregations. Both forms are indiscriminately used in one place and in the other, and though examples are found which would seem to point to a preference for one form over another in certain cases, still they are scarcely enough to establish any general canon, or universal rule. Besides, we do not suppose that if there were any general rule of this kind, the Sacred Congregation of Rites would openly contravene it by using the word 'Josepho' in the prayer we are discussing.<sup>5</sup> Probably the indeclinable form of the word was exclusively used in the early ages, as words of Hebrew origin, like Jacob, are still used, the inflected form being a growth of later days.

3. In the recitation of these prayers after Mass, different practices prevail. For instance, some priests, on the conclusion of the last Gospel, go to the centre of the Altar, take the Chalice, descend and recite them on the lowest altar step, while others leave the Chalice on the Altar till they have finished the recitation of the prayers. This method seems the best. De Herdt says of it:—'*Recte et decenter agunt ii qui calicem super altare relinquunt usque dum preces recitaverint et deinde ascendunt ad altare ut calicem assumant: siquidem minime decet una manu tenere calicem et altera tabellarum orationum, aut hanc super bursam manu tenere: qualen- orationis modum nunquam rubricarum regulæ permiserunt.*' The prayers, it has been decided, may be recited by the priest kneeling, '*vel in suppedaneo, vel in infimo altaris gradu.*'<sup>7</sup> It is also decided that a reverence to the cross before descending the altar is neither prescribed nor prohibited.<sup>8</sup> In a former issue of the I. E. RECORD,<sup>9</sup> we inclined to the view that the priest should, on finishing the last Gospel, come to the centre

<sup>5</sup> *Vide Acta Sanctae Sedis, loc. supra cit.*

<sup>6</sup> *Vide De Herdt, vol. i., p. 375, nov. ed.*

<sup>7</sup> *Cf. S.R.C., 18th June, 1885.*

<sup>8</sup> *Item.*

<sup>9</sup> I. E. RECORD, Dec., 1902.

of the altar and make a reverence before descending. This we meant to suggest as the more graceful thing, but not as a matter of obligation. It is recommended by De Herdt, and seems analogous to what is prescribed at the beginning of Mass, where the celebrant having arranged the Missal, is thus directed:—‘Deinde rediens ad medium altaris, facta primum Cruci reverentia, vertens se ad cornu Epistolae, descendit. . .’<sup>10</sup> To many, on the other hand, it seems more graceful and convenient for the celebrant to go diagonally from the Gospel corner to the centre of the lowest step. As there is no preceptive rubric on the point each one may do as fancy or taste inclines him.

P. MORRISROE.

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<sup>10</sup> *Rub. Miss., Tit. II., 4.*

## DOCUMENTS

### REQUEST OF THE IRISH BISHOPS REGARDING 'LITTERAE TESTIMONIALES,' 'LITTERAE EXCORPORATIONIS,' AND 'LITTERAE AD INGREDIENDAM RELIGIONEM'

At the June meeting of the Episcopal Board the following statement was adopted and ordered to be published:—

The Bishops desire to point out the grave inconvenience caused by the manner in which Testimonial Letters, Letters of Excorporation ('exeats'), and Letters *ad Ingrediendam Religionem* are sought. It sometimes happens that little or no information is given as to the place in which the applicant resided in the diocese of the Bishop who is asked to give such letters; and, more often still, that the application is made only a few days before the ordination is to take place, thus rendering it difficult, if not impossible, for the Bishop to obtain, in the short time at his disposal, the information which is necessary in the case.

To obviate inconveniences the Bishops have to ask:—

(1) That application for Testimonial Letters, etc., shall reach the Bishop to whom they are addressed, at least one month before the ordinations are to be held.

(2) That the letter of application shall contain such information, as to the locality—and, in the case of a town, as to the parish and street—in which the *ordinandus* resided, or will enable the Bishop to obtain without undue trouble the information he requires in order to enable him to issue the letters.

(3) That all applications for Testimonial Letters, etc., shall be countersigned by the President or Head of the College in which the *ordinandus* is pursuing his studies, who will take care that the conditions indicated in the two preceding paragraphs are observed in each case.

N.B.—It should be observed in the case of Letters of Excorporation, or 'exeats,' as they are generally called, that the acceptance of the student by the Bishop for whose diocese he is to be ordained, should be signed by the latter, and forwarded to

the Bishop of the diocese in which the student was born : otherwise ' exeat ' have no effect.

Signed,

✠ MICHAEL CARDINAL LOGUE.

✠ RICHARD ALPHONSUS, Bishop of Waterford, }  
✠ JOHN, Bishop of Elphin, } *Secretaries.*

**WILL OF POPE LEO XIII.** ✓

In nome del Padre, del Figlio e dello Spirito Santo.

Avvicinandosi il termine della Nostra mortale carriera, deponiamo in quest'olografo testamento le Nostre ultime volontà.

E innanzi tutto umilmente supplichiamo l'infinita bontà e misericordia di Dio benedetto di condonarci le colpe della vita e di accogliere benignamente l'anima nostra nella beata eternità, e questo speriamo specialmente per i meriti di Gesù Redentore ed affidati al Suo Sagratissimo Cuore, fornace ardentissima di carità e fonte di salute all'uman genere. Mediatrice pure imploriamo la beata Vergine Maria Madre di Dio e Madre nostra amorosissima e quella schiera di santi che in special modo venerammo in vita nostri patroni.

Ed ora disponendo del patrimonio di famiglia a noi spettante, a tenore dell'istromento di divisione pei rogiti del notaio Curzio Franchi stipulato il 17 novembre 1882, istituiamo di esso patrimonio erede il nepote Conte Ludovico Pecci, figlio del fu Gio. Battista nostro fratello.

Da questi beni vanno detratti quei già donati al Conte Riccardo, altro nostro nepote in occasione del suo matrimonio, giusta l'istromento 13 febbraio 1886 in atti del Franchi. Egualmente dalla suddetta disposizione sono esenti tutti quei beni esistenti in Carpineto Romano, che sono proprietà della Santa Sede, secondo la dichiarazione contenuta nel nostro chirografo 8 febbraio 1900.

In questa nostra testamentaria disposizione non abbiamo contemplato l'atro nepote Camillo e le due nepoti Anna e Maria — figlio e figlie del nostro fratello Giov. Battista. Ad essi abbiamo in vita convenientemente provveduto in occasione del loro matrimonio un decoroso mantenimento.

Dichiariamo che nessuno di nostra famiglia potrà far valere diritto alcuno in tutto ciò che da Noi non è stato contemplato nel presente atto, perchè qualunque altro bene di qualsiasi natura è a Noi provenuto come investiti del Pontificato e conseguentemente è, ed in ogni modo vogliamo che sia di proprietà assoluta della Santa Sede.

Affidiamo la esatta esecuzione di queste nostre disposizioni ai Cardinali

- Mariano Rampolla, Nostro Segretario di Stato ;
- Mario Mocenni ;
- Serafino Cretoni.

Queste dichiariamo essere le nostre ultime volontà.

Roma, Vaticano, questo dì 8 luglio 1900.

GIOACCHINO PECCI LEO PP. XIII.

### THE CONCLAVE

#### OFFICIALES CONCLAVIS.

*Secretary of the Sacred College.*—Illmo. e Rmo. Mons.—Raffaele Merry del Val, Arcivescovo titolare di Nicea.

*Governor.*—S. E. Rma. Mons. Ottavio Cagianò de Azevedo.

*Marshal of the Conclave.*—S. E. il signor Principi D. Mario Chigi ; Capitani : signori Manni Enrico, Tosi Tommaso, Alessandri Giuseppe, Conte Senni Gaetano, cav. Filippo Fausti Marucchi.

*Confessor.*—R. P. Palmieri S. I.

*Sacristan.*—Illmo. e Rmo. Mons. Pifferi O. S. A.

*Under Sacristan.*—R. P. Agostino Pifferi.

*Prefect of Ceremonies.*—Mons. Francesco Riggi.

*Ceremonieri.*—Monsignori : Marzolini, Ciocci, Marcucci D'Amico, Tani.

*Aiutante di Mons. Segretario del S. Collegio.*—Reverendissimo D. Federico Tedeschini.

*Minutante.*—Rmo. D. Giulio Grazioli.

*Commissario del Conclave.*—Sig. Conte Comm. Baldassarre Avv. Capogrossi Guarna.

*Medici.*—Comm. Prof. Giuseppe Lapponi, Comm. Dottore Filippo Pelagallo.

*Surgeon.*—Dottor Alessandro Cagiati.

*Architects.*—Cav. Costantino Schneider, Cav. Federico Manucci.

*Provvisionniere.*—Comm. Edmondo Puccinelli.

*Dispensiere.*—Cav. Francesco Saverio Seganti.

*Farmacista.*—Fr. Adeodato Camurani.

EMORUM CARDINALIUM CONCLAVISTAE.

CARDINALI.	CONCLAVISTI.
1 Oreglia	Don Pio Mingoli
2 Vannutelli S.	Don Marco Martini
3 Mocenni	Don Vincenzo Botti
4 Agliardi	Don Isidoro Meder
5 Vannutelli V.	Don Francesco Parrillo
6 Satolli	Mons. Rinaldo Angeli
7 Netto	Can. Arraguim
8 Capecelatro	Prof. don D. De Angelis
9 Langénieux	Abbé Landrieux
10 Gibbons	Rev. Gavan
Rampolla	Don Filippo Rocchi
11 Richard	Abbé Thomas
12 Gocsens	Rev. Griedels
13 Gruscha	Rev. Franz Kamprahat
14 Di Pietro	Rev. Guerri
Logue	Canonico Quin ; Molto Rev. James J. Ryan
Vaszary	Doct. Andor
Kopp	Doct. Steinmann
Perraud	Abbé Gauthey
Lécot	Abbé Giraudin
SARTO	MONS. BRESSAN
Sancha y Hervas	Don Beniamino Miñana
Svampa	Rev. Saccomanni
Ferrari	M. Polvara e C. Merisio.
Gotti	Don Luigi Haver
Casañas y Pagès	Don Isidoro Casañas
Manara	Ab Adolfo Moracci
Ferrata	Don Gius. Giovannelli
Cretoni	Rev. Santopaolo
Prisco	Don Luigi D'Aquino
Martin de Herrera	Don Emanuele Cacirol
Coullié	Abbé Béchetuille
Labouré	Chonoine Charost
Casali Del Drago	Don Luigi Biondi

	CARDINALI.	CONCLAVISTI.
35	Cassetta	Don Carlo Ingami
36	Sanminiatielli	Don Antonio Marinucci
37	Portanova	Prof. D. Pasq. Ragosto
38	Francica-Nava	Rev. Licitri
39	Mathieu	Père F. Xav. Hertzog
40	Respighi	Don Celestino Nadalini
41	Richelmy	Can. Luigi Castaldi
42	Martinelli	Don Pietro Fumasoni
43	Gènnari	Don Pasq. Antonelli
44	De Skrbensky	Rev. Pica
45	Boschi	Don Camillo Battaglia
46	Puzyna	Doct. Lad. Bandurski
47	Bacilieri	Don Sistilio Tomba
48	Fischer	Rev. Jansen
49	Taliani	Don Ar. Rossi Brunori
50	Cavicchioni	Rev. Bevilacqua
51	Aiuti	Rev. Campa
52	Nocella	Don Enrico Ponti
53	Katschathaler	Rev. Ficla
54	Herrero y Espinosa	Don Marzial Lopez
55	Macchi	Don Gius. Lombardi
56	Steinhuber	Rev. Hubert
57	Segna	Don Enrico Felici
58	Pierotti	Don Giovanni Rossi
59	Della Volpe	Rev. Tellarini
60	Vivès y Tuto	Don Vincenzo Rossetti
61	Tripepi	Don Giuseppe Falco
62	Cavagnis	Mons. Giov. Biasotti

Sequentes editae sunt dispositiones pro custodiendis vertilibus tympanis (vulgo tours vel rote), quoad perdurare Conclave :

Prima Rota a capo della scala, detta di Pio IX, pre l'appartamento di S. E. il signor Maresciallo del Concla custodita dai Monsignori Chierici di Camera.

Seconda Rota, presso il luogo medesimo accanto alla pri custodita dai Monsignori Protonotarii Apostolici.

Terza Rota, a capo della scala detta della Floreria o sc del Museo, custodita dai Monsignori Vescovi Assistenti Soglio e dagli Uditori della S. Rota.

Quarta Rota, all'ingresso carrozzabile del cortile di

maso, custodita dai Monsignori Votanti di Segnatura e dagli abbreviatori del Parco Maggiore.

Oltre agli anzidetti ecclesiastici, i Capitani Assistenti appartenenti alla Corte del Maresciallo sono stabiliti di servizio e Rote.

**MANE.** Illmus. Dnus. Cagiano De Azevedo, Gubernator conclavis, providit custodiae versatilium tympanorum, ut  
ra :

Alla *Rota* di S. Damaso erano di servizio gli Illmi. e Rmi. Monsignori Giustiniani, Decano dei Chierici di Camera ; Nussi, Decano dei Protonotari Apostolici ; Pierantonelli, Zonghi, De Sogno, Chierici di Camera ; i Capitani di S. E. il Maresciallo Conclave, signori Alessandri e Tosi, ed i Cursori Pontificii, signori Luigi François e Luigi Santi.

Alla *Rota* posta sul Cortile detto dei *Pappagalli* erano di servizio gli Illmi. e Rmi. Monsignori Passerini, Decano della Segnatura Papale di Giustizia, e Campori, Votante del medesimo Supremo Tribunale, il Capitano del Maresciallo sig. cav. Filippo Fausto Marucchi ed il Cursore Pontificio sig. Vincenzo Macchini.

Alla *Rota* di Monsignor Segretario della S. Congregazione Concistoriale erano gli Illmi. e Rmi. Monsignori Constatini, Civesvoco titolare di Patrasso, Assistente al Soglio, Contini Scardi, Uditore della S. R. Rota ; il Capitano del Maresciallo Conte Senni, e il Cursore Pontificio signor Filippo Pacini. Il Maestro dei Cursori Pontifici, signor Enrico Benaglia, ha il carico di dirigere gli altri Cursori e di far rapporto giornaliero a S. E. il Governatore del Conclave.

Gli Svizzeri, la Guardia Palatina d'onore e i Gendarmi fanno guardia alla *Rote*.

A piedi dello scalone che immette alla porta del Conclave fa servizio un picchetto di quattordici uomini della Guardia svizzera i quali hanno il loro corpo di guardia nella prossima scala detta *Morti*. La Guardia Palatina d'onore ha il corpo di guardia nel Cortile del Maresciallo drimpetto alla scala del Conclave.

Stamane dalle *otto* alle *undici* per la grande Rota che dal Cortile dei Pappagalli immette nel cortile di S. Damaso, sotto sorveglianza del comm. Puccinelli, Provveditore del Conclave degli addetti alla Rota, sono state fatte passare le provvisioni necessarie ai Conclavisti, lettere, giornali, stampe, ecc. È stato per parecchie ore un movimento interessantissimo.



Due carrozze delle scuderie dei SS. PP. AA. hanno stazionato nel Cortile dei Pappagalli pronte a qualunque servizio. Quivi pure hanno fatto sosta le carrozze dei Membri dell'Ecc. Corpo Diplomatico, che si sono recati in Vaticano. Abbiamo notato le LL. EE. l'Ambasciatore di Portogallo, il Ministro di Bavaria.

Le LL. EE. Mons. Governatore e il Marescialla del Conclave, scortate dagli svizzeri, si sono recate più volte personalmente ad ispezionare le Rote.

— Versus horam decimam fores clausurae cum solitis ritibus debuerunt aperiri ut introduceretur Sedia gestatoria pro adoratione electi Pontificis.

— Per integrum matutinum tempus, maximus fidelium concursus confluit in Basilicam Vaticanam, in qua, iussu Emi. Cardinalis Vicarii, solemniter expositum fuit SS. Sacramentum, pro impetranda electione Summi Pontificis.

— Hora undecima, summa hominum frequentia in foro Vaticano stipata conspisciebatur, anxie expectans elevationem fumi super tectum sacelli Sixtini, vulgo *sfumata*. Uti norunt, fumus ille provenit ex schedis quae post singula scrutinia ab ipsis Cardinalibus ad hoc deputatis comburuntur, ita, ut quoties infructuosum fuerit scrutinium, madidae addantur paleae ut crassior appareat copia fumi.

— Hora itaque 11,28, crassior apparuit fumus, et statim, solis ardore hortante, singuli cito dilapsi sunt.

**SERO.** Hora quinta, Illmus Dnus Gubernator Conclavis, tympana aperiri curavit et custodiri, scilicet :

Alla Rota di S. Damaso sono entrati in servizio gli Illmi. e Rmi. Monsignori Giustiniani, Decano dei Chierici di Camera, Dandini, Protonotario Apostolico, Pierantonelli, Zonghi e Di Bisogno, Chierici di Camera ; i Capitani Manni e Alessandri, i Cursori Benaglia e François.

Alla Rota dei Pappagalli gli Illmi. e Rev. Monsignori De Nicola, Votante di Segnatura, Termoz, Abbreviatore del Parco Maggiore ; i Capitani Tosi e Marucchi, il Cursore Pennacchini.

Aila Rota del Segretario della Concistoriale gli Illmi. e Rmi. Monsignori Sambucetti, Arcivescovo titolare di Corinto, Assistente al Soglio Pontificio ; Persiani, Uditore della S. Romana Rota ; il Capitano Conte Senni, il Cursore Santi.

S. E. Monsignor Governatore ha come stamane acceduto personalmente più d'una volta ai locali della Rota.

Il Commissario Conte Avvocato Capogrossi—Guarna e il Comm. Avv. Scifoni sorvegliano continuamente i locali esterni del Conclave.

Nelle ore pomeridiane si sono recati in Vaticano le LL. EE. l'Ambasciatore di Spagna, il Ministro di Baviera e il sig. de Navenne, Ministro Plenipotenziario, Incaricato delle funzioni di Consigliere all'Ambasciata di Francia.

— Hora 6,10, densioren., super Sixtinam Aedem, fumum conspexere omnes, et de dilata Electione certiores facti, diverse opinantes, abierunt.

— Procurator Conclavis decernit ut deinceps reliquiae prandiorum quae supererunt, distribuantur pauperibus in hospitali vulgo *Lazzaretto*.

#### DIE 2 AUGUSTI

**MANE.** In Basilica Liberiana SSmum. Sacramentum expositum patet piae fidelium venerationi.

— Nonnulli Excellentissimi Viri tradunt Illmo. Dno. Secretario Sacri Collegii, litteras respectivorum guberniorum, quibus deputantur penes Sacrum Collegium *Sede vacante*.

— Conclavis tympana tam intus, quam extra, reserantur et custodiuntur, videlicet :

Alla Rota Si. S. *Damaso* erano gli Illmi. e Rmi. Monsignori Talamo e Pierantonelli, Chierici di Camera ; i Capitani Tosi e Manni, i Cursori Pontifici François e Santi.

Alla Rota dei *Pappagalli* erano gli Illmi. e Rmi. Monsignori Terrinoni, Votante di Segnatura, e Bartolini, Abbreviatore del Parco Maggiore ; il Capitano Marucchi, il Corsore Pennacchini.

Alla Rota del Segretario della Concistoriale, erano gli Illmi. e Rmi. Monsignori Rubian, Arcivescovo titolare di Amasea, Assistente al Soglio Pontificio, De Montel, Decano delgi Uditori della S. R. Rota ; il Capitano Conte Senni, il Corsore Pacini.

Il servizio interno delle Rote è fatto dai Ceremonieri Monsignori Marzolini e Ciocci.

Durante la mattinata, sotto la sorveglianza dei Prelati ivi addetti e la direzione del comm. Puccinelli, Provveditore del Conclave, sono state fatte entrare per la gran Rota che dai *Pappagalli* immette nel cortile di S. *Damaso*, le provvigioni necessarie ai conclavisti, e tanto da questa, quanto dalle altre Rote, lettere, giornali e stampe. Molte persone hanno acceduto

per conferire o con Monsignor Segretario della Consistoriale, < con gli altri conclavisti.

— Ineunte matutina sessione, Emus Card. Puzyna, de mandato Celsissimi Francisci Iosephi Austriorum Imperatoris, expressum praelaudati Imperatoris *Votum* esse declaravit ne Emus Card. Rampolla, in Summum Pontificem eligeretur. Dixi *Votum* ; non ut alii, *interdictum*, vulgo *Veto* ; quamvis, a parte rei, salva reverentia verborum, hoc *Votum* cum formale *interdicto*, vulgo *Veto*, converteretur.

Emus Card. Rampolla declaravit sibi *nihil iucundius, nihil honorabilius*, accidere potuisse ; sed vehementer doluit de interventu laicae potestatis contra plenam Electorum liberatem.

Adversus hunc interventum, vehementius reclamantur tum Emus Card. Oreglia, Decanus et Camerarius, tum Emus Card. Perraud. Dein, peracto scrutinio, 29 Patrum suffragia Emo. Rampolla accesserunt, et in serotino scrutinio, 30.

Interim, milliarum spectantium caterva, camini spiraculum avide scrutatur. Hora 11,20 fumi densitas omnium expectationem frustratur.

SERO. Hora 5, iterum tympana recluduntur et custodienda committuntur iisdem fere viris, praeter dicendas substitutiones:

Alla Rota dei *Pappagalli* è entrato in servizio l'Ilimo e Rmo. Monsignor Raffaele Virili, Vescovo titolare di Troade, Abbreviatore del Parco Maggiore, e a quella del Segretario della Consistoriale gli Illmi. e Rmi. Monsignori Stonor, Arcivescovo titolare di Trebisonda, Assistente al Soglio Pontificio, e Magno, Uditore della S. Rota.

S. E. Rma. Mons. Governatore ha durante la giorata più volte acceduto a sorvegliare personalmente l'andamento del servizio.

— Sancti Petri platea multitudine pene infinita (50000) stipatur. Spem tollit fumi densitas ; hora est 6,37.

#### DIE 3 AUGUSTI

MANE. Tympanis custodiendis, ita providetur :

Alla Rota, che dal cortile dei *Pappagalli* immette a quello di S. Damaso, sono rimasti di servizio gli Illmi. e Rmi. Monsignori Procaccini di Montescaglioso, Votante della Segnatura Papale di Giustizia, e Schuller, Abbreviatore del Parco Maggiore Capitani Tosi e Marucchi ; Cursore Pennacchini.

Alla *Rota* di S. Damaso, hanno fatto servizio gli Illmi. e i. Monsignori Nussi, Decano dei Protonotarii Apostolici, Diogno e Zonghi, Chierici di Camera ; Capitani Manni e Alessandri ; Cursori François e Santi.

Alla *Rota* del Segretario della Sacra Congregazione Concisale di Patrasso, Assistente al Soglio Pontifico, e Sebastiane, Uditore della S. R. Rota ; Capitano Conte Senni ; sore Pacini.

Fino alle 11 1/2 ant., ora in cui S. E. Rma. Monsignor Governatore richiudeva le *Rote*, sono, come nei giorni precedenti, entrate le provvigioni, sorvegliate dal Provveditore del clave e visitate dai custodie. In tutte le *Rote* hanno accettato persone per comunicare coi Conclavisti, e sono passate stampe, giornali, ecc.

S. E. Rma. Monsignor Governatore e S. E, il Principe Reale hanno, durante la giornata, più volte acceduto personalmente a sorvegliare l'andamento del servizio.

Il Commissario e il Sotto-Commissario hanno ispezionato continuamente l'esterno del Conclave.

— Quum Emus. Cardinalibus Sebastianus Herrero y Espinosa gravissimo decumberet affectus morbo ; illi SSmm. tum ministerium fuit.

— Hora 11,17, fumus ille, qui summa in omnium expectatione erat, iterum ominousus spiratur,

SERO. In locum Rmi. Dni. Nussi, Custodis, deputatus est Rmus. Dnus. Dandini ; — et in locum Rmi. Dni. De Nicola, deputatus est Rmus. Dnus. Campori,

— Instante Emo. Card. Herrero y Espinosa, illi concessum ut intra septa Conclavis admitteretur Rmus. Dnus. Bonifacius Marin, proprius Vicarius Generalis. Circa clausurae solitam aperitionem, authentica edita sunt documenta.

— Hora 6,25, ingentis multitudinis (25000) iterum spes frustratur, ex diuturna fumi spiratione.

#### DIE 4 AUGUSTI

Tympanis custodiendis praepositi fuere :

Alla Rota che dal Cortile dei Pappagalli immette nel Cortile di S. Damaso, assumevano il servizio gli Illmi. e Rmi. Monsignori Terrinoni, Votante della Segnatura Papale di Giustizia ; Amoz, Abbreviatore del Parco Maggiore ; i Capitani del Mare

sciallo del Conclave, signori Tosi e Marucchi ; i Cursori Pificii, signori Santi e Pennacchini. Da questa Rota, sotto la veglianza del comm. Puccinelli, Provveditore del Conclave sono state fatte entrare le provvigioni necessarie ai Conclavi e tanto a questo Rota quanto alle altre, si sono recate le personae a conferire coi Conclavisti, e vi sono state fatte le corrispondenze, i giornali, stampe, ecc.

La Rota di S. Damaso è stata custodita dagli Illmi. e Rmo Monsignori Talamo e Poletto, Chierici di Camera, e Spolve Protonotario Apostolico ; Capitani, Manni e Alessandri ; e Sori, Benaglia e François.

— Interim, in matutino scrutinio, quod septimum fuit ultimum, Emus. Cardinalis *Iosephus Sarto*, Patriarcha Venetiarum, electus est in *Summum Pontificem*.

The *Analecta Ecclesiastica* of Rome believes the following table to represent accurately the scrutiny of votes at recent Conclave : —

*First Session : August 1, morning.*

Cardinal Rampolla,	...	24
Cardinal Gotti	...	17
CARDINAL SARTO	...	5
Cardinal Ser. Vannutelli	...	4
Cardinal Oreglia	...	2
Cardinal Capecebatro	...	2
Cardinal Di Petro	...	2
Cardinal Agliardi	...	1
Cardinal Ferrata	...	1
Cardinal Cassetta	...	1
Cardinal Portanova	...	1
Cardinal Segna	...	1
Cardinal Triepi	...	1

*Second Session : August 1, evening.*

Cardinal Rampolla	...	29
Cardinal Gotti	...	16
CARDINAL SARTO	...	10
Various	...	7

*Third Session : Sunday Morning, August 2.*

Cardinal Rampolla	...	29
CARDINAL SARTO	...	21
Cardinal Gotti	...	9
Various	...	3

*Fourth Session : Sunday afternoon, August 2.*

Cardinal Rampolla	...	30
CARDINAL SARTO	...	24
Cardinal Gotti	...	3
Various	...	5

*Fifth Session : Monday morning, August 3.*

CARDINAL SARTO	...	27
Cardinal Rampolla	...	24
Cardinal Gotti	...	6
Various	...	5

*Sixth Session : Monday afternoon, August 3.*

CARDINAL SARTO	...	35
Cardinal Rampolla	...	16
Cardinal Gotti	...	7
Various	...	4

*Seventh Session : Tuesday morning, August 4.*

CARDINAL SARTO	...	50
Cardinal Rampolla	...	10
Cardinal Gotti	...	2

**THE NEW MARTYROLOGY****E S. CONGREGATIONE RITUUM****PROBATUR NOVA EDITIO MARTYROLOGII ROMANI**

Praesens Martyrologium novissime recognitum et auctem, Sacra Rituum Congregatio probante Sanctissimo Domino Nostro Leone Papa XIII. imprimi decrevit per Typographiam Polyglotticam Sacrae Congregationis de Propaganda Fide : statuitque ab his ubique locorum deinceps typis edi non posse nisi accedente

auctoritate Ordinarii loci et omnino ad normam huius exemplaris.

Die 1 Maii, 1902.

D. Card. FERRATA, *Praef.*

L. ✕ S.

D. PANICI, *Archiep. Laodicen., Secret.*

### EXPLANATION OF THE DECREE REGARDING MASS ON BOARD SHIP

E S. CONGREGATIONE PROPAGANDAE FIDEI

EXPLICATUR DECRETUM 1 MARTII, 1902, CIRCA PROHIBITIONEM  
CELEBRANDI MISSAM IN PRIVATIS CELLIS SUPER NAVIBUS

*Illme. ac Revme. Domine :*

Quod per Decretum S. huius Congregationis diei 1 martii ver-  
tentis anni, est cautum super celebratione missae in navibus—  
tantum respicit abusus illos qui orientur, si in privatis cellulis  
viatorum, usibus vitae destinatis, indecenter offerretur augustissi-  
mum Sacrificium Missae. Non autem absolute celebratio in  
cellis prohibita est, quando adiuncta omnia removeant irreve-  
rentiae pericula. Quamobrem firmis manentibus Decreti prae-  
dicti praescriptionibus, velit Amplitudo Tua idem sincero sensu  
intelligere ac missionarios sine causa turbatos quietos facere.

Ego vero Deum rogo ut Te diu servet ac sospitet.

Amplitudinis Tuae addictissimus servus.

Roma 13 Agosto, 1902.

ALOISIUS VECCIA, *Secret.*

### PIOUS EXERCISES IN HONOUR OF THE SACRED HEART

E S. CONGREGATIONE INDULGENTIARUM

PIA EXERCITA IN HONOREM SS. CORDIS JESU

*Decretum Urbis et Orbis, 30 Maii, 1902.*

Quo cultus ergo Sacratissimum Cor Jesu per Catholicam  
Ecclesiam tam late diffusus adhuc majora incrementa suscipiat  
f.r. Pius IX. per decretum S. Congr. Indulgentiarum d.d. 8 Maii  
1873, nec non SSmus. Dnus. Nr. Leo PP. XIII. per literas Emi.  
S. Rituum Congregationis Praefecti sub die 21 Julii 1899 ad  
Universos Episcopos transmissas, eum morem in pluribus Eccle-  
siis jam abinentem, ut per integrum mensem Junium varia  
pietatis obsequia divino Cordi praestarentur quam maxime  
commendarunt, eique indulgentias adnexuerunt.

Quoniam vero de eisdem Indulgentiis ab utroque Pontifice concessis, pro memoratis piis exercitiis mense Junio peragendis si quod dubium obortum fuerit, ad illud removendum, immo ut fideles amplioribus etiam collatis gratiis spiritualibus ad cultum eiusdem SS. Cordis validius excitentur, Sacra Congregatio Indulgentiis sacrisque Reliquiis praeposita, utendo facultatibus a SSmo. no. Nro. specialiter tributis ea decernit quae sequuntur. *Omnes christifideles, qui sive publice, sive privatim peculiaribus precibus votisque animi obsequiis in honorem SS. Cordi Jesu mense Junio corde saltem contrito vacaverint, Indulgentiam septem annorum eademque quodragenarum semel singulis dicti mensis diebus mereantur.*

Qui vero Christifideles privatim tantum singulis dicti mensis diebus praefata obsequia praestiterint simulque uno die vel intra memoratum mensem vel ex octo prioribus mensis Julii vere poenitentes, confessi ac S. Synaxi refecti, aliquam Ecclesiam vel publicum Oratorium visitaverint, ibique ad mentem Summi Pontificis suas preces effuderint Plenariam Indulgentiam consequentur.

Quam quidem plenariam Indulgentiam etiam ii Fideles lucrentur, qui saltem decem in mense vicibus ejusmodi exercitiis publice interfuissent itemque supra memorata pia opera adimpleverint. Quas omnes Indulgentias eadem S. Congregatio etiam nimabus igne purgatorio detentis fore applicabiles declarat.

Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secria. ejusdem Congnis. die 30 Maii 1902.

S. Card. CRETONI, *Praefectus*.

F. SOGARO, *Archiep. Amiden., Secret.*

## ALIENATION OF ECCLESIASTICAL PROPERTY

DE S. CONGREGATIONE DE PROPAGANDA FIDE

DE FACULTATE ALIENANDI BONA ECCLESIASTICA PRO INSTITUTIS RELIGIOSIS VOTORUM SIMPLICIUM.

(MILWAUCHIENSIS).

*Ime. et Revme. Domine :*

Pervenerunt ad me litterae ab Amplitudine Tua mihi datae die 14 elapsi mensis decembris, in quibus quaestiones fiunt circa facultatem alienandi bona ecclesiastica pro Institutis religiosorum simplicium.

Quoad primam quaestionem, utrum haec instituta sive virorum sive mulierum, sive a S. Sede approbata, sive tantum Dio-



cesana, indigeant, beneplacito Sedis Apostolicae pro alienatione suorum bonorum, responsio est affirmativa.

Relate vero ad alteram quaestionem, utrum Episcopi vi privilegii ipsis concessi circa alienationem bonorum Dioeceseos possint praedictis Congregationibus has alienationes permittere, responsio est, id posse Episcopis intra limites suae facultatis.

Tandem quoad imploratam sanationem pro alienationibus necessaria licentia bona fide peractis, Sacra Congregatio huiusmodi sanationem et, si opus sit, etiam absolutionem a censuris transgressoribus concedit.

Interim Deum precor ut Te diu sospitet.

A. V. addictissimus Servus

FR. H. M. Card. GOTTI, *Praef.*

ALOISIUS VECCIA, *Secret.*

*Rmo. ac Illo. Archiepiscopo Friderico Katzer.*

*(Protocollo N. 52982.) Roma, 15 Gennaio 1903.*

## NOTICES OF BOOKS

**THE RELIGIOUS STATE.** By St. Thomas Aquinas. A Translation, edited, with Prefatory Notice, by the Very Rev. Father Proctor, S.T.M. London : Sands & Co. Price, 3s. 6d.

MANY persons debarred by the language from perusing the works of St. Thomas in the original will welcome the appearance of this little volume in English. Three of the Saint's minor works have reference to the 'Religious Life,' and are now offered to the English-speaking public. The present volume will serve as an introduction to the other two, inasmuch as it treats of the 'meaning and object of the Religious Life.' In the words of the author, the purpose of the book is to explain what is meant by the term perfection ; how perfection is acquired ; what is a state of perfection.'

A thing is said to be 'perfect' simply when it attains the end to which, according to its own nature, it is adapted. Now, the spiritual life consists principally in charity, according to the words of St. Paul : 'If I should have all prophecy, . . . and I should have all faith, . . . and have not charity, I am nothing.' Hence the perfection of the spiritual life is to be understood according to charity. Now, as 'the more a man is delivered from solicitude concerning temporal matters, the more perfectly will he be enabled to love God,' it follows that the best means of obtaining perfection in the spiritual life is to cut the ties that bind us to earth. This we can do by following the counsels of poverty, chastity, and obedience given by our Lord.

When a man binds himself permanently to the observance of these counsels, as happens in the case of Religious, he is said to be in the state of perfection ; the observance of them without such obligation is, indeed, a perfect work, but, as St. Thomas says, 'a perfect work is one thing, a perfect state another.' Hence he concludes that Bishops, 'on account of the perpetual obligation whereby they bind themselves to the care of their flocks,' are in a state of perfection, whereas parish priests, owing to the absence of such obligation, are not. Such is a brief outline of the contents of the book.

The style, considering that it is a translation of a theological treatise, is very good. If lacking somewhat in smoothness, it is remarkable for its lucidity, brevity, and precision. As would

be expected from a work by the 'Angel of the Schools,' *The Religious State* is saturated with Scripture and the writings of the Fathers, and 'will serve,' to use the words of Father Procter, 'as a mine of wealth to chaplains of nuns and to preachers of retreats to religious.' To these, and indeed to priests and religious in general, we can strongly recommend it.

D. F.

CARMEL IN IRELAND. A Narrative of the Irish Province of Teresians or Discalced Carmelites. By Rev. James P. Rushe, O.D.C. Sealy, Bryers and Walker; M. H. Gill; Burns and Oates; Benziger Brothers.

THE title gives promise of an interesting volume. The reality surpasses our expectations. *Carmel in Ireland* is indeed, under many aspects, an interesting book. Our interest is soon awakened on reading that the precursor of St. Patrick—St. Palladius—was a Carmelite, and that interest is sustained and heightened as we follow the history of the great Order from their subsequent introduction into Ireland in the thirteenth century down to our own times. Betimes one almost forgets that the book he holds is a history of the 'Sons of the Prophet' in Ireland. As he reads of the doings of Henry VIII., Cromwell, and their successors, and of the hopes and sorrows of our ancestors in their incessant struggle, he thinks he reads a history of our country's past. And so he does. Ireland's history in the past is in the most part the history of Ireland's faith. Her greatest sorrows and her highest honours receive a deeper and a richer colouring from that fidelity. How, then, can anyone tell the history of an Order that shared our fathers' sorrows and their joys, as did the Carmelites, without telling, too, the history of the people amongst whom they laboured. The book has already received high praise from many whose praise means a great deal. It fully deserves their commendations. There is, however, one contention of the author which, while we do not oppose it, amused us somewhat; it is the first we saw. Elias is, he says, the founder of the Carmelites. We do not wish to offer any opinion on the question. We only say it was once a subject of warm controversy, and so far as we know *adhuc disputatur*. But whatever may be said of that point, it is certain that the Carmelites have other claims to men's reverence and to our gratitude besides those based on their connection with Elias.

T. P. F. G.

**THE LITTLE OFFICE OF OUR LADY.** A Treatise, Theoretical, Practical, and Exegetical. By Ethelred L. Taunton, Priest of the Archdiocese of Westminster. Browne and Nolan; Washbourne; Pustet & Co.

MOST of us who are privileged to read the Divine Office are familiar with Father Taunton's translation of Abbé Bacquez' devotional treatise on that prayer of the Church. The translator has now published a work of his own on *The Little Office of Our Lady*. It is primarily intended for those who are bound to read that Office, though not intended solely for them. Father Taunton has, we feel, fully accomplished his desire. The book cannot be too highly recommended to those for whom it is chiefly intended. His explanation of the psalms, hymns, lessons, etc., is complete and simple. It is not, he tells us, intended to be read through once and then laid aside; as the Office is a daily work, he wishes this to be a daily book for reading and studying, now one part now another. As such this book is all that could be desired. It is devotional, but unlike some devotional books, it is not all sentiment; it teaches solid facts, and gives clear exposition of the dogmas contained in the different parts of the Office. In the first part of his work he explains, and with great success to our minds, the nature and excellence of liturgical prayer, showing its great value above any private prayer, and how those who are delegated by the Church to pray in her name are really the mouthpieces of Christ, giving voice to the feelings of adoration, thanksgiving, supplication, and atonement ever welling up from His Sacred Heart. This, as well as the second part, dealing with the best means of saying the Divine Office according to the mind of the Church, might be read with profit by those commissioned to recite a greater prayer than the Little Office of Our Lady.

T. P. F. G.

**LE LIVRE DES JUGES.** Père Lagrange, des FF. Prêcheurs. Paris: Lecoffre, Rue Bonaparte, 90. 1903.

IN many respects the Book of Judges stands alone. None of the other historical portions of the Old Testament can be said even to resemble it; for the plain reason, that the condition of Palestine, which it describes, had no parallel in any of the centuries following. We might, indeed, search in vain through the records of all the troubled reigns, even those of Jeroboam or Achaz for anything to compete with what is stated respecting,

e.g., the men of Dan and of Benjamin. During a great part of the period of the Judges, confusion was found everywhere, and the following pithy remark, with which their history concludes, best describes the sad state of things: 'In these days there was no king in Israel, but everyone did that which seemed right in his own eyes.'

So much for the contents of Judges. As regards the language and style of the book, they often remind one of Deuteronomy and of Josue, but the pragmatic arrangement in quadruple sections is unique in the historical books, and among the prophetic books the only one written on the same plan is that of Malachias.

For many reasons that need not be specified, the Book of Judges possesses peculiar value for the student. It has been treated of by several living specialists, but we may, however, say that Père Lagrange's commentary on it is by far the best we have seen. It is, indeed, the only Catholic work that deals adequately with the numerous and complicated questions at present occupying the attention of scholars, and the solutions it proposes of the various critical, literary, and chronological problems, are in every instance deserving of most careful and respectful consideration.

Textual criticism, such as recommended by Leo XIII., has been made the subject of special study. In the first place, both in his Introduction and wherever the opportunity occurs in his Notes, Père Lagrange emphasizes the fact, that the received Hebrew, or Masoretic text, is in many passages inferior to the Septuagint version, a fact which may be accounted for by the translator having had before him a MS. of the original far better than any one of which the readings are still extant. This creates no surprise, at least in the case of readers of Kaulen or of Swete, but what is not generally known is that there are two distinct editions of the Septuagint, one being the earlier form, represented now by Codex Alexandrinus (A), Sarravianus, Coislinianus, Basiliano-Vaticanus, and virtually by the Syro Hexaplar (Philoxenian), Armenian, Ethiopic, and old Latin versions; the other edition, which is the result of an effort to approximate to the Masoretic text, being represented by Codex Vaticanus (B), several cursives, and virtually by the Sahidic version, of which fragments have been published by Cardinal Ciasca. Père Lagrange thinks that the first form was of Egyptian origin, but in his discussion of Lagarde's and Moore's critical theories regarding it, he prefers to leave its supposed

ntity with the recension of Lucian, an open question. It is any rate the one quoted by the early Egyptian fathers, Origen, and Didymus, while the second form is that which was used by St. Cyril of Alexandria. We have not time to pursue this interesting subject further, much less enumerate passages on the meaning of which more light has been shed by a critically emended text, so we shall only remark that wherever various readings occur, the respective authorities are given and the whole question is so satisfactorily treated, that in Père Lagrange's notes the student will find a mine of valuable and most interesting information.

The literary or grammatical criticism will be appreciated by good Hebrew scholars. Philology is evidently one of Père Lagrange's strong points, as his knowledge of Oriental languages has been made complete by intercourse with native speakers, and his notes in this respect are especially excellent. Every peculiarity of diction or of syntax is carefully noted and clearly explained. This is of the highest importance in treating of a literary composition such as the Book of Judges. One is glad to see the constant reference to the greatest work on Hebrew syntax that has ever appeared, viz., König's *Lehrbuch der hebräischen Syntax*. As regards the higher criticism, one would be disposed to think that by adopting its phrasology Père Lagrange concedes too much, but readers of the *Revue Biblique* have not been left in doubt regarding his convictions on this all-important matter. Here, too (Introduction, p. xxx.), he thus expresses himself : 'est-il le Jehoviste du Pentateuque, Et est-il l'Elohiste? Nous ne pouvons ni ne voulons résoudre ainsi indirectement la question du Pentateuque.'

The chronology of the Book of Judges is excessively complicated, or rather beset with some so far insoluble problems. Many tentative explanations, all more or less ingenious, have been proposed. Wellhausen's first theory is, subject to certain modifications of his own, the one which finds most favour in Père Lagrange's eyes. (See for other hypotheses, Knabauer's and Moore's commentaries, *Clark's Dict.*, and the *Encycl. Biblica*). In the present state of knowledge, perhaps the closest approximation to truth is to be found in these partly subjective explanations, and though as being somewhat artificial they create little or no sympathy in some minds, still so long as their authors believe in the inerrancy of Scripture, they have a certain claim on our respect. As regards the topography of Palestine, an intimate knowledge of which is so indispensable

to a commentator on the Book of Judges, it needs scarcely be said that Père Lagrange, who has traversed the country in every direction and has made many discoveries, is exceptionally qualified to speak. It is interesting to observe that in reference to Jephthe's vow, Père Lagrange dissents from Josephus, etc., and agrees with Professor Hoonacker of Louvain, whose brochure on the subject he, however, makes no mention of.

Page after page of the commentary bears evidence that the author is conversant with the most recent advance of knowledge, in a word, that he has more to tell us about every department of his subject than had Nöldeke, Moore, or Budde. It is a pleasure to think that Père Lagrange, who is a member of the Biblical Commission, has been summoned to Rome, and that the *Revue Biblique*, of which he is editor, is to be the official organ of the Commission. The work now before us fully sustains the high reputation he has acquired by various publication, notably by his monumental *Les Religions des Semites* (Lecoffre, 1902), which appears destined to supersede Wellhausen's and Robertson-Smith's lucubrations on a most fascinating subject. The same erudition and breadth of mind are to be seen in this *Commentaire sur le livre des Juges*, the first of a projected series entitled *Etudes Bibliques*, and the commentary itself is heartily commended to all those desirous of further knowledge respecting the Book of Judges.

R. W.

**HISTORY OF PHILOSOPHY.** By William Turner, S.T.D.  
Boston, U.S.A., and London: Ginn & Company, The Athenæum Press, 1903.

To Dr. Turner, of St. Paul's Seminary, Minnesota, the student is indebted for this very valuable history of philosophy. This is the first book of its kind that has appeared in English so far as the present writer is aware. It covers the whole subject, and although running to close on 700 pages it is not too bulky. It is clearly printed, on superior paper, and presents a decidedly attractive appearance,—no small recommendation to a text-book of the kind. On closer examination we find the author has adopted a plan and method that cannot fail to capture the attention of the student. Nothing heavy or tiresome here; everything to sustain the interest of the reader. We have a clear division of epochs and systems; titles of chapters and names of men and systems in deeper type; valuable lists of sources, and interesting outlines of philosophers' lives in smaller

type ; everything to please the eye and assist the memory. For the student the value of the book is considerably enhanced by the addition of those lists of sources, even although they are set down ' with a view to inculcate a proper idea of historical method rather than to supply a complete bibliography.'

Clearness of exposition, ease and grace of style, candour and breadth of view, depth and accuracy of insight into philosophic systems, ability in tracing their connections and in following the current of thought from school to school and from century to century ; these are some of the characteristics displayed in the author's presentation of the ' Doctrines ' and ' Historical Position, of the various leading philosophers, and in his occasional ' Retrospects ' of systems and periods. They leave a lasting impression and one entirely favourable to the book and its gifted author. His work has been a laborious one, but his labour is sure to be crowned with the success it so well deserves. The book may be unhesitatingly recommended to all students of philosophy—to students outside the Catholic schools : for they will find there what they could not have hitherto found in English text-books of the history of philosophy—a fair presentation of the Scholastic system in its due and proper historical perspective : to Catholic students especially ; they will find in it what they have been long waiting for—an attractive as well as instructive English hand-book of the history of philosophy.

P. C.

AN ELEMENTARY TREATISE ON LOGARITHMS AND THE THEORY OF DETERMINANTS, WITH NUMEROUS EXAMPLES AND EXERCISES. By J. J. O'Dea, M.A. London : Longmans, Green & Co., 1903.

PROFESSOR O'DEA needs no introduction to the readers of the I. E. RECORD. Nor does his latest work need to be recommended to the school world. It is a supplement to his *Explicit Algebra* and it has all the qualities which distinguish this well-known work. It has been written at the request of the mathematical masters who have been using the *Explicit Algebra*, and is intended to bring the latter work up to the extreme limit required by the Intermediate Education Board, and Senior Grade Students taking honours in Algebra. Though only a short time published, Professor O'Dea's *Algebra* has run through two editions, and has elicited the warm admiration of such mathematical scholars as Dr. Lennon of Maynooth, and Dr. Leebody



of Magee College. It has been adopted as the **Maynooth Class Book** in the subject. The Professor is also the author of an *Explicit Arithmetic* which has run through three editions. A long experience in teaching has made him familiar with the wants of students, and it is their suitability to meet these wants that accounts for the phenomenal success of our author's works. It is a great pleasure to find an Irishman holding such a prominent position in the scientific world, and Irish schools will discharge a duty of patriotism and at the same time consult for the success of their pupils in patronising Professor O'Dea's manuals.

F. P. G.

**NOTES ON SOME PONTIFICAL FUNCTIONS.** By Rev. T.

A. Mockler, St. John's College, Waterford. Waterford: N. Harvey & Co., 55 Quay, 1903. Price, 1s.

THIS book, which has been written at the suggestion of the Bishop of Waterford, has come to supply a want. There is no dearth of large books on liturgy, but there is some lack of cheap, handy books suited to the circumstances of our country. Father Mockler has given us one such book, and we feel bound to congratulate him not merely on the design of his work, but also on the workmanship. Under the headings, 'I.—Directions for the Choir,' 'II.—Pontifical High Mass,' 'III.—Solemn High Mass *coram Episcopo*,' 'IV.—Pontifical Requiem Mass,' 'V.—Solemn Requiem Mass *coram Episcopo*,' 'VI.—Holy Thursday, the Bishop celebrating,' 'VII.—Good Friday, the Bishop assisting,' 'VIII.—The Bishop at a Low Mass (a) Assisting, (b) Celebrating,' 'IX.—Visitation of Parishes,' he gives full and clear directions within the compass of 120 pages. We might almost say that the Catholic Church is 'visible' by the splendour of her ceremonial. Pontifical functions are particularly imposing, but the complication of their details imposes no light duties on those who have to provide for them. Here is a book, small, cheap, clear and practical, where the whole host of officers in Pontifical functions, from the celebrant to the Bugia bearer, not omitting the canons who assist in choir, are told what to do.

The writer of this short review is aware of the pains the author has taken to ensure accuracy and he has great pleasure in recommending this little volume to the patronage of the Bishops, to parish priests, and particularly to ecclesiastical colleges.

F. P. G.



## PROFESSOR ZIMMER ON THE EARLY IRISH CHURCH

THE translation mentioned at foot,<sup>1</sup> 'originally suggested by Mr. Whitley Stokes,' was executed by the Fraülein Meyer, sister of Herr Kuno of that ilk, 'under the constant supervision' of the two aforesaid and two others named. Circumstances not unknown to many of our readers leave little doubt that the version could hardly have failed of obtaining the prompt 'approval of the author.' (To complete the cycle of reconciliation, it only remains for M. de Joubainville to insert a *rendition* in the *Revue Celtique*.) We incline to the belief, however, that the approval is likely to be somewhat qualified when the essayist recovers from the serious illness (continuing still, we regret to learn) which 'unfortunately prevented him from seeing the proof-sheets as they passed through the press.'

No doubt, in the present case, it cannot but afford enhanced pleasure to the writer to find his forty-page cyclopædia article expanded into a handsome octavo of 131 pages, with table of contents, numbered sections, sufficient paragraphs and running marginal summaries. Withal, this will scarcely compensate for the liberties taken with the text: omissions, insertions, reversed constructions, clauses made independent, with—unkindest cut of all!—substitution of

<sup>1</sup> *The Celtic Church in Britain and Ireland*, by Heinrich Zimmer, Professor of Celtic Philology in the University of Berlin. [Translated from Hauck's *Realencyclopädie für Protestantische Theologie u. Kirche*.] London, 1902.

metaphors. To aggravate the wrong, the metamorphosis is effected without notice. The brochure, in fact, is a *Zimmerus modificatus*.

The following are typical of the *modus agendi*. In the opening sentence of the opening chapter, the most important words are placed last. Of the three clauses that, with a reference to Bede (*H. E.*, i., 4), make up the next period, the two first are made into a sentence. Then follows a ten-line version, in verbal agreement with Giles's, of the Bedan text, introduced by 'To quote his own words,' the original filling eight lines at foot, with two glaring misprints: the whole serving the additional useful purpose of eking out space. 'We may safely conclude from Gildas' is altered into 'it may be safely concluded from the silence of Gildas;' 'the Saxons had received an apostle,' into 'an apostle to the Saxons had arisen;' 'the Lucius-fable emerges,' into 'we meet with the Lucius-fable.'<sup>2</sup>

How familiar the supervisors are with the authorities employed, a few instances will evidence. Some of the erroneous references to the Bollandists are left uncorrected.<sup>3</sup> The substitution of Arabic for Roman notation sends the student on two fool's errands to the text, instead of the preface, of Reeves's *Adamnan*,<sup>4</sup>—a difference of eighty pages. Similarly, the place referred to<sup>5</sup> of Colgan's *Acta Sanctorum* is twenty pages farther on. The well-known statement of Prosper's Chronicle relative to sending Palladius to the Scots is given in the essay without a reference.<sup>6</sup> It was taken from the edition in the *Monumenta Germaniae Historica*. In the translation, the words are cited at foot, with the number and column of the *Patrologia* volume prefixed. Now a glance would have sufficed to show that the text of Migne differed in three places from that of Mommser.<sup>7</sup>

Here is an instance of an opposite kind,—a reference with

<sup>2</sup> Wir aus Gildas schliessen dürfen; die Sachsen...einen Apostelerhalt...en hatten; taucht die Luciusfabel...auf (205<sup>54-7</sup>, 1).

<sup>3</sup> 210<sup>21</sup>, 17.

<sup>4</sup> 210<sup>34</sup>, 48; 229<sup>20</sup>, 82.

<sup>5</sup> 219<sup>38-9</sup>, 48.

<sup>6</sup> 214<sup>44-5</sup>, 32.

<sup>7</sup> *Scriptores Antiquissimi: Chronica Minora* (ed. Mommsen), i. 473.

out a text. The essay rightly has it on the authority of Bede (*H. E.*, iii. 4) that the body of Columba lay in the grave in 731.<sup>8</sup> The supervision was equal to the occasion. From the chapter indicated it copied *ubi et ipse sepultus est*. But Bede was too dull to perceive that once buried, always buried : at the end of the next sentence, he wrote *in quo ipse requiescit corpore*.

Two serious errors of translation are to be noted. No letter of Pope Celestine was sent<sup>9</sup> to the Gallican bishops of Marseilles, for the obvious reason that the see had but one occupant alive at the time. It was despatched to the same to (*nach*) Marseilles. Cows were not received in lieu of the Patrician cess—they were the cess; money (silver valued by the ounce-weight) being sometimes accepted instead.<sup>10</sup> But everything pales before the following. In going away home after the conference of Whitby, Colman took with him, according to the citation from Bede,<sup>11</sup> part of the bones of Aidan—*partem vero in ecclesia cui praeerat reliquit, et in secretario eius condi praecepit*. Thus rendered : ‘but the rest he left in the church over which he had presided, and commanded that they should be kept in a secret place.’<sup>12</sup> Just so : and so, too, when the same Bede (copying the *Liber Pontificalis*)<sup>13</sup> states<sup>14</sup> that Gregory the Great was buried in St. Peter’s, *ante secretarium*, we are, of course, to understand that the body was deposited *before a secret place*,—doubtless to make the sixteen-line epitaph open to the vulgar gaze ! Now, those responsible may safely plead ignorance of Du Cange,<sup>15</sup> but a similar plea will hardly be put in respecting the version of Giles,<sup>16</sup>—*in the sacristy*. In any case, they will find it somewhat difficult to erase the stigma of deliberate falsification for the purpose of nullifying an awkward testimony to the cult of relics. So much for the quadruple supervision.

The subject is divided into three periods : origin and

<sup>8</sup> 241<sup>82-8</sup>, 122.

<sup>9</sup> 214<sup>48</sup>, 32.

<sup>10</sup> Die den Patrickspfennig bildenden Kühe, 234<sup>4-5</sup>, 97.

<sup>11</sup> *H. E.*, iii. 26.

<sup>12</sup> 241<sup>80-2</sup>, 122.

<sup>13</sup> Migne, *P. L.*, cxxviii. 645-6.

<sup>14</sup> *H. E.*, ii. 1.

<sup>15</sup> *Glossarium*, etc., v. *Secretarium*, ed. 1736, vi. 300-2.

<sup>16</sup> Ed. Bohn, 161.

earliest history of the Celtic Church ; Celtic Church from the sixth century to the ninth ; complete assimilation of same to the Roman, A.D. 800-1200. Confining ourselves to the Irish branch, we proceed to deal succinctly (adequate exposure would require a larger book than the translation) with statements of fact regarding (1) chronology ; (2) Paschal question ; (3) cult of relics, and (4) theories on the origin of the Church and on the National Apostle.

First, however, as to evidence of competence to expound *ex cathedra*. Ussher is called the 'father of Celtic Church History.' But his work has only a historical interest now. This is the *Britannicarum Ecclesiarum Primordiae* [!] (1639, *Antiquitates*, 1689),<sup>17</sup> *Antiquitates Brittan. [sic] eccl.* (1587).<sup>18</sup> As the titles were, of course, transcribed *de visu*, these hitherto unknown editions cannot fail to gladden the hearts of bibliophiles. Elrington, editor of the *Works*, who apparently had not the run of German libraries, knew only the '*Britannicarum Ecclesiarum Antiquitates*, Dublin, 1639, quarto ; reprinted, London, 1677, folio.'<sup>19</sup>

Readers of *Adamnan* are familiar with the condign castigation administered by the learned editor to the shallow Schoell.<sup>20</sup> Here, however, the two are bracketed (the 'Prussian clergyman' first ; the Irish, second) as pioneers in the critical investigation and valuation of the sources ; only, it is added, that their successors have not laboured all too much in that spirit.<sup>21</sup>

In the *Collectaneum* on the Pauline epistles, Sedulius Scottus, we learn, seldom indicates sources, but on closer collation one sees that Pelagius, whom he once names (*Aliter secundum Pil[agium]*, Migne, *P. L.*, ciii. 19), was his chief authority.<sup>22</sup> Quite true : but why this failure on the part of one so well acquainted with the *Primordiae* to acknowledge that the credit of the equations  $Pil \Leftarrow Pilagium = Pelagium$  belongs to the 'father of Celtic Church History' ?<sup>23</sup>

<sup>17</sup> 205 11-13, omitted from translation.

<sup>18</sup> 210 22, 17.

<sup>19</sup> *Works*, I. ccxvii.

<sup>20</sup> Xiii., lix.-lx., 6.

<sup>21</sup> 205 8-19 ; omitted from translation.

<sup>22</sup> 211 21-4, 21.

<sup>23</sup> *Aliter secundum Pil . . . Pilagium potius hic existem : quo nomine Pelagii in Pauli epistolas scholia non semel in antiquioribus manuscriptis notata reperi* (*Brit. Eccl. Antiq.* c. xvi. ; *Works*, vi., 356-7).

The Bollandists, it is said, simply omit from Jocelyn's *Life of St. Patrick* the chapter on the conversion of the Dublin Norsemen,<sup>24</sup> with a reference to Colgan. But they do a great deal more. They preferred, they state, to leave out the prolix narration, as being in every particular fictitious, the patchwork of some trifler; referring the reader to Colgan, to save themselves from tarrying to refute fables,—already well done by Ussher, who inquired into the origin of the fiction.<sup>25</sup> All this, it has to be added, is found on the page referred to in the essay. Once more, why conceal that the brilliant discovery of this fabrication was made by the author of the *Primordiae*?

Pereant qui ante nos nostra dixerunt.

The above-named Sedulian *Collectaneum* came to us mutilated in the works of Jerome through Cassiodorus,<sup>26</sup> and Augustine banished Pelagianism from South-west Britain in 429-30!<sup>27</sup> These are plainly due to haste; but what is to be said of the following?

#### LITERAL VERSION

After Bede deals with Finan, who came as Aidan's successor from Hy to Northumberland, and his decade of activity (651-661) at the head of the Northumbrian Church, he gives prominence to his characteristic *studium pacis* [etc., down to *explere curabat*, without the Bedan reference, *H. E.*, iii., 17]. No doubt, in view of

#### AUTHORISED (?) VERSION

Bede, in speaking of Aidan, the founder of the Columbian Church in Northumberland, vividly sets forth the man's characteristics; but in order evidently to meet the narrow-minded Roman views held in the Northumbrian Church at his time—which could not forgive the Irish for their adherence to the institutions of the

<sup>24</sup> 236<sup>20-21</sup>, 105.

<sup>25</sup> Sequebatur prolix a narratio de Dubliniensium conversione per sanctum Patricium: quae, ut . . . omni ex parte fictitia ab aliquo nugatore insuta, omittere maluimus. Possunt ea apud Colganum legi, ne in refutandis fabulis hic cogamur immorari: quod satisfecit Usseus, pag. 862 [*Brit. Eccl. Antiq.* c. xvi. Works, vi. 422-4], in ipsam fabulae originem inquirens. (AA. SS. Martii t. iii. 556.)

<sup>26</sup> 211<sup>12-13</sup>; omitted from translation, 20.

<sup>27</sup> 218<sup>50-1</sup>; omitted from translation, 45.

the narrow-minded Roman views in the Northumbrian Church in Bede's time, which could not forgive Finan for holding fast to the institutions of the Celtic Church, and his firmness against Roman fanatics (see Bede, *H. E.*, iii. 17), Bede felt himself occasioned to premise that he would neither praise nor blame the man, but as a veracious historian (*verax historicus*) narrate mere matter of fact (*H. E.*, iii. 17).

Celtic Church, and their firmness towards Roman fanatics (Bede, *H. E.*, iii. 25)—he deems it advisable to explain in a few prefatory words that he would neither praise nor censure Aidan, but merely wished to give the facts as a faithful historian should (Bede, *H. E.*, iii. 17: *verax historicus*). This he proceeds to do as follows in his description of Aidan, than which no fitter conclusion could be found to a sketch of the Celtic Church: 'His love of peace' [etc., translation of Bede, *H. E.*, iii. 17, down to *explere curabat*] (p. 130-1).

*Non nostrum tantas componere lites*: we content ourselves with giving the original at foot.<sup>28</sup> The 'conclusion' of the essay, it has to be observed, is placed at the head of a paragraph on the last page but one of the translation.

In textual exegesis, Gildas ('a man,' it is interpolated in anticipation, 'animated by the most rigid monastic ideas') meant by *convertere ad Dominum* to go into a monastery.<sup>29</sup> His words, conveniently uncited, are: *nisi citius, ut psalmista ait* [Ps. vii., 13], *conversus fueris ad Dominum*. (*M.G.H. Scriptt. Antqss. Chron. Min.*, iii. 43.)

*Paulo majora canamus*. The manner in which far-reaching consequences are deduced from demonstrably unwarrantable assumptions is marvellous. The adherence of Armagh to the Roman Easter took place, it is 'well known,'

<sup>28</sup> Indem Beda von dem als Aidans Nachfolger aus Hi nach Nordhumbrien kommenden Finan und seiner 10jähriger Thätigkeit (651-661) an der Spitze der nordhumbrischen Kirche handelt, hebt er an ihm als charakteristisch hervor *studium pacis* [—*explere curabat* (*H. E.*) iii., 17]. Offenbar gegenüber engherzigen römischen Anschauungen in der nordhumbrischen Kirche zu Bedas Zeit, die dem Finan sein Festhalten an den Einrichtungen der keltische Kirche und seine Festigkeit gegenüber römischen Fanatikern (s. Beda, *H. E.*, iii. 25) nicht verzeihen konnten, fühlt sich Beda veranlasst vorzuschicken dass er denn Mann nicht loben noch tadeln wolle, sondern als *verax historicus* nur Thatsächliches berichte (*Hist. Eccl.*, iii., 17) (243 <sup>20-26</sup>).

<sup>29</sup> 223, <sup>26</sup>, 60.



at a synod of 697, through the submission of Flann Febla<sup>30</sup> the abbot-bishop, who had carried on resistance to the last in the North of Ireland.<sup>31</sup> For these 'well-known' things two references are given to Reeves's *Adamnan*: again, it is to be noted, without citations. First, as to the alleged date of this alleged synod, in one of the places indicated<sup>32</sup> it is fixed at 596; in the other,<sup>33</sup> between 592 and 597. The Acts, ominous omission, were not dated, and Colgan, though generally assigning it to 595, is undecided between that year and 594, 596, or 597. Now, with one authority self-contradictory and the other wavering between four years, plodding people may demand the reasons for the selection made here. But they forget that exponents of sublimated speculations are not to be tied down to humdrum laborious accuracy.

As to the alleged submission, at the first reference<sup>34</sup> we read: 'It was possibly on the same occasion that the question of Easter was publicly discussed and the usage advocated by Adamnan adopted.' At the other<sup>35</sup>:—

It is possible also that Adamnan, in his exertions to promote the observance of the Roman Easter, may have attended synods of the Irish clergy; indeed, it is scarcely to be conceived that he could otherwise have effected such a change as Bede describes (*H. E.*, v. 15). But the reference in the text [*post Hiberniensis synodi conductum*, *Adamnan*, l. ii., c. 45] must be to an earlier period of his life.

It is hardly necessary to direct attention to the evolution of *well-known* from *possibly*, *possible*, and *may*.

The event, needless to say, was epoch-making! The rest of the North of Ireland conformed with the abbot-bishop;<sup>36</sup> nay more, hardly had the same North of Ireland been opened to Roman influence through the submission of Armagh in 697 and of Iona in 716 respecting the Easter question, when a series of (twelve) relic entries began in the *Annals of Ulster* with 726 [727] (and ended with 801). Simultaneously,

<sup>30</sup> 229<sup>21-24</sup>, 81-2.

<sup>31</sup> 230<sup>25-6</sup>, 85.

<sup>32</sup> *Adamnan*, l.

<sup>33</sup> *Ib.* 17<sup>x</sup>.

<sup>34</sup> *Adamnan*, li.

<sup>35</sup> *Ib.* 179-80.

<sup>36</sup> 242<sup>12-18</sup>, 125



Armagh goes around, with the Patrician relics alleged [gratuitously by the essayist] to have been found at Downpatrick in 733, to the large annual native fairs in 788, 830 [789, 831], and takes them to Connaught and Munster, respectively, in 817, 844 [818, 845].<sup>37</sup> All these entries will be duly dealt with ; meanwhile, the drollery of representing years three decades apart as *hardly* separated and 789—845 *simultaneous with* 727—801 is worthy of a comic history.

To laugh were want of dignity and grace,  
And to be grave exceeds all power of face.

Nor is there wanting a decidedly excessive display of virulence. Changes are rung in the approved polemic manner on the 'spirit of conscious falsification,'<sup>38</sup> 'the conscious falsification,'<sup>39</sup> 'conscious falsifications,'<sup>40</sup> and 'deliberate invention'<sup>41</sup> that came for the first time with the [imaginary] adhesion of the Irish to the Roman Church :<sup>42</sup> the Patrick-legend reminding the essayist of a lurid passage in Herder descriptive of the sad moral effects consequent on the evil principle of lying for the good of the Church.<sup>43</sup>

Mutato nomine, de te  
Fabula narratur !

In an (*Annals of Ulster*) entry, of which anon, '733 [734] *Commotatio martirum Petri et Pauli et Phatraic ad legem perficiendam*,' the last three words, we are informed, mean carrying out the following injunction of the *Book of the Angel* (in the Book of Armagh) : *Nihilominus venerari debet honore summorum martyrum reliquias Petri et Pauli, Stefani et caeterorum* (in the translation : 'Nevertheless due honour and reverence must be shown to the relics of the chief martyrs Peter and Paul, Stephen, Laurentius and the rest,' p. 126). Whence it is inferred that, if the injunction was complied with in 733 [734], the *Liber Angeli* is approximately dated thereby : the *Book* must have been a kind of

<sup>37</sup> 243<sup>2</sup>, 129.

<sup>38</sup> 240<sup>9-10</sup>, 117.

<sup>39</sup> 240<sup>21</sup>, 118.

<sup>40</sup> 240<sup>22</sup>, 118.

<sup>41</sup> 240<sup>17</sup>, 118.

<sup>42</sup> 240<sup>10-11</sup>, 117.

<sup>43</sup> 240<sup>20-21</sup>, 118.

official writing of Armagh for the celebration of the three-hundredth jubilee of the advent of the pretended heathen-apostle Patrick on Ireland's ground (432); it consequently came into existence towards 732.<sup>44</sup> This terrifying sentence almost compels assent. But it is all sound and fury, signifying nothing. On verifying the reference,<sup>45</sup> the word *reliquias* will not be found! Conscious falsification, indeed!

'Tis the sport to have the engineer  
Hoist with his own petar.

Best of all, to show the ludicrous character of this deliberate perversion, the text stands in no need of being tampered with! The object of veneration is the city of Armagh, as the veriest school-boy could have understood from the heading and opening words of the section, as set forth on the very page cited from: 'Of the special reverence due to Armagh and the honour due to the president of the same city let us speak. Now that city,' etc. To play the pedagogue for all concerned, the accurate rendering is: 'Nothing the less, one ought to venerate it [Armagh city] because of the honour due to the most eminent martyrs, Peter,' etc.

*Henricus Zimmer . . . vir et linguae rerumque Celticarum unice doctus et summo adeoque interdum nimio acumine instructus.*<sup>46</sup> Such is the encomium—the double-edged compliment would be dulled by translation—bestowed by Mommsen in requital of an investigation carried out at his request for his edition<sup>47</sup> of the *Historia Brittonum*. Adopting the division of the laudation, we have to invert the sequence of the sketch as regards the theories, in order to group the evidence respecting

vir et linguae rerumque Celticarum unice doctus.

<sup>44</sup> 242<sup>28-38</sup>, 126-7.

<sup>45</sup> *Tripartite Life*, ed. Stokes, 354<sup>1909</sup>. De speciali reverantia [sic] Aird Machae et honore praesulis eiusdem urbis dicamus. Ista quippe civitas, etc. (*Book of Armagh*, fol. 21b.)

<sup>46</sup> *M. G. H. Scriptt. Antqss. Chron. Min.*, iii. 114.

<sup>47</sup> *Ibid.*, iii. 111-222.

1. *Chronology*.—This fundamental factor is thus expounded in what may be called :—

Canon I.—Down to the tenth century these [annalistic] collections vary from each other almost throughout by two, three, six, or seven years. This is well explained by the fact that the sources took their Easter Tables (wherein the most important annual occurrences were entered) from the different editions of Prosper's recension of the Hieronymo-Eusebian Chronicle, whereby the first and following years had different values in the different sources,—a matter not observed by the compilers.<sup>48</sup>

The true test of this chronistic Canon—excluded, be it observed, from the translation!—is the accuracy of the dates given in the essay. Of years for which no authority is assigned, no less than seventeen are demonstrably erroneous: one date is set down twice; another, five times; a third, six; a fourth, seven: one is two years wrong; a second, three; a third, four! We take a year that can be determined by solar criteria. The obit of St. Columba is assigned no fewer than seven times to 597. A brief proof will show this year to be impossible. The second abbot of Iona died, after an incumbency of three years, in 599.<sup>49</sup> But  $599 - 3 = 596$ , the A.D. in which the demise of the founder and first abbot took place.

Take one determinable by Paschal data. Adamnan, we learn,<sup>50</sup> returned to Iona (for the last time) in 703. As the death occurred in September, 704, had he come back in 703, he must have held his final Easter in Iona. But Bede expressly states that, having celebrated the 'canonical Pasch' in Ireland, he returned and died before the next Easter; when he would be compelled to have graver discord with his monks. The words manifestly mean that the Easter he held and the Easter he did not live to hold differed from the 'uncanonical' Paschs. This, we know, is correct: the Roman (March 30) was three weeks in advance in 704, one week (April 12), in 705. In 703, however, the two fell on

<sup>48</sup> 204<sup>51-58</sup>; omitted from translation.

<sup>49</sup> Excerpt from the Bollandist Life of Baithene (Ju. t. ii. 238) given in Adamnan, 182. Strange to say, Reeves failed to avail of the criteria.

<sup>50</sup> 230<sup>27</sup>, 85. Celebrato in Hibernia canonico Pascha . . . ante ad vitam raperetur aeternam quam, reduente Paschali tempore, graviolem cum eis qui eum ad veritatem sequi nolebant cogeretur habere discordiam (*H. E.*, v. 15).

same day (April 3).<sup>51</sup> Adamnan, accordingly, came home after the Easter of 704.

Take a third instance. What Irish school-boy does not know how 'Brian the brave' fell at the battle of Clontarf Good Friday, April 23, 1014? The A.D. is verified as follows in the *Annals of Ulster*: New Year's day was Friday, moon's age on that day 26. The year was also the eighth in the cycle of Nineteen, the 582nd from the advent of Patrick [?]; the feast of Gregory [March 12] fell before the beginning [first Sunday] of Lent [March 14], and Little Easter [Easter Sunday], in Summer [May 2]. Yet, here we find 'king Brian (1002-1013).'<sup>52</sup> Nor is this a slip of the pen: farther on we have 'in the days of king Brian Boroma (died 1013).'<sup>53</sup> The supervision gives you a choice: retaining the first 1013,<sup>54</sup> and replacing the second by '1014.'<sup>55</sup> In matters of this kind, it is obviously better to keep an open mind.

In 1894, the *unice doctus* informed the readers of Mommsen that the annual numeration of the *Annals of Ulster* differed from the true date by one year less, down to the close of the 11th century.<sup>56</sup> To pass over the facts that the erroneous counting does not begin with the *Annals*, nor end with the 11th century, let us see how the discovery is applied. Ten-and-twenty dates profess to be taken from these *Annals*. They are erroneous, every one! To twelve of them are appended the entries of the respective years' relative to relics. The English versions have the rectified chronology, the texts of the essay being relegated to the foot. The remaining fifteen the 'constant supervision' saw nothing to be amended in. These are the unique illustrations, whether at first or second hand, of this unique Canon.

2. *Paschal Question*.—Hereanent large use is made of the well-known letter of Cummián, written most probably in 704, to Segene, abbot of Iona. Cummián, it is said, ascribes

<sup>51</sup> *Annals of Ulster*, IV. Tables K, L (Alexandrine), N, O (Cycle of 84).

<sup>52</sup> 232 <sup>48</sup>.

<sup>53</sup> 234 <sup>24</sup>.

<sup>54</sup> 92.

<sup>55</sup> 98.

<sup>56</sup> Annorum numeratio in his annalibus [Ultoniensibus] cum ad saec. X. nemum a vere uno anno detracto differre soleat (*Chron. Min.*, iii. 6).

to Patrick the introduction of the Dionysian Easter reckoning ; for, in enumerating the different cycles, he mentions ' that first [cycle] which St. Patrick, our pope, brought and composes, wherein the [Paschal] moon is, according to the rule, from the 15th to the 21st, and the equinox is observed on March 21,'—a system not introduced into Rome itself until the sixth century.<sup>57</sup> But Cumman carefully distinguishes between the cycles of Patrick and Dionysius : the one is his first, the other his fourth ; whilst, to show that he knew the Latin version of the letter of Proterius, bishop of Alexandria, on the Easter of 455, his tenth and last is the 19-year cycle of the 318 [Nicene] bishops,<sup>58</sup>—the well-known textual falsification<sup>59</sup> of the translator, Dionysius aforesaid.

But, though made by a German, in a German library, and published in Germany as far back as 1877, the discovery that sheds a decisive light on the place was still unknown to this investigator in 1901. That the Computus learned by rote before 610 from a sage Greek and committed to writing in a Patrician foundation, lest it should lapse from memory,<sup>60</sup> was known to Cumman, is plainly evidenced by the above accurate description of its (Alexandrine) principles. On the other hand, the fraud of attributing it to Patrick would have defeated its own purpose, had ' our pope ' not been as revered by Segene as by Cumman, by North as by South. Moreover, an appeal is made to a matter of fact,—Patrick (*in his successor*) composes (*facit*) the cycle : in other words, where the Greek and Irish Easters differed, the former were observed in Downpatrick. A system in complete identity with the Dionysian is thus proved to have been introduced into the North of Ireland more than two decades before Cumman wrote. Therewith the paradox that Patrick was not known in the *Half of Conn* prior to the Paschal letter topples to the ground.

<sup>57</sup> 229 5-11, 81. Primum illum (cyclum) quem sanctus Patricius, papa noster, tulit et facit, in quo luna e xv. usque ad xxi. regulariter et equinoctium in xii. Kal. Apr. observatur (*Vet. Ep. Hib. Syl. xi. Ussher, Works, vi. 440*).

<sup>58</sup> Quarto Dionysium, ... decimo, cccxviii. episcoporum decennovennalem cyclum (*ib.*).

<sup>59</sup> *Annals of Ulster*, IV., lvi., lvii.

<sup>60</sup> *Ibid.*, IV., cxxxiii.-iv.

'Honorius hurled excommunication (628) against Ireland, Cumman informs us.'<sup>61</sup> But why not have been candid and cited the texts? They would have shown that the (fictitious) excommunication in question was inflicted by the aforesaid apostolic sees.'<sup>62</sup> Accordingly, looking back we had this precious information, perhaps of Hibernian origin: I have found it written [by a forger] that they are to be excommunicated . . . who contravene the canonical statutes of the four apostolic sees (namely, Rome, Jerusalem, Antioch, Alexandria), which accord in Paschal unity.'<sup>63</sup> If this be not 'deliberate invention,' what is?

The synodal decision to celebrate Easter in the following year with the universal Church was successfully opposed by Fintan (abbot of Taghmon, co. Wexford): forthwith (*non post multum*) a new meeting of abbots was called and held at Slievemargy, co. Carlow, wherein stood in contention Fintan, *princeps et primus eorum qui vetus Pascha defendebant*, and Laserian, abbot of Leighlin, representing the *novus do qui nuper de Roma venerat*. Cumman's furious attacks on Fintan prove that the Roman party in the South bore away therefrom no decisive victory. They sent an embassy to Rome, which came home with books and relics.<sup>64</sup>

Once more, the tell-tale text is left out. The omission supplied below,<sup>65</sup> and readers can now judge for themselves when they see that (1) Cumman does not name Fintan (who, indeed, was not present); (2) the expression *non post multum* refers to the opposition, not to summoning a synod; (3) no such synod is mentioned; (4) the Fintan-Laserian excerpts

<sup>61</sup> 228<sup>8-5</sup>, 77.

<sup>62</sup> De excommunicatione nostra a supradictis sedibus apostolicis facta. *Vet. Ep. Hib. Syl.*, ubi sup. 441).

<sup>63</sup> Inveni scriptum excommunicandos . . . eos qui contra statuta canonica aeternae sedis apostolicae (Romanae, videlicet, Hierosolymitanae, Antiochenae, Alexandrinae) veniunt, concordantibus his in veritate Paschae (*ib.* 435).

<sup>64</sup> 228<sup>8-20</sup>, 77-8.

<sup>65</sup> Post in commune surrexerunt . . . ut Pascha cum universali ecclesia in eodem anno celebrarent. Sed non post multum surrexit quidam paries dealbus . . . qui irritum ex parte fecit quod promissum est. Deinde visum est senioribus nostris iuxta mandatum, . . . misimus quos novimus sapientes et miles esse, velut natos ad matrem, . . . et ad urbem Romam aliqui ex eis venientes, tertio anno ad nos usque pervenerunt . . . Et nos in reliquiis sanctorum et scripturis quas attulerunt probavimus inesse virtutem Dei (*Vet. Ep. Hib. Syl.*, ubi sup. 442-3).

(open to grave suspicion, owing to being unauthenticated either in essay or translation) are not contained in the letter ; (5) the Roman embassy was consequent (not on failure at Slievemargy, but) on the partially successful opposition of the 'whitened wall.' This is to adhere scrupulously to the text !

To come to the Easters mentioned. In 631, we are informed, the Irish and Roman differed by a month (April 21—March 24).<sup>66</sup> Quite right ; but why conceal that the first discovery was due to the author of the *Primordiae* ?<sup>67</sup> We may be permitted to add (what, owing to the lack of materials, Ussher was unable to supply) the explanation of the divergence. The moon's age on January 1 (and March 1) was the same, 23, in the three systems,—Irish, Dionysian (Alexandrine) and Victorian<sup>68</sup> (for the last-named is the 532-year cycle known to Cummián). This gave Easter on March 24 ; but, as they would not celebrate before March 25, the Irish had to defer to the corresponding day (April 21) of the next lunation.

We have two Easters for which 'the father of Celtic Church History' has given no assistance. In 628, the Irish and Roman Easters fell far apart ;<sup>69</sup> as to how far, there is cautious reticence. But they fell on the same day, March 27. In 629, east of a Dublin-Cork line, the majority followed the Roman reckoning ; between the Dublin-Cork and Dublin-Galway lines people were divided.<sup>70</sup> Cummián, however, despite the Papal excommunication (already dealt with), celebrated on the old date.<sup>71</sup> (This reminds one that, though he thinks meanly of miracles, the essayist is himself no mean thaumaturge : witness his removal of Clonfert from within the lines to Longford, some twenty miles away north).<sup>72</sup> With

<sup>66</sup> 228<sup>9-11</sup>, 77-8.

<sup>67</sup> Quum anno proxime insequente [A.D. 631] totarum quatuor hebdomadam inter utrumque calculum intercederet differentia ; illis xxi. Aprilis, Romanis vero xxiv. Martii, die Pascha suum celebrantibus : quo illam Cummiáni narrationem spectare minime dubitamus.—*Brit. Eccl. Antiq.*, c. xvii. Works. vi. 505.

<sup>68</sup> *Annals of Ulster*, IV. Tables U, V (Victorian).

<sup>69</sup> 228<sup>1-2</sup>, 77.

<sup>70</sup> 228<sup>5-7</sup>, 77.

<sup>71</sup> 239<sup>54-5</sup>, 116.

<sup>72</sup> 224<sup>10</sup>, 65.

all this erudite linear Paschal geography, why is 'the old date' conspicuous by its absence? To show the danger—fatal in this case—of theorizing, the dates, old and new, were one and the same, April 16.

Solventur risu tabulae.

In addition, we are treated to a list (quite beside the purpose) of four cycles successively used at Rome from 343.<sup>73</sup> This does not include the one beginning with 382, which we know from Paschasius, bishop of Lilybaeum in Sicily, in his letter<sup>74</sup> on the Easter of 444, was official. On the other hand, it gives the cycle of Zeitz (so called from the fragments preserved on four, of the original eighteen, parchment folios, round binding a commentary on the Decretals of Boniface VIII. in the library of the Saxon town of that name), which Mommsen,<sup>75</sup> on grounds not necessary to adduce, rightly maintains against Krusch was not adopted in the Curia. Thirdly, every worker at first hand knows that the Victorian cycle began (not with 501, but four-and-forty years previously) in 457.<sup>76</sup> Finally, the Dionysian cycle commenced in 532,<sup>77</sup> eighteen years before 'the middle of the sixth century.'

3. *Cult of Relics*.—Two and a-half pages<sup>78</sup> (equal to eleven of the translation) are devoted to showing the unheard-of extension of this cult after the first adhesion of the Irish to the Roman Church. Now, it is quite superfluous to inform us (from Du Cange?) that *reliquiae* signified 'lifeless [!] corpse,'<sup>79</sup> and that the native equivalent (*relic*, pl. *reilce*) denoted graveyard<sup>80</sup> (contained for container). But when, to show how little the meaning *relics* attached to the (Irish) *relic* in olden times, it is stated<sup>81</sup> that a famous Old-Irish

<sup>73</sup> 238 13-16, 111 (line 3, for 344 read 444).

<sup>74</sup> *Annals of Ulster*, IV. lxxxii.

<sup>75</sup> *M. G. H. Scriptt. Antqss. Chron. Min.* i. 505-6.

<sup>76</sup> *Annals of Ulster*, IV. lxxxv.

<sup>77</sup> *Ib.* lv. sq.

<sup>78</sup> 240 35-243 47, 119-129.

<sup>79</sup> 240 47, 120. Cadaver exanime. Cf. Du Cange: *Reliquiae*. Cadaver anime (*Glossarium*, etc., Paris, 1733, V. 1734).

<sup>80</sup> 240 38-9, 119.

<sup>81</sup> 240 39-42, 119



tractate on the great native graveyards in *heathen* times bore the title *Senchas na relec* (*history of the cemeteries*), the essayist is proved to have done what he justly reprehended in another<sup>82</sup>—he has copied the heading and disregarded the contents!

This short tract of 73 short lines is so *heathen* that, according to it, Cormac, son of Art, was the third who believed in Ireland before the advent of Patrick,<sup>83</sup> and he directed not to bury him in the Brugh (because, the gloss interlines, it was an *idolatrous graveyard*), for it was not the same God he and every one there buried adored.<sup>84</sup> So, likewise, Art, son of Conn, believed, foretold the Faith,<sup>85</sup> and said his grave should be where Trevet is *to-day*, for the place was a Catholic church afterwards.<sup>86</sup> To complete the proof of *heathenism* and show the date, the piece is introductory to a poem of 22 quatrains by Kineth O'Hartigan, who died in 975! (It is well to have the admission that Old-Irish was not yet obsolete in the last quarter of the tenth century.) Similarly, in his *Glossary*, Cormac, who was slain sixty-seven years before the death of O'Hartigan, applies the word *relic* to heathen graveyards,<sup>87</sup> although deriving<sup>88</sup> it from *reliques of the saints*. We have here, in short, an instance of a Christian vocable proleptically used to designate a pagan thing.

Equally irrelevant (albeit accurate) is it that in the Latin of Irish writers *reliquiae* meant *remains* and *relics*<sup>89</sup> (remains of reputed saints). That *martre* was the older term for relics and was gradually superseded by *reilce* are linguistic commonplaces;<sup>90</sup> but, though the occasion well demanded it, neither of these facts is explained here.

'What do we know of the cult of relics in the South of Ireland before 630, in the North before 697?'<sup>91</sup> This vaunt-

<sup>82</sup> M. de Joubainville.

<sup>83</sup> *Lebor na hUidhri*, 50b, 25-6.

<sup>84</sup> *Ib.* 37-9.

<sup>85</sup> *Ib.* 51a, 30-32.

<sup>86</sup> *Ib.* 36-7.

<sup>87</sup> *I relcib na n-gente*—in the graveyards of the gentiles, v. *Fe.*

<sup>88</sup> *A reliquiis sanctorum*, v. *Relic.*

<sup>89</sup> 240 48-55, 120.

<sup>90</sup> 240 56-241, 13, 120-1.

<sup>91</sup> 241, 14-15, 121.

g and taunting query shall have a reply once for all. In canon XXIII. (admitted by Tillemont<sup>92</sup> to be genuine), the first Patrician Synod enacts thus :—‘ If any of the priests shall have built a church, let him not offer [Mass] before bringing his pontiff to consecrate it, because it so beseemeth.’<sup>93</sup>

But then, as now, consecration could not take place without depositing relics in the church. Asked (in 336 or 387) would he consecrate the (Ambrosian) basilica, as he had consecrated the one at the Roman rate, St. Ambrose replied yes, if he should have found relics of martyrs.<sup>94</sup> He goes on to inform his sister how the bodies of SS. Gervase and Protase were discovered and carried to the basilica of Fausta ; whence, after night-long vigil, they were borne to the Ambrosian basilica (Sant’ Ambrogio Maggiore). ‘ Let the victors,’ to quote from the Saint’s address to the watchers, ‘ enter triumphantly into the place where Christ is the victim : but He upon the altar who suffered for all ; they beneath the altar who were redeemed by His suffering.’<sup>95</sup> This puts it beyond doubt that *ingress of relics* signifies church consecration in the Hieronyman Martyrology ; whilst the entry<sup>96</sup> in question furnishes, in return, the names of those whose relics were deposited on that occasion.

Of two inscriptions, perhaps the oldest of the kind, composed by Pope Damasus (died 384) and preserved in Bianchini’s preface to the *Liber Pontificalis*, the first, on the front of the marble slab, records a consecration ;<sup>97</sup>

<sup>92</sup> Ainsi nous ne verrions pas de difficulté à croire qu’il est véritablement le ce saint à qui Usserius l’attribue [*Brit. Eccl. Ant.* c. xvii. Works, vi. 510], sans le Canon 25, . . et sans les Canons 14 et 15 (*Memoires pour servir à l’Histoire Ecclesiastique des six premiers siècles*, Venise, 1732, xvi. 786b).

<sup>93</sup> Si quis presbyterorum ecclesiam aedificaverit, non offerat antequam adducat suum pontificem, ut eam consecret, quia sic decet (Villeneuve, *Syn. Patr.* 4).

<sup>94</sup> Ep. 22. *Opera*, Paris. 1853, iv. 280.

<sup>95</sup> *Ib.* 282.

<sup>96</sup> Vi. Id. Mai. Mediolano[-i], de ingressu reliquiarum Apostolorum. Iohannis, Andreae et Thomae in basilica ad portam Romanam (*Mart. Hier.*, add. De Rossi and Duchesne, 57 ; prefixed, with separate pagination, to the AA. SS. Nov. t. 2, part 1, Brussels, 1894).

<sup>97</sup> Ego Damasus, urbis Rom[ae] episcopus, [h]anc domu[m] consecravi (Migne, *P. L.* cxxvii. 75).

the second, on the back, the names of the martyrs whose relics were placed there.<sup>98</sup>

To the foregoing are to be added two other Hieronyman entries, which are of enhanced value, as showing the *vigil of the relics* carried out by the Milanese : ' Aug. 26, At Bourges, translation of the body of St. Sulpice : Aug. 27, And dedication of his basilica.'<sup>99</sup>

Coming home, we select a witness now for the first time identified. In the *Hibernensis* (*Collectio Canonum Hibernensis* : a classified collection of canons of various provenance applicable to the native Church), bishop Obius (namely, Mobi of Glasnevin, one of the twelve Fathers of the Irish Church, who died in 545) is quoted by a synod<sup>100</sup> as saying, *inter alia*—with obvious allusion to the custom he was familiar with of locating relics beneath the altar : ' The souls of martyrs cry aloud from under the altar, saying " Avenge our blood." ' This testimony proves likewise that the church position of relics was the same in Ireland as in Rome, Milan, and Gaul.

To sum up, church connotes consecration ; consecration, relics. The conclusion is irresistible : throughout the length and breadth of Ireland, in valley, on plain and hill ; by stream and river and sea, our sacred ruins testify—all the more eloquently in decay—to the cult of relics in the Irish Church from the very beginning.

' Ireland herself had no martyrs ' <sup>101</sup> (owing, it has to be added, to no lack of will on the part of the enemies of St. Patrick). But no more had Constantinople. For all that, however, to the Byzantines, no less than to the Irish, relics were something more than a ' mere literary concept.'<sup>101a</sup> Else, why have introduced with all honour the remains

<sup>98</sup> [Hic re]quiescit caput Sci. Crescentini, M., et reliqui[a]e Sci. Superantii (*Ib.*).

<sup>99</sup> Vii. Kl. Sep. Beturico [-cis], translatio corporis Sci. Sulpicii: Vi. Kl. Sep. Et dedicatio ipsius basilicae (*Mart. Hier.* 111).

<sup>100</sup> Sinodus : Obius [*aliter* Ovius] episcopus dicit : . . animae vero martyrum sub ara Dei clamant, dicentes : Vindica sanguinem nostrum, etc. [*Cf.* Apoc. vi. 9, 10.]. (*Coll. Can. Hib.*, lib. xliv. cap. xix. Ed. Waserschleben, 2 ed. 179.)

<sup>101</sup> 241 16, 121.

<sup>101a</sup> 241<sup>27</sup>, 122.

the Apostle Timothy and placed them underneath 'the table,' in the [church of the] Holy Apostles in 356, those of the Apostles Luke and Andrew with psalms hymns and laid them in the same church, in the ring year ?<sup>102</sup>

The first proof adduced in support of the 'unheard-of extension' is a 'series'<sup>103</sup> of entries relative to relics from the *Annals of Ulster*, beginning at 726 [727] and ending at 800. The 'series' consists of the advent (2), return, ending (2) and *commotatio* (7), of relics,—in all, twelve for quarters of a century. But the evidence falls sadly : for *commotatio* signifies neither 'opening the graves of pious men and enshrining the remnant of their bones as',<sup>104</sup> nor the solemn *translation* of 'bones' or 'particles',<sup>105</sup> but carrying relics to different localities to *enforce law*; that is, to collect a cess for the needs of the community fabric of the church, or service of the altar.<sup>106</sup> The 'unheard-of extension' is thus reduced to the beggarly total of two enshrinings : one in the North, in the final year of the eighth century ; the other in the South, in the initial year of the ninth.

In contrast with these eighth-century data, the same *Annals*, we are assured with the emphasis of spaced letters, furnish no single notice of relics during the sixth and seventh centuries.<sup>107</sup> Now, which shall we admire more,—the honesty, or the dishonesty, of the essayist and his supervisors ? There is a 'notice of relics' under 501 ; there is a second 'notice of relics' under 553 ; there is a third 'notice of relics' under 668 !

The second proof is that, simultaneously with the above, Armagh carried the relics of Patrick, found at Downpatrick in 733, to the large annual native fairs and to

<sup>102</sup> *Chronicon Paschale* : M. G. H., *Chron. Min.*, i. 238-9. With characteristic accuracy, Tigernach interposes four years between the entries (Rawl. 12. 6d).

<sup>103</sup> 243<sup>4</sup>, 129.

<sup>104</sup> 241<sup>2-3</sup>, 120.

<sup>105</sup> 242, 48-50, 128.

<sup>106</sup> Cf. Du Cange, *Glossarium* Paris. 1734, v. *Reliquiae*, V. 1305.

<sup>107</sup> 242<sup>50</sup>-243<sup>2</sup>, 129.

Connaught and Munster.<sup>107a</sup> In the first place, however, the finding at Downpatrick is the merest myth, the inference from the textual falsification already exposed. In the second place, had the originals been given, it would have been seen at a glance that, of the five entries referred to, four mention (not relics, but) reliquaries (*minna*), 'articles of veneration, such as the crozier, books, or vestments, of a saint.'<sup>108</sup>

We now proceed to evidence bearing on

summo adeoque interdum nimio acumine instructus.

#### 4. *Theories on the origin of the Irish Church, and on the National Apostle.*—

(1.) A proof (of what is not denied) that Christianity existed in Ireland before the mission of St. Patrick is the esteem in which Pelagius and his Pauline commentary were held in the Irish Church. (On the same principle, it would follow that, as John Cassian was entered as a saint in its Calendar, the early Irish Church was Semipelagian !) But was Pelagius Irish ? Yes ; his chief opponent, Jerome, twice expressly calls him Irish (*Scottorum pultibus praegravatus ; progenies Scotticae gentis de Britannorum viciniâ*).<sup>109</sup> This is a new advancement of research. For, in the eighth chapter of the *Primordiae*,<sup>110</sup> it is shown that Pelagius is called a Briton by Prosper, and is the Briton intended by the same Prosper and by Orosius ; whilst, as to Jerome's epitheta ornantia, the respective contexts there given prove that the person so described was (not Pelagius, but) the Irishman, Celestine, his disciple. The whole 80-line elaboration<sup>111</sup> comes crashing down accordingly.

(2.) Linguistic facts furnish a proof that Christianity must have come to Ireland from Britain,<sup>112</sup> and spread gradually there through Irish-speaking Britons, in the fourth century.<sup>113</sup>

<sup>107a</sup> 243<sup>4-6</sup>. 129.

<sup>108</sup> *Adamnan*, 316.

<sup>109</sup> 211<sup>45-7</sup>, 22.

<sup>110</sup> *Brit. Eccl. Antiq.* c. viii. (Works, v. 251-4).

<sup>111</sup> 210<sup>36</sup>-212<sup>14</sup>, 19-23.

<sup>112</sup> 212<sup>17-18</sup>, 24.

<sup>113</sup> 213<sup>4-5</sup>, 26.

(a) Old-Irish long *a* is equal to Old-British long *o*, and Irish has Latin loan-words in *a* long and *o* long. There is no apparent reason why in direct borrowing *a* should become *o*; but this fact is well explained if the *o*-words came through British mouths.<sup>114</sup> If you ask how the theory accounts for the presence of the *a*-words, the reply is a distinction: the *o*-words were the first stratum, brought with Christianity and culture; the *a*-words were borrowed directly by the natives, when they became Christians and Latinists.<sup>115</sup> In other words, the British missionaries borrowed for the use of their converts from that essential vocable *candelarius*, but passed over such accidentals as *adoratio*, *consecratio*, *oblatio*, and *peccatum*!

(b) Similarly, Latin *qu* is Old-Irish *c*, the British *p*.<sup>116</sup> It seems somewhat paradoxical to deduce herefrom that *casc*, for instance, came into Irish from *pascha* through British mouths. The explication, however, is plain: knowing this difference and endeavouring to make themselves understood in Irish, the British missionaries hibernicized the Latin loan-words, saying *casc*, instead of their own *pasc*.<sup>117</sup> If you worry with the query, how explain the presence of the *p*-words, the distinction already employed applies: the *c*-forms were the primary; the *p*-forms, the secondary.

Just what would surely happen in the conversion of pagans. The British missionaries deemed it of paramount importance to introduce, by hysteron-proteron, the *nun's veil* and the *nun* (*caillech* and *caille*, from *palliata* and *pallium*), leaving it to their converts to learn for themselves, when they became Latinists, the trifling notions conveyed by *passio*, *peccatum*, and *poenitentia*. How admirably the theory fits in with the history of missionary effort!

(c) The third fact—that, accommodating themselves to the Irish, the British missionaries changed the Latin initial *f*, *ff*, *fr*, to *s* and *sr*, instead of retaining them, according to their own tongue<sup>118</sup>—is irrelevant. The two Christian examples

<sup>114</sup> 212 20-50, 24-5.

<sup>115</sup> 212 50-4, 25-6.

<sup>116</sup> 212 23-50, 24-5.

<sup>117</sup> 212 45-50, 25.

<sup>118</sup> 212 25-9, 24.

given cannot be shown to have first come with Christianity, and, what is more fatal, were not borrowed from the Latin. *Slechtain* is not *genuflexion*, but (quite another thing) *prostration*; nor does it, any more than *slechtim* (*I prostrate*), come from *flecto*, but from the root *slak*.

The earliest authentic information respecting the relations between the British and Irish Christians is supplied by the first Patrician Synod, an authority either unknown to, or ignored, for obvious reasons, by, the essayist. 'A cleric,' so runs Canon XXXIII.,<sup>119</sup> 'who comes to us from the Britons without a [commendatory] letter, although he dwell amongst the people, may not lawfully minister.' But the theorist would doubtless reply that this was the rancorous enactment of a disappointed man against those who had succeeded where he failed.

(3.) For the historical Patrick could not have played in Ireland in the fifth century the part assigned to him in the seventh-century legend.<sup>120</sup> To supply the proof, the genuineness of the *Confession*, which was denied in 1891,<sup>121</sup> is now admitted.<sup>122</sup> We have, as a set-off perhaps, a lengthy Schoell-Zimmer vituperation of the author of that document, ending with the assertion that the seventh-century legend respecting the introduction of Christianity into Ireland cannot be reconciled with his writings.<sup>123</sup> This, however, being a matter of opinion, others may prefer a judgment which has stood the test of time,—that of a critic in regard to whose decision on another subject, the essayist's encomiast, no apprentice in his craft, made a retractation<sup>124</sup> equally honourable to both: *juvenis contradixi, hodie subscribo*.

For all its bad Latin, the *Confession*, Tillemont<sup>125</sup> is

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<sup>119</sup> Clericus qui de Britannis ad nos venit sine epistola, etsi habitet in plebe, non licitum ministrare (Villaneuva, 6).

<sup>120</sup> 213 47-9, 29.

<sup>121</sup> *English Historical Review* ('Tirechan's Memoir of St. Patrick,' by Prof. Bury), April, 1902, 263.

<sup>122</sup> 213 28-9, 28.

<sup>123</sup> 213 83-214 42, 28-32.

<sup>124</sup> *M. G. H. Scrptt. Antqss. Chron. Min.* i. 533.

<sup>125</sup> Il faut avouer que le Latin en est fort mauvais, . . . outre les fautes que les copistes y ont faites. . . Mais pour le fonds, cet écrit est plein de bons sens, et mesmes d'esprit et de feu. Ce que est encore plus, c'est qu'il est

forced to avow, is full of good sense, and even of spirit and of fire. What is still more, it is full of piety. One sees throughout that the Saint had great humility, without, however, lowering the dignity of his ministry ; also that he had a great desire for martyrdom. In a word, one sees in it much of the character of St. Paul. Assuredly, he possessed a profound knowledge of Scripture.

(4.) Consequently, the historical Patrick was the same as the Palladius sent, according to Prosper, by Pope Celestine ;<sup>126</sup> who landed probably somewhere in Wicklow, where he died, after frustration of his hopes, in 459.<sup>127</sup> Connected herewith is a difficulty arising from the tradition that Palladius left Ireland after a brief and unsuccessful stay and died within a short time (instead of 459).<sup>128</sup> On the other hand, we have here a tedious argument<sup>129</sup> to prove that the 'rhetoric' of Prosper in lauding Pope Celestine ('having ordained a bishop for the Scots, he made the barbarous island Christian') is not to be taken literally. (Our readers, indeed, know by this time that panegyrics are not always to be construed strictly.) Rather, it leads to the conclusion that Prosper knew nothing of the failure, return, and death. But, as this has not been asserted of Prosper, the deduction, though 'safe,' is beside the question. It leads also to another conclusion, namely, that the words expressed the first hopeful news received from Palladius (who was sent in 431) that lay before Prosper. Though qualified by 'perhaps,' this deduction is the 'safer.'

The crucial query arises : how long, if at all, after the *Chronicle* (containing the entry of Palladius having been sent) was the *Book against the Collator* (containing the Papal encomium) composed ? As to the time of the first-named,

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plein de piété. On y voit partout que le Saint avait une tres grande humilité, sans rebaisser reanmois la dignité de son ministere. On y voit aussi un grand desir du martyre . . . En un mot, on y voit beaucoup le caractere de S. Paul. Il possedoit assurément fort bien l'Ecriture (*Memoires*, etc., xvi. 464).

<sup>126</sup> 215 46-7, 35.

<sup>127</sup> 219 47-50, 48.

<sup>128</sup> *Brit. Eccl. Antiq.* c. xvi. (Works, vi. 367 sq.).

<sup>129</sup> 215<sup>9-36</sup>, 134-5.



no doubt exists; the edition in question was finished in 433.<sup>180</sup> Without reason assigned, the second is here dated 'probably 437,'<sup>181</sup> '437,'<sup>182</sup> 'about 437,'<sup>183</sup> 'towards 437.'<sup>184</sup> But why was the *Primordiae* not consulted, and this ludicrous conspectus avoided thereby? From internal evidence (which, we may observe, could be added to, if necessary), 'the father of Celtic Church History' dates<sup>185</sup> the book against Cassian 432 or 433! Students need not be informed that Tillemont<sup>186</sup> (with whom, if we may be permitted to say so, we are disposed to agree) decides for the former year; our erudite countryman, Noris,<sup>187</sup> for the latter. Accepting the later date for the present purpose, we have the *Chronicle* and *Book* composed in the same year: neither being consequently in opposition to the tradition respecting the failure and death of Palladius. The attempt to fuse these two single gentlemen all into one has thus signally failed.

(5.) 'It would not require much mental strain' to conceive, that somewhere about the turn of the first and second thirds of the seventh century [the chronology being accommodated to the theory], Ireland's pious wish to show a heathen-apostle of her own believed it had discovered such a one in Patrick of the south-east of Ireland.<sup>188</sup> Regarding this legendary Patrick, his *Acta* are contained in the two Patrician *Lives* in the Book of Armagh, written respectively by Muirchu, in obedience to Aed, bishop of Sletty, who died in 698 [700], and by Tirechan, from the mouth and book of Ultan, bishop of Ardbraccan, who died in 656 [657, or 663].'

Though the facile dates of the obituary years cannot be determined, no hesitation is shown in declaring that these four—three of them reputed saints—were knaves or fools enough to suggest and propagate a pious fraud for base

<sup>180</sup> *M. G. H. Scriptt. Antqss. Chron. Min.*, i. 474.

<sup>181</sup> 215<sup>2</sup>, 33.

<sup>182</sup> 215<sup>9</sup>, 33.

<sup>183</sup> 215<sup>15</sup>, 34.

<sup>184</sup> 215<sup>52-3</sup>, 36.

<sup>185</sup> *Brit. Eccl. Antiq.* c. xii. (Works, v. 418-9).

<sup>186</sup> *Memoires*, etc., xvi. 732.

<sup>187</sup> *Ib*

<sup>188</sup> 228<sup>58-6</sup>, 80.

<sup>189</sup> 207<sup>85-9</sup>, 7.

purposes. But what somewhat discounts this introspection is the instructive fact that in 1891 the work of Tirechan was declared by the essayist to be spurious ! Still more instructive is one of his reasons : *Hirota* mentioned therein meant *Norway*. The place intended, we know beyond doubt, is in Galway !<sup>140</sup> Such is a typical result of the bookish theorick.

(6.) This legendary Patrick was forgotten in the rest of Ireland.<sup>141</sup> In anticipation of the objection that Patrick is mentioned in the native annals of the fifth century, there is formulated on the very first page<sup>142</sup> what we may designate as :—

Canon II.—Since the Irish sources from which the notices concerning Ireland proceeded have perished in their entirety, and those sources were themselves in part apparently compilations of the 8th-10th centuries, based upon older monastic annals, the annalistic data on Irish history of the fifth century possess, it is clear, no decisive value, in so far as they accord with the views regarding that period universally accepted in Ireland since the middle of the eighth century.

This 'acute' Canon, 'made in Germany,' and omitted, to the dire detriment of paradoxical historical criticism, from the translation, gets rid by a timely stroke of the awkward entries in the *Annals of Ulster*. But, in dealing with unfamiliar subjects, theorists are liable to pass over essential data. What of 'views' well authenticated as 'accepted' in the middle of the seventh century, and in the middle of the sixth ? Let us see. Adamnan, we are told, after passing over to the Roman party, prefixed a second preface to his *Life of Columba*, in which, of course, passing mention is made of Patrick, who was not yet known in the *Life*.<sup>143</sup> Adamnan, namely, though *good and wise* in the opinion of Bede,<sup>144</sup> was a deceiver or dupe ; no better, in fact, than Aed and Muirchu, Ultan and Tirechan. Verily, the spirit of Schoell still lingers in the Fatherland !

<sup>140</sup> *Eng. Hist. Rev.*, April, 1902, 263-4.

<sup>141</sup> 228 55-6, 80.

<sup>142</sup> 204 47-52.

<sup>143</sup> 241 30-40, 123.

<sup>144</sup> *Erat enim vir bonus et sapiens.* *H. E.*, v. 15.

The *Vita* has been now before the literary world for well nigh three hundred years, but of the seven successive editors—some of reputed critical insight—not one, strange to say, possessed the ‘supreme acumen’ to discern this chronological cleavage in the text. One may consequently be pardoned for dismissing the discovery as made for the occasion. Adamnan tells us, what had been handed down to them by men of old who knew it as a certified fact, that a certain stranger, a Briton, a holy man, disciple of St. Patrick, bishop, named Mochta [patron of Louth], foretold Columba and that their two monasteries would be separated only by a small fence.<sup>145</sup> All this, it needs no Petavius to tell us, bears the impress of veracity. Your theorist can remove Iona to Ireland,<sup>146</sup> but the grave biographer who dealt with realities did not fabricate abbeys and create localities to serve a ‘passing mention.’ The relation of Ardpatrik in Louth to St. Mochta’s, Reeves writes,<sup>147</sup> ‘answers admirably to the statement of Adamnan.’ The notice of Patrick is all the more valuable for being incidental, attesting the time and character of the prophet.

But to appreciate it to the full, the testimony has to be taken in connection with an obit in the *Annals of Ulster* at 535,—a date falling outside the fifth century and consequently not coming under Canon II.:—The falling-asleep of Mochta, disciple of Patrick, on Aug. 19. Thus he himself wrote in his epistle [greeting]: *Mochta, sinner, priest, disciple of Saint Patrick, health in the Lord.*<sup>148</sup> Hereby we are enabled to connect Adamnan with St. Patrick through the tradition of the ‘men of old’ and, appropriate link, the British founder

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<sup>145</sup> Nam quidam proselytus Brito, homo sanctus, sancti Patricii episcopi discipulus, Maucteus nomine, ita de nostro prophetizavit patrono, sicuti nobis ab antiquis traditum expertis compertum habetur . . Mei et ipsius duorum monasteriorum agelluli unius sepisculae intervallo disternabuntur.—Praef. ii.

<sup>146</sup> 228 27, 78-9.

<sup>147</sup> Adamnan, 461.

<sup>148</sup> Dormitatio Muchti, discipuli Patricii, xiii[i]. Kl. Sep. Sic ipse scripsit in epistola sua: Maucteus, peccator, prespiter [sic], sancti Patricii discipulus, in Domino salutem.

of Louth. Herewith, in fine, disappears the dual phantom of a historical and a legendary Patrick.

For the rest, had this essay, with its wearisome tale of inaccuracies, crudities, and irrelevancies (not to mention the aggressive malevolence which we deeply regret) been suffered to rest within the congenial pages to which it was first consigned, it had lain undisturbed, as far as we were concerned. In view, however, of the partial resuscitation in English, no option remained but to act in accordance with the warning given last year<sup>140</sup> in dealing with one of the present supervisors: the time has passed—never to return—when statements of the kind can be made public amongst us with impunity.

B. MAC CARTHY.

[The present writer is not to be taken as assenting to Tillemont's rejection of Canon 25 of the first Patrician Synod (*supra*, p. 401). The ancient custom (*mos antiquus*) of gifts to bishops on which his exclusion is based was manifestly that of the universal, not the Irish, Church.]

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<sup>140</sup> *Freeman's Journal*, May 8, 1902.

## RISE AND DECLINE OF THE ANCIENT ROMAN OFFICE

‘ ABOUT what time, or for what reason were the words “*mysterium fidei*” inserted in the form of consecration of the Mass ? ’ was the enquiry addressed by a non-Catholic gentleman to a priest of my acquaintance not long ago. I quote it here as type of many interrogations which may be put to priests and to which they might not unreasonably be expected to furnish an answer. We cannot, of course, be encyclopædias ; and there is an old saying to the effect that a fool can ask more questions in five minutes than the wisest of men could answer in five years. But, granting that the enquiry is made in good faith, and that it refers to what is regarded as part of our professional knowledge or to something very closely allied thereto, the interrogator has a right to expect an answer, and should we be unable to furnish an intelligent one, the situation may prove rather uncomfortable.

The Breviary is a constant travelling companion with many priests ; and its presence in a railway carriage, or on the deck of a steamer, or in any one of a thousand other places may readily suggest the putting of an honest *quaeritur* which it would be stupid or discourteous to ignore.

Strictly speaking, no doubt, our obligations in the matter of the Breviary begin and end with the faithful recitation of the daily Office contained therein. But would it not seem incredible to most people outside ourselves, that any one of us should not strive to know pretty fully the history of a book so much bound up with each day of our lives ? I dare not venture to insinuate that any large number of priests are wanting in such knowledge, I feel certain there are many in the country from whom I could yet learn a vast deal on the subject. But I have heard of one venerable clergyman who had never even read the Bull *Quod a Nobis* which prefaces the *pars hiemalis*. Now, it is for the illumination of that old gentleman that I write the present article—not for the *lor 'che sanno*. I do not address myself

to a learned auditory, and I trust the learned will take no notice of me.

I do not pretend to advance anything here that is either profound or original. The contents of this paper are drawn pretty largely from two standard works on the subject, published one in Paris, and the other in Friburg, namely, *Histoire du Bréviaire Romain*, by Pierre Batiffol, one of the five rectors of the Catholic Institut of Toulouse, and *Geschichte des Breviers*, by the late learned German Benedictine, Father Baeumer.<sup>1</sup>

An exhaustive treatment of this subject would require a very large volume. The following remarks are intended to be merely suggestive, tracing meagre outlines which can only be filled in by much reading; but I believe that, such as they are, they will not be considered as entirely without value.

#### THE ORIGIN OF THE CANONICAL HOURS

Amongst the Jews it was the practice to sanctify each day by prayers at stated intervals, as we learn from frequent allusions in Scripture. The Christians, after the example of the Master Himself, did not hesitate to adopt what was good in the synagogue, and accordingly, this manner of prayer persevered among them even after their conversion from Judaism. We need not, however, expect to be able to scan *in every detail* the development of their forms of worship during the first three centuries. Where the eminent French *savant*, Mgr. Duchesne confesses himself unable to penetrate for want of light and guidance most of us will be satisfied to drop the investigation.<sup>2</sup>

Until the fourth century neither the matter nor form of these prayers had authoritative sanction from the Church.

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<sup>1</sup> I may mention, in addition, Duchesne, *Origines du cult Chrétien*, 3rd ed., Paris, 1903; Kirsch, *Die historischen Brevierlectionen*, Würzburg, 1902; A Carpo, *Compendiosa Bibliotheca Liturgica*, Bonn, 1879; Semeria, *Gli inni della Chiesa*, Milan, 1903; Marucchi, *Éléments d'Archéologie Chrétienne*, 4 vols., Paris, 1901-3.

<sup>2</sup> 'On peut relever des faits liturgiques très intéressants dans les documents antérieurs à Constantin; mais ces faits sont isolés, ces documents sont rares et rarement explicites. La conjecture a vraiment trop à faire pour ces temps-là. Mieux vaut descendre un peu plus bas et procéder sur des renseignements à la fois sûrs et bondants.'—Duchesne, *Origines*, preface, iii.

They were simply private devotions, though often carried out in common, as on occasions of reunions of the faithful in the catacombs or elsewhere. Under the new and favourable conditions following the conversion of Constantine began the work of organisation in every department of Church policy. The noble basilicas and churches rising every where called for a fitting complement in some liturgical form of prayer and praise, solemn and universal—a form which could unite the aspirations of the thousands of all classes of the faithful who flocked thither in one great act of divine worship. For such a purpose the world had not then nor ever can have anything comparable to the Jewish psalms.<sup>3</sup> With these, moreover, all were familiar. These were the medium of their converse with God: the people spoke to Him in the words of David, and in the same words they heard the Divine response. It was inevitable, therefore, that the psalms should be adopted as a main element in the common prayer now established by the Church.

Accordingly, the existing forms were taken up, and modified to suit the new order of things. But a perfect liturgy could not be worked out of all this by a mere *fiat*; and, indeed, the process of formation, as might be expected, advanced slowly. The work began in the fourth century, and reached its highest perfection about the time of Charlemagne, four centuries later.

The *ordo psallendi* of the eighth century differs little in its general outlines from the Breviary as approved by Pius V. and his successors; and a comparison with the oldest existing forms of the Roman *cursus* will show how much the office, in spite of a multitude of influences in various directions, has adhered to the traditional.

With the exception of prime and compline—sixth-century additions introduced by the monasteries—the several hours can be traced back in one form or other to the time of the Apostles. The Christians of the first ages, as indeed the Jews

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<sup>3</sup> 'Il n'y a pas dans la vie de l'homme un péril, une joie, une amertume, un abbattement, un ardeur, pas un nuage, et pas un soleil qui ne soient en David, et que sa voie n'émeuve pour en faire un don de Dieu, et un souffle d'immortalité.'—Lacordaire.

before them, seem to have extended the system of *vigiliae* or night watches to a corresponding division of the day. The six parts which originally composed the office fall into two groups—the nocturnal, namely, of vespers, matins and lauds; and the diurnal, composed of terce, sext, and none. Each of these two distinct groups had attached a certain idea of unity in itself. There are those, indeed, who hold that lauds was an institution distinct from either of the other two. I will not enter upon the discussion of what seems to me a very unimportant question. I will content myself with summarising a few facts relative to the origin and development of each of the several hours in the Roman office, which is the one which chiefly concerns us.\*

*Vespers.*—In the eighth century, according to Amalarius, the form of vespers was practically the same as that of our ferial vespers, with the *preces feriales*. What we call the *capitulum*, however, is but the vestige of what was at that time a lesson of considerable length taken from the Scriptures. Another difference is to be found in the manner of antiphonating the psalms. As the same remark applies to several other parts of the office, I may state here what the ancient custom was. As early as the time of Pope Celestine (422-432) in Rome, and very much earlier in the East, it was the fashion for a soloist to recite the psalms, pausing after each verse whilst the assembly repeated an invariable formula. This was, no doubt, the origion of the *Gloria*

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\* Bæumer, *Geschichte*, p. 19 *seqq.*, gives a most interesting explanation of the chief terms anciently used to express divisions of time. *Media nocte* does not mean the 'stroke' of midnight, but a period corresponding to from 12 till 2 or 3 a.m. of our computation. *Gallicinium* was the time of first cock-crow, the peep of dawn. *Canticinium*, when the cocks ceased crowing; aurora, the morning twilight. *Diluculum*, sunrise. *Mane*, early morning (Fruehmorgen), when the sun has fully appeared. *Crepusculum*, the evening twilight. *Concubium*, the time of going to sleep.

At first, time was only vaguely guessed. We are all familiar with the device of King Alfred for measuring this precious gift. But much earlier—in the time of Demosthenes, in fact,—the water-clock, or Clepsydra, was known among the Greeks (*vide* Prof. Ramsey's *Roman Antiq.*, or Gow's *Comp. of Sch. Classics*) In B.C. 159, Scipio Africanus, Censor of that year, introduced the Clepsydra into Rome. It was, indeed, a very crude and imperfect instrument in those days. A beautiful and well-known specimen of clepsydra, or water clock, of more modern times is that which stands in the middle of the Pincio gardens in Rome.



*Patri*, and all such forms of doxology. In the eighth century this antiphonal method still existed, considerably developed and embellished with all the graces of musical setting. The antiphon was a phrase of origin quite foreign to the psalms, sung after each verse or couple of verses by the body of the choir. The only relic we have of this system of antiphonation is the Invitatorium, *Venite exultemus*, at the beginning of our matins.

This practice of antiphonated psalmody did not, however, long outlive the eighth century; the neglect of it furnishing to holy men for many years after a ground for pious complaints against their confrères.

*Compline* was unknown before the end of the fifth century and even in the eighth its place in the office of the basilicas does not appear to have been firmly established. Strictly speaking it was no more than a conventual exercise—the night prayer of the monks to be said in private before retiring to rest.<sup>5</sup> At the time of which I speak (eighth century) it began with a *lectio brevis*, followed by four psalms as at present, after which came the *Nunc dimittis* and a prayer as conclusion.

*Matins*.—The following were the parts of matins, taking the ferial office as the subject of analysis: (1) Domine, labia mea, etc.; (2) Twelve psalms recited exactly as at present, with the *Gloria Patri* at the end of each four; (3) A versicle and response; (4) Jube domne benedicere, followed by the blessing, bestowed by the presiding priest or cleric; (5) The first lesson,<sup>6</sup> ending with *Tu autem*, etc., followed by a response; (6) The two remaining lessons executed like the first. These *lectiones* were considerably longer than what we find in the Breviary at present.

In the case of dominical offices two other nocturns were added, each of three psalms and three lessons. The psalms of the first of these were antiphonated, those of the second had the antiphons at the beginning and end only,

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<sup>5</sup> Batiffol, *op. cit.*, p. 88.

<sup>6</sup> Until the seventh century the ferial office had no scr. lessons. The dominical had them from the beginning.

nd each followed by an *alleluia*. The lessons of both were taken from the writings of the Fathers.<sup>7</sup>

The *Te Deum*, though employed by the monasteries, had no place in the canonical office of this date, except in the east of Popes.

*Lauds*.—These began at sunrise. The psalms were antiphonated in the manner above described, and of course the hymn was wanting,<sup>8</sup> but, in all other respects, lauds in the eighth century were the same as we find them at present.

*Prime* has changed little during the last twelve hundred years, if we except the addition of the hymn, and one or two slight modifications in the latter portion; *e.g.*, the *lectio revis*, which now holds the place of what at first was a short chapter read from the *Rules* of St. Benedict even in the basilical functions. As has already been noticed of compline, prime was originally no more than a pious exercise, or morning prayer of the monks. The three psalms were said in private followed by *Kyrie Eleison*, and the Lord's Prayer. The symbol, *Quicumque vult*, with all that follows, was rather a community exercise performed when all had assembled together. It should, perhaps, be observed here that at the conclusion of lauds the monks used to retire again to rest for a short time. Prime was said as a morning exercise immediately after the second getting up.

To a writer on the Symbolism of the Breviary the office of prime would furnish the subject of a very interesting chapter. Such considerations, however, are outside the scope of the present article.

As regards the three remaining small hours of terce, sext, and none, the changes are so slight as to be unworthy of special notice in a brief survey of this kind.

We see that the hours of the Breviary were an institution of slow but steady development, rising gradually from the position of unauthorised and ill-determined private exercises to the dignity of being the public canonical prayer of the Church, universal and thoroughly systematized after an

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<sup>7</sup> Batiffol, p. 95 *et seqq.*

<sup>8</sup> Hymns are not found in the Roman canonical office until much later.

evolution of more than seven hundred years. In its highest form it represented the happy combination of two elements of which it had received one from the secular clergy, and one from the monks. The Order of St. Benedict may be said to have given the form to the divine office as seen at its best. But for the influence of the monasteries it is hard to see what would have become of it during those long ages of formation. We hear a great deal about the diminution of fervour among Christians from the third century onward, but there is hardly any doubt that the clergy too often shared, if they did not actually lead, in the decline. They were but a short time delivered from the catacombs until they became so relaxed as to be a scandal to the other faithful. In the time of Justinian it was only, we might say, at the point of the lance that they could be urged into the church to take part with the laity in the sacred office. One of the constitutions of that emperor, addressed to the bishops of the Roman world of his time, runs as follows: 'We wish that all the clerics belonging to each church shall themselves chant vespers, matins, and lauds.'<sup>9</sup> For it is unbecoming that the cleric on whom rest the duties of psalmody, should put *hired men* to perform it in their stead; and that the laity so numerous who, for the good of their souls, show assiduity in coming to the church to take part in the office, should be able to state that the ecclesiastics appointed to that function fail to discharge it.'<sup>10</sup> The secular clergy of that day might find in the increasing number of other duties an excuse, genuine or apparent, for such relaxation. They might indeed have found, as Batiffol observes, a solution of the difficulty by obtaining the assistance of the monks then so numerous everywhere. But the fact is that the parochial clergy were exceedingly jealous of their charges, and of any interference by the regulars. 'L'esprit romain voulait que les moines fussent des serviteurs anonymes et gratuits de l'Eglise.'<sup>11</sup> Indeed

<sup>9</sup> The small hours were not reckoned as a part of the office at this time (A.D. 528).

<sup>10</sup> Cod. lib. I. tit. 3. Found in the Leipzig edition of the *Corpus juris Canonici*. Cf. Bæumer, *op. cit.*, p. 157.

<sup>11</sup> Batiffol, *Histoire*, p. 58.

the very earliest and most valuable work we have dealing with the question of the divine office in choir, namely, the *Liber diurnus*, contains, as Duchesne observes, surprising evidences of a spirit of bitter antagonism towards the monks existing thus early among the secular clergy.

Rightly or wrongly, however, the monks gradually came to be placed in charge of the principal basilicas, and already, in the eighth century, there were no less than three monasteries attached to St. Peter's in Vaticano.

Their principal charge was to chant the divine office; and thus the monastic *ordo psallendi*, having to adapt itself to the new conditions of a basilical function, became, after the necessary modifications, what we know as the canonical Roman office of the eighth century. Up to that period there had been no harmony in this matter among various portions of the Church. The Syrians had a rite of their own—the oldest, in fact, of all; the Christians of Egypt had another, the Franks a third, the Spaniards and Saxons theirs. Even our own country had its independent form of liturgy, and the Bangor Antiphonary, revealing a pre-Benedictine usage in this island, is among the most important records of the early Western Church.<sup>12</sup>

We know from many a page in history how tenacious people are of their national customs and traditions, and

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<sup>12</sup> See Baeumer, *Geschichte*, p. 168. Referring to Egyptian influences upon discipline in the West, the author has (page 163) a paragraph well worthy of quotation here:—'Wir werden uns hier nicht auf eine Erörterung der so schwierigen, die älteste Kirchengeschichte Irlands betreffenden Fragen einlassen, auch die Biographie des hl. Patricius und die Legenden nicht berühren, die sich im Laufe vieler Jahrhunderte um ihn gesammelt haben; wir müssen aber betonen, dass man bei einem aufmerksamen Blick in die Annalen der irischen Kirche und ihrer Heiligen während der ersten Jahrhunderte alsbald herausfühlt, wie sehr die Natur der Kelten sich für die ägyptische Ascesis eignet und ihr nahesteht. Man erwäge nur ihre Einsamkeit, ihre Vorliebe für das anachoretische Leben, ihre Scheu gegen jene Pracht des Gottesdienstes, die in Palaestina heimisch, den Aegyptern aber so unsympathisch war, ihre Neigung zu aussergewöhnlichen Anstrengungen und Abtoedungen: und man wird finden, dass irischer Geist der Ascese und Mystik dem ägyptischen naeher verwandt ist als dem palaestinischem. Welche Loesung immer die Einzelfragen bezüglich der Urgeschichte der irischen Kirche finden moegen, so dürfen wir die Wurzel ihres Lebens und seiner Auesserungen in der monastischen Disciplin, in dem nach ägyptischen Muster ausgebildeten Leben der südgallischen Kloester suchen. Dies findet einen formellen Ausdruck in der Tradition oder der Legende von einem Aufenthalte des hl. Patricius in Lerin.'

probably the best proof of the high excellence of this Roman office of the eighth century is to be found in the fact that it was so readily and spontaneously adopted throughout the greater part of Christendom.

It will be remembered that hitherto I have spoken only of the Sunday and ferial offices, and that too only in general outline. A wider and more detailed review of the subject would altogether exceed the compass of a magazine article. But it is necessary that I should here make a few observations on the rise of the Sanctoral office, as well as of the introduction of the Hymnology.

#### THE FEASTS OF SAINTS

The Paschal solemnity of Apostolic times was, we need not doubt, the origin and first exemplar of what in after-time developed into the divine office of the Church. This paschal function was soon extended to the sanctification of each Sunday. Subsequently the two fast days—Wednesday and Friday<sup>13</sup>—of each week had to be marked by some special form of devotion of less solemnity, indeed, than that of Sunday, but after the same manner. In course of time, when the fervour of the Christians made every day a day of mortification and prayer, these ‘Stations,’ as they were called, of Wednesdays and Fridays were further extended to the other four days of the week. This seems to have been, in brief, the origin of the dominical and ferial offices, and contains practically all we know on the subject for the first three centuries.

On the anniversaries of the martyrs the faithful were accustomed to assemble the night before, and hold a vigil in the cemetery—generally in the catacombs—where the remains of the particular martyr were interred. The following morning was celebrated the Synaxis, when the Holy Communion was distributed. These reunions, and the accompanying exercises, gave rise to the Festa Sanctorum in our liturgy. At first, of course, these were very infrequent, and for

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<sup>13</sup> The Jews fasted twice a week—on Tuesdays and Thursdays.

several centuries they remained purely local, celebrated only in this or that particular cemetery.<sup>14</sup>

Whatever may be said of the tendency in our own day, it is certain that for sixteen or seventeen hundred years the mind of the Church was entirely opposed to the sacrifice of the temporal office in favour of the sanctoral. Up to the twelfth century, in Rome at least, the office of saints was never allowed to infringe upon the ferial: when the feast of a saint occurred on the Calendar, a *double office* was celebrated, as we have now, for example, on All Souls' Day. The vespers, matins, and lauds of the feast were added on to the full office of the *feria*. This is, in all probability, the origin of our word *double* as used in the *Ordo* in a generic sense. This custom of reciting the two offices disappears only in the thirteenth century. But this sacrifice of the ferial office was followed by speedy repentance. The modern office was never a universal favourite; and an examination of the facts will show how steadily the Breviary-reformers of the next five hundred years aimed at restoring the ferial office to its rightful position.

A moment's reflection will be enough to convince us of what a deterioration the office has suffered since the classic days of Charlemagne, and how unfaithful it now is to the ideas which first gave it birth. That the whole of the Psalter should be read or sung regularly at least once a week, and that the whole of the Scriptures should be gone through in the course of the year, seems to have been the ruling idea in the minds of those who gave to this prayer of the Church in earliest times its form and significance. In the psalms is said to be found the compendium of all Catholic theology. The expression of all Catholic devotion is there too in its highest form; and there every thought or emotion of men—faith, hope, love, sorrow, rejoicing, fear, triumph, penance, supplication, thanksgiving, and all the rest, can find full utterance. Yet on that sublime instrument of

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<sup>14</sup> In the eighth century the number of saints' feasts on the Calendar including those of the Blessed Virgin, was 76, or an average of one every five days or so. The entire list, which is too long to quote here, is given by Batiffol from Muratori.

endless tones and wondrous harmony we keep fingering day after day practically the self-same chord. We seldom or never number its one hundred and fifty keys. With the voice of the spirit speaking from its higher reaches and profounder depths, we are quite unfamiliar. Then, again, the Scripture lessons have been truncated and chopped until we possess their mere remains. As a substitute for all this we have got sketches of the lives of the saints, and very unsatisfactory those same sketches are, often even after half a dozen attempts at correction. Many of them are made up of legends poorly authenticated, from apocryphal *acta*, and from the coloured or exaggerated writings of *voteens*. Some contain statements contrary to the ascertained facts of history. Of course, we cannot entirely put aside the so-called 'incredible' whilst we believe in the supernatural; nor can we admit a thing to be false simply because it cannot be proved historically to be true; nevertheless we find enough in the Breviary—at least in its earlier editions—to explain if not to justify that French *mot*: 'He lies like a second nocturn.'<sup>15</sup>

#### HYMNOLOGY

The hymns are exclusively of Christian origin, and many of them date back as far as the fourth century. The classic age of this kind of liturgical literature is reckoned as having begun with St. Ambrose, and ended with St. Thomas Aquinas. St. Ambrose is looked upon as the father of Christian hymnology, and by far the largest share of the hymns of the Breviary were penned by him. For true poetic excellence, however, the Spanish Prudentius, Bishop of Poitiers, is generally considered his superior; whilst another Bishop of that see, Venantius Fortunatus, author of the *Vexilla regis*, is placed by the suffrages of not a few at the head of the list of hymnists.

All those hymns lived at first through a period more or less extended when they were sacred merely, but not

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<sup>15</sup> Of course, I need hardly remark, that those lessons of the Breviary are not a subject of the Church's Infallibility. They are merely historical documents, and as such easily liable to err.



liturgical. It was only when the Church, recognising in this or that one among such lyric pieces the fitness to express effectively a portion of her divine message to man, adopted it as her own, that it gained this latter distinction. The number of sacred hymns in the world is countless: the number of liturgical ones is easily reckoned.

Even those of severest æsthetic tastes will admit that the divine office has gained largely not only in grace, but in expressiveness by the adoption of this element.

There are ideas [says a modern scholar and orator<sup>16</sup>], which from their nature or otherwise remain entirely or nearly so in the high, cold region of Intelligence, ideas which affect a man's thought and no more: these are translated into language by words colourless and cold, however clear and precise. But often an idea takes possession of the entire man, sets all his interior spiritual world in a ferment of emotion: whenever a man is full of such an idea he no longer talks: he sings.

Our Hymnology is 'the song, the cry of the Church, the solemn voice of the Christian people,' echoing down the ages in triumph or in mournful plaint. Whatever about the respective merits of the various portions of which it is made up, all will be willing to admit that it is one of the most beautiful and precious possessions which the Church owes to the genius and devotion of her children. To which of those children in particular she is indebted for each one of that priceless collection is often hard to determine. In more than one instance it is clear that the honour was not given to whom it was due. We no longer credit the composition of the *Te Deum* to either St. Ambrose<sup>17</sup> or St. Augustine, but to a quondam obscure Dacian bishop; just as we put aside the names of all the great men regarded at various times as authors of the *Stabat Mater*—St. Bernard, Innocent III., St. Bonaventure, Gregory IX., John XXII.—and fix that distinguished title upon the name of its rightful

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<sup>16</sup> Semeria, *op. cit.*

<sup>17</sup> It is worth noting that in the *avviso* recently addressed by the Vicar-General of Rome to the clergy, regarding the form of Thanksgiving for the election of Pius X., the *Te Deum* is still referred to as the "Ambrosian hymn."



owner, Giacomo de Benedetti, a Franciscan monk from Todi in Italy.

It would appear that up till the twelfth century hymns were not admitted into the canonical Roman office. But from a comparatively early date—as far back, indeed, as the fourth century—they formed part of the *cursus* in various parts of Spain, France, and Italy. St. Benedict, in the fifth century, introduced them into the *ordo psallendi* of his monasteries to pretty much the same extent as they are found in the Breviary of to-day.<sup>18</sup>

#### DECLINE OF THE OFFICE

Liturgists point to the eighth century as an age of perfection in the form of the divine office. At that time the Roman *ordo psallendi* may be said to have reigned supreme by universal adoption.

It had now [says Batiffol, in a fine passage<sup>19</sup>], arrived at a state of perfection which could neither be surpassed nor maintained, but which incontestably merited the exceptional fortune which made it the admiration of the Germanic, French, and Anglo-Saxon Churches. An anonymous work, slowly and unconsciously achieved ; but a singular work, animated by the soul of Rome ! For Rome had, in fact, bestowed upon it the best of her literature and her history ; her psalter, her bible, her fathers, her martyrs. She had placed upon it the impress of her piety direct and simple, historical rather than subtle ; of her æsthetics expressed in compositions sober, broad and harmonious ; of her language, brief, clear, concrete, biblical in terms, hieronymic in scope, rhythmic in numbers. Finally, she had given it her music—that full Gregorian chant, which the low middle age has disfigured, which the renaissance has despised, which the seventeenth century, in the traditions of which we still live, failed to understand, but which need only be heard once properly ren-

<sup>18</sup> Of the hymns in the breviary St. Ambrose († 397) has been credited with the authorship of 36 of these, *Aeterne rerum conditor*, *Deus tuorum militum*, *Fam lucis orto sidere*, *Jesu, corona celsior*, *Jesu corona virginum*, *Nunc Sancte nobis Spiritus*, and *Te Lucis ante terminum*, are probably amongst the most familiar. To Prudentius († 410) are attributed 8 ; to Fortunatus 4—namely, *O gloriosa virginum*, *Quam terra, pontus, sidera, Pange, lingua . . . lauream*, *Vexilla Regis prodeunt* ; to Gregory the Great 7 : St. Bernard wrote the *Jesu, dulcis memoriae*, and, perhaps, the *Ave Maris Stella*.

<sup>19</sup> *Histoire*, p. 140.

dered, in its true notation, by the monks of Solesmes or Beuron, to recall something of the elegance which ravished with emotion the pilgrims of St. Peter's. . . . The Roman office of the eighth century was all this.

But a period of disintegration and rapid decadence was soon to follow : the beautiful office of the Church was destined to share in the general social and moral *abaissement*. For the next two or three centuries contemporary liturgical records are wonderfully scant ; and this comparative dearth of positive testimony has left ample room for controversy on the subject. But it will be enough for our present purpose to note that during the ninth and tenth centuries the old form was gradually abandoned in most places outside of Rome, that clerics frequently abridged the office at will, or omitted it altogether, until this portion of the liturgy, so majestic and beautiful in the time of Charlemagne, was found a couple of centuries later to have sustained almost a total wreck.

Out of the liturgical confusion of this period came forth an abbreviated office, known as the *Officium modernum*, which in the beginning of the twelfth century, by a kind of prescriptive right obtained widely among seculars and regulars, and was finally sanctioned by Pope Gregory IX. It would be impossible now to trace the origin of this short office, or the steps by which it was introduced ; or to determine how far its introduction was due to a spirit of relaxation among the clergy or to the exigencies of secular affairs. Of course, the practice of the Papal Court would be all-powerful in determining the form of the office for the universal Church, at least outside some of the monasteries ; and there is no denying that in that age the Papal Curia and its *entourage* were largely occupied with temporal concerns.

#### THE BREVIARY

The abbreviated office had become the recognised office of the Church. But this was not all. Clerics in travelling were permitted to abridge even this shortened office, a privilege largely availed of, as there was, indeed, much

coming and going in those days. Now, a great difficulty presented itself to a monk thus bound to even an abridged office when journeying to and fro, or to a secular priest of slender means reciting it privately. The various tomes used in choir—lectionaries, antiphonaries, etc.—were by no means portable for the one, and were often quite too expensive for the resources of the other. The former required something portable, the latter something cheap. Moreover, every priest was supposed to know the Psalter by heart. Usage had so familiarised them with the antiphons and versicles that a word was sufficient to suggest the entire text. The circumstances in each case might easily justify a considerable abridgment of the lessons. By excluding the unnecessary, then, a small volume, at very moderate cost, might be made to contain sufficient for the private recitation of the office. Accordingly, as early as the eleventh century, we find mention of various *breviaria seu epitomata* fully answering to these demands.

The abridgment in such an office, it may be seen, was chiefly attained by curtailing the lessons. It was not long till the monks in choir adopted the new and tempting method. The Friars Minors obtained the sanction of Gregory IX. for using a breviary compiled on similar lines as regarded the lectionary. Nicholas III., in turn, adopted this Franciscan breviary in the Curia, and formally prohibited the use of any other. This took place about the year 1280. The grand old Roman office was at length abolished even at Rome itself. The tomes which had so long stood on the monastic *legile*, witnesses of a better time, were now ruthlessly expelled by Papal decree, and the beggarly makeshift of the Friars Minors was placed in their stead. This latter was to hold possession for nearly three hundred years.

The new office of the Roman Court, as it is called, differed little in its main outlines from that which we find in Breviaries of to-day. But it marked a great fall from the grand simplicity of the ancient Roman office. The ferial was gradually supplanted by the introduction of sanctoral feasts; and the office of the day was overburthened by the

almost daily recital of the office of the Blessed Virgin, or of the Dead, by the Suffragia of the Saints, or by Penitential Psalms. Rubrics were much complicated, the volumes were without indexes or pagination. The result of all this was to render the recitation of the hours tedious and irksome. It is questionable whether in the event the indolent could congratulate themselves on the change from the venerable Roman office.

It was impossible that Christendom could rest satisfied with this new and inferior product. The need of extensive improvement was seen even from the first, and various attempts were doubtless made to remedy the more glaring defects. A misguided effort for reform afterwards issued in the ill-starred Breviary of the Holy Cross. The Popes of the sixteenth century would restore this part of the liturgy to something of its ancient splendour. Paul IV. and Pius IV. put energetic hands to the work. The Fathers of the Council of Trent for a time took up the task, which was in turn handed back by the Council to the Roman Pontiff. In 1568, Pius V. issued the reformed edition preceded by the Bull with which we are all familiar. The good Pope, highly satisfied with the work, wished it to be forever fixed and immutable. Like another St. John, he wrote these words, which we read in his Bull: '*Statuentes [nos] Breviarium ipsum nullo umquam tempore vel totum vel ex parte mutandum vel ei aliquid addendum vel omnino detrahendum esse.*' Yet we know that both Clement VIII., and Urban VIII., revised the book afresh, adding and subtracting as seemed fit. Nor did they attain finality in the matter. For the last half dozen years of his brilliant pontificate Benedict XIV. devoted his best energies towards the self-same work of reform. It was talked of under Pius VI. and Pius IX. It was amongst the *Agenda* of the Vatican Council. Finally, Leo XIII., of happy and glorious memory, appointed a commission of five, which is still, I believe, engaged at Rome upon the revision of the Lessons.

J. HASSAN, C.C.

## REASON'S REAL DATA IN REGARD TO DIVINE EXISTENCE AND THE FOUNDATION OF ETHICS

THESE 'real data' of reason, regarded as reflection's principles for thought's *processus* to its term, I have said I hold to be 'objective judgments' at once 'synthetic' and '*a priori*:' *synthetic* as having predicates not contained in their subjects; yet to be called '*a priori*' as affirming self-evidently essential truths and, on that account, to be taken as the dialectic principles of thought's self-evidence for its supreme conclusion—'the existence of the Essential One, the Real-Ideal whereto as to its term every spirit aspires.' See the repor of my paper read at the Fribourg meeting of the 'International Scientific Congress of Catholics,' and in part translated in the I. E. RECORD for March, 1898.

In my paper for the last meeting of this Congress, that held at Munich, I said :—

I hold these data to be thus judgments such that their truth, naturally presented to (so directly cognised by) every thinking soul as *real* (hence said to be *synthetic*), may immediately be recognised as essential or absolutely necessary (hence to be called *a priori*) seeing that the predicate in each case represents what viewed in general (*regardé en général*) could not be conceived as caused, and, therefore, could never have commenced and could never cease.

Such judgments, I noted, should be called '*a priori*' even in the received sense of that term for immediately formed judgments, as, in each case, affirming the subject to be *so and so* by reason of the self-evidently absolute *impossibility* of the opposite.

Here is the series of them as I then gave it, 'in its entirety, in the ascending order of actuality's perfections :'  
1. Something in general *exists*, actually *is*, or, is *actual*; 2.

Something existing or actual is *substantial*, or, there is a substance ; 3. Something substantial *subsists*, or there is an individual ; 4. An individual *acts* in the way that is natural hereto, or, there is one naturally acting ; 5. An agent in the nature of things *lives*, or, there is a living being ; 6. A living being *thinks* or there is one thinking ; 7. A thinking being *loves*, or there is some one loving—willing well—acting as being of good-will.

These *data* I held (in reply to an objector) solely regarded as *real* should *all* be called 'synthetic' judgments or propositions or expressions of truth ; and solely as *reason's data* should all be named '*a priori*.'

Concluding the paper, I said :—

Now, in order to give a concrete, striking, practical, and, as freed from technical terms, universally intelligible, form to what I take to be the root of the question, this is the problem I propose :—Ought one say (as is held by so many Theists at the present time) : in the order of reflection, I *posit* as principle the existence of God ; that is to say, I see, if only in the way of dialectic intuition, or, I believe quite naturally, or, I take for philosophical postulate after the manner of a scientific hypothesis to be subsequently verified by its results—in a word I *suppose* the existence of a Being existing of absolute necessity ; therefore, by way of deduction (through the principal of identity) infer the absolute necessity of existence in general ? Or rather should it not be said : I see the absolute necessity of existence in general ; therefore, by way of induction not ideal but real, by way of objective inference, or, it may be said of rational elevation (through the principle of sufficient reason), I infer the existence of One that exists of absolute necessity ? In short, ought one to say : I see or suppose there is a Being that exists necessarily, thence I infer that existence is necessary ? Or rather ought it not be said : I see that existence is necessary, thence, I infer there is a Being that exists necessarily (that there exists a Necessary Being) ? The same problem may be presented in the same way, with regard to substance, subsistence, *natural* action, life, intelligence, and good-will's act with all which that as love imports of liberty and of rectitude or law-observance in the universal order. Throughout, it will be seen, the 'root' of the question is touching our mode of rational evidence for the objective necessity of *perfection* such as we know it, such as we naturally desire it, from self-assured existence to everlasting love. And precisely there I note in conclusion shows what all points to as the philosophical problem of problems, especially

between eastern and western thought, in the great century now opening before us.

Since the publication of these words,<sup>1</sup> friends at home and abroad have frequently asked me why I let the matter rest there, why I never undertook to discuss it, why I never even gave my own views as to the proper answer to be given to the question—according to myself, most important dialectical question—which I there proposed for discussion? Well, in the first place, I meant to have it discussed at the next meeting of the Congress, which meeting has not as yet taken place. Then, I *have* discussed it where it is my duty to do so : in class. Moreover, my view of the whole was sufficiently evident from the position I had taken up in regard to what I said I considered to be the ‘ root ’ of the general question. Finally, and this I now principally wish to accentuate, my view as to the proper solution of the problem I proposed was expressed with sufficient distinctness, though indirectly, towards the conclusion of the paper which I read at the very first meeting of the Congress, its first meeting in Paris. I said :—

Those who have to deal with such questions, if only in the way of methodic doubt, at first experience some difficulty in seizing their real import, in even perceiving the possibility of human reason’s self-presenting them distinctly in thought. But let us reflect a little ; let us suppose, as we may well do, that all human thinking on earth should cease, that even all terrestrial life here should come to an end. Let us for the moment with some scientists admit that the earth, continuing to turn around the sun as it is doing, will infallibly end by rushing into it. Then mind may well ask : That having happened, might there be no more *thought*, no more *life* even left anywhere actually being? And what about *act* itself? At the present time almost all non-Christian philosophers confound movement (or motion) and act ; now, we can easily conceive that all movement should cease ; the difficulty is to conceive of its lasting for ever. Well, if movement (or motion) in general should cease, according to those philosophers there would no longer be act :

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<sup>1</sup> Given at page 219 in the Report: *Atken des Funften Internationalen Kongresses Katholischer Gelehrten zu München*, and translated in the last number of *All Hallows Annual*.



there would be nothing therefore in act, nothing more actually existing. There would be only—'Nirvâna.' There should thus be said to be no absolutely necessary Being : for, if there were one, the total annihilation of existence would be impossible. On the contrary, the existence of an absolutely necessary or essentially existing Being *follows from the absolute necessity of existence as the only sufficient reason* of such necessity. For if of all the beings that exist actually *no one exists essentially*, each being capable of ceasing to exist, they may all cease at once, leaving nothing more actually existing (and thus existence could not be said to be absolutely necessary, there might be only 'Nirvâna'). The same reasoning may be applied to *life*, to *thought*, to *love*, to all that reflecting reason realizes in existence as the attributes of its self-judgments, the terms of its syntheses, ending always with requiring a Being essentially existing to be as *living, thinking, loving* agent the really determining reason of the necessity of what is in general expressed by these terms. That is why I noticed at the beginning that the question of *the existence* of God, regarded as *object of Metaphysics*, appertaining to pure reason's consideration, ought, in final analysis, be referred to the self-evidently essential or *a priori* truth of the judgments of which we are speaking : for instance, the question of the existence of a necessary Being, to the necessity of existence in general ; that of an essentially living Being, to the absolute necessity of life, that of an essentially thinking or personal Being, to the absolute necessity of thought, and so on (that of one essentially loving—of God as Love's Self or Good-Will Self-subsisting—to the self-evident necessity of love or good-will in general). 'Qui donc'—I continued, as using French, giving to my thought a form of expression I would not, indeed could not well, give it in English—'Qui donc dit : *Vive Dieu*, dit : *Vive la vie, la science, l'amour ! vive tout ce que la raison saisit en acte avec un caractère de perfection et auquel elle se trouve forcée de tendre comme à son terme : quia Deus scientiarum Dominus est, et ipsi præparantur cogitationes.*' (Reg. 11, '3.)

Whatever may be said of the logical value of the way it is presented, there assuredly *is* presented my view as to the proper solution of 'the problem I proposed for discussion.'

Here, I admit, it may reasonably be asked, as in the way of objection was asked by one of my Continental critics : 'What, if accepted, is the practical outcome of this view but the logical supremacy of Love's concept in the rational series of reflection's self-data ?' In other words : 'Con-



ceding the *series* to be as thus taken, what is the term-truth of the whole but the supremacy of Love in the order of actuality's dialectical consideration? 'Certainly, from the purely logical point of view of this ideal self-presentation, the 'supremacy of Love' is the logical 'term-truth of the whole.' In reason's series of self-evident synthetic judgments, as I have elsewhere shown in detail, the attribute appearing as supreme term of *being in act* is *love*, not *thought*; still less is it *life*. Loving implies thinking with knowledge, as thinking implies living and living implies *acting* in the way of one's nature. While, as *acting* does not imply living, nor living imply thinking, thinking does not imply loving what is thought of or *loving* at all. In its first true sense, therefore, as energizing good-will on the part of thinking or conscious being, Love shows in the series as the perfection of *being in act*. Dialectically regarded, it shows there as all-implying verb or reason-word or *logos* giving act's supreme thought-term. So far it may logically be said that 'Love's supremacy' is the 'term-truth of the whole.'

This, however, I hold, it is to be said not merely in the logical, rational, subjective sense of the saying, but in the ontological, real, objective sense also: and wholly and absolutely so, in the physical and metaphysical and moral order of truth. Thence it is that while the act of love self-realized (*philo*) is philosophy's first full *datum* (*primum philosophicum*), love's supremacy *in act* is philosophy's full outcome—*culmen atque corona*—the one rational ground of morality, the foundation of Ethics. That it will be seen to be, regard it as one may: in the light of reason or revelation; in the way of poetic vision, or philosophic speculation or practical review of the results of human experience in the government of individuals, of families, of communities and of nations. Thus it may finally be said that while, regarded in the abstract, in the way of act's abstract consideration, Love is, scholastically speaking, the material. *Love's supremacy in act* is the formal 'foundation of Ethics.' So that from the absolutely real, concrete, synthetic, theological point of view, this 'foundation' should purely and simply be said to be God—The Supreme—as Supreme Good Will—as Love Self-subsisting, Love's Essential Self.

In modern modes of presenting this view for approval or disapproval there is so much confusion, not of terms only, but also of thought-truths, it is here well to remember that clearly our rational nature's fundamental dictate, made in its own act-abstract way, is—'first of all, *love*.' Then for supreme term-thought, put in thought-truth's naturally self-echoing way, the dictate gives—'*love Love*': hence everywhere and always strive to be acting lovingly and to make others be acting lovingly and thus be loved of all life truly loving; and this for Love's own sake, for Love is the All-good, what on the whole is best—so above all and before all, '*love Love!*' On the other hand, Truth-Incarnate's teaching, assuming love, in love's own living personal way puts it: 'Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.' Each one's fundamental mandate is—'first of *all, love!*' But for supreme object of that tending, the term-thought in one order is simply 'Love;' in the other, it is the Supreme Self, it is 'God.' The thought harmonising both is that of the supreme truth: 'God is Love'—The Absolute (as such in regard to us The Supreme) is Absolute Good-Will—'Whereunto every will is speaking'—*Cui omnis voluntas loquitur*.

Elsewhere I have had occasion to emphasise the fact that when all is said that may be said on this question of really-rational foundation for the constructive efforts of human life's highest aims, about which so much is said and written at the present day, one statement remains assured and clear: it is that this one really rational foundation is God—The Absolute—conceived as, for being Absolute, 'The First and the Last,' so thought-wise showing every way supreme in regard to all else that in any way may be. Evolving that statement I here only note that while, conceived as Absolute Life, He is to be considered the foundation of Art in all its forms; and as Absolute Thought or Truth, the foundation of Science in general; so of Ethics,

morality, rectitude or universal self-government, He must be considered the foundation as being Absolute Love, Love Self-subsisting, The *Being* Who is *Love*. Accordingly whoever in the way of government may be said, in any capacity, to represent Him among men, in that capacity must universally be understood, in due degree and measure, to present the personal character that is His as being Who 'is Love' in truth and deed.

In this connection there is for us now distinct actuality in an utterance of the present Pope—*qui ex littore venit ignis ardens*—when referring to the Papacy in a sermon preached there while he was yet Patriarch of Venice. 'The Pope'—he said—'represents Jesus Christ Himself and therefore is a loving Father. The life of a pope is a holocaust of love for the human family. His word is love; love, his weapon; love, the answer he gives to all those who hate him; love, his flag—the cross, which signed the greatest triumph on earth and in Heaven.' That not the doctrine alone there so distinctly expressed, but the spirit there breathing still goes to form his notion of 'the Papacy,' now that he himself is 'The Pope,' is for such as we most touchingly evidenced in his late—his first—Encyclical to the world. Addressing the Church's chief pastors in reference to their priests, he says:—"Be not lacking in solicitude for young priests who have just left the seminary. From the bottom of our heart we urge you to bring them often close to your breast, which should burn with celestial fire—kindle them, inflame them, so that they may aspire solely after God and the salvation of souls.' Surely, not sense only, or reason's mere light, but love's *ignis ardens* shows there. And, love, observe, there shows in its first true sense as energizing good-will: that of whose absolute existence and absolute supremacy the advent of the World's 'Prince of Peace' was the Divine Self-revelation to Mankind. So in effect, on the morning of that supreme revelation, Earth's lowliest heard the citizens of Heaven singing: 'Glory be to God (The Absolute Good-Will) on High, and peace to men of good-will on earth.'

T. J. O'MAHONY.

## MORLEY'S LIFE OF GLADSTONE<sup>1</sup>

**M**R. MORLEY has achieved a notable triumph in his great biography. The work has put to the test his highest powers as a writer, a scholar, a historian and a friend, and they have proved equal to the strain. It is impossible to take up any one of the three volumes without being attracted as much by the charm of the style as by the absorbing interest of the subject. No doubt the style is uneven, and, in parts, does not, in our opinion, represent Mr. Morley at his best ; but on the other hand there are passages that could scarcely be surpassed in the beauty of form and the finish of the narrative. There are also passages that will sound a little harsh and somewhat unfair in the ears of Catholics. There are in particular a few sentences that we regard as slightly unjust to the Irish clergy ; but then Mr. Morley is a man whose sincerity everyone must respect and for whose judgments allowances can be made that deprive his hardest expressions of their sting.

In the most troubled times in Ireland Mr. Morley certainly was not behind the scenes and had little opportunity of forming an opinion as to the attitude of the Irish clergy towards the most violent sections in a disturbed society. He is therefore not in a position to judge accurately either of their influence or of their inclinations. If some day or other he has time to examine the question fully we are confident that several of his expressions in these volumes will not be maintained. We should add that apart from the few expressions to which we have referred, his tone is on the whole fair and friendly.

In each of the volumes we find chapters of fascinating interest to Catholics. Early in the first volume, for in-

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<sup>1</sup> *Life of William Ewart Gladstone.* By John Morley. 3 Vols. London Macmillan. 1903.

stance, we come on a chapter headed 'Maynooth,' in which Mr. Morley relates how Gladstone resigned his post of President of the Board of Trade on Sir Robert Peel's proposal to increase the grant to the College, to put the grant on the Consolidated Fund, and to incorporate the Trustees.

It was not that Gladstone was then directly opposed to the increased endowment; but that the principle of the concession ran counter to the fundamental principles of the relations between Church and State which he had expounded in a famous work but six years before. It is curious that Gladstone himself should have suggested that he might then be employed as envoy to the Vatican.

One of the most powerful chapters in the whole work is that which deals with Gladstone's visit to Naples in 1850, and the campaign that he started against King Ferdinand and his government on his return to England. Mr. Morley relates how he was brought into contact with the revolutionary party through the medium of Panizzi and Lacaita.

Sitting in court for long hours during the trial of Poerio, he listened with as much patience as he could command to the principal Crown witness giving such evidence that the tenth part of what he said should not only have ended the case, but secured condign punishment for perjury—evidence that a prostitute court found good enough to justify the infliction on Poerio, not long before a Minister of the Crown, of the dreadful penalty of four-and-twenty years in irons. Mr. Gladstone accurately informed himself of the condition of those who for unproved political offences were in thousands undergoing degrading and murderous penalties. He contrived to visit some of the Neapolitan prisons, another name for the extreme of filth and horror: he saw political prisoners chained two and two in double irons to common felons; he conversed with Poerio himself in the Bagno of Nisida chained in this way; he watched sick prisoners, men almost with death in their faces, toiling up stairs to see the doctors, because the lower regions were too foul and loathsome to allow it to be expected that professional men would enter. Even these inhuman and revolting scenes stirred him less, as it was right they should, than the corruptions of the tribunals, the vindictive treatment for long periods of time of uncondemned and untried men, and all the other proceedings of the Government, 'desolating entire classes upon which the life and growth of the nation depend, undermining the foundation of all civil rule.' It was this violation of all law and of

the constitution to which King Ferdinand had solemnly sworn fidelity only a year or two before that outraged him more than even rigorous sentences and barbarous prison practice.

We have frequently seen the other side of the picture, and it is well to bear in mind that there is another side to it; but it is also well to see the case put at its worst by the master-hand of a sympathiser with the movement of which these men were the victims.

In the second volume there are other chapters on Italian affairs of scarcely less interest: but the chief attraction in the second volume will be found in the sections in which Mr. Morley deals with Gladstone's famous University Bill of 1873, with his subsequent retirement from office and angry campaign against 'Vaticanism':—

Everybody knew [writes Mr. Morley] that the state of University Education in Ireland stood in the front rank of unsettled questions. Ever since the establishment of three provincial colleges by Peel's Government, in 1845, the flame of the controversy had been alight. Even on the very night when Graham introduced the Bill creating them, no less staunch a Tory and Protestant than Sir Robert Inglis had jumped up and denounced 'a gigantic scheme of godless education.' The Catholics loudly echoed the Protestant phrase. The three colleges were speedily condemned by the Pope as fatal to faith and morals, and were formally denounced by the Synod of Thurles in 1850. The fulminations of the Church did not extinguish these modest centres of light and knowledge, but they cast a creeping blight upon them. In 1865 a demand was openly made in Parliament for the incorporation by charter of a specifically Catholic University. Mr. Gladstone, along with Sir George Grey, then admitted the reality of a grievance, namely, the absence from Ireland of institutions of which the Catholics of the country were able to avail themselves. Declining, for good reasons or bad, to use opportunities of college education by the side of Protestants, and not warmed by the atmosphere and symbols of their own Church and faith, Catholics contended that they could not be said to enjoy equal advantages with their fellow-citizens of other creeds. They repudiated a system of education repugnant to their religious convictions, and in the persistent efforts to force 'godless education' on their country, they professed to recognise another phase of persecution for conscience' sake.

It is worth while quoting Mr. Morley's account of the

impressions made by Mr. Gladstone's first pamphlet on 'Vaticanism':—

That the pamphlet [he says] should create intense excitement was inevitable from the place of the writer in the public eye, from the extraordinary vehemence of the attack, and above all, from the unquenchable fascination of the topic. Whether the excitement in the country was more than superficial; whether most readers fathomed the deep issues as they stood, not between Catholic and Protestant, but between Catholic and Catholic within the fold; whether in fastening upon the civil allegiance of English Romanists Mr. Gladstone took the true point against Vaticanism—these are questions that we need not here discuss. The central proposition made a cruel dilemma for a large class of the subjects of the Queen: for the choice assigned to them, by assuming stringent logic, was between being bad citizens if they submitted to the decree of Papal Infallibility, and bad Catholics if they did not. Protestant logicians wrote to Mr. Gladstone that if his contention was good we ought now to repeal Catholic Emancipation and again clap on the fetters. Syllogisms in action are but stupid things after all, unless they are checked by a tincture of what seems paradox. Apart from the particular issue in his Vatican pamphlet Mr. Gladstone believed himself to be but following his own main track in life and thought in his assault upon 'a policy which declines to acknowledge the high place assigned to liberty in the counsels of Providence, and which upon the pretext of the abuse that like every other good she suffers, expels her from its system.'

The third volume brings us down to events with which the public of our day are more familiar. It covers a great deal of ground—Majuba, the Soudan, Egypt, Home Rule, the Special Commission, the breach with Parnell, the last administration, the retirement from public life, and the close.

Nobody who wishes to become acquainted with the inner history of the events of the last twenty-five years can afford to dispense with this part of Mr. Morley's work. Here we can only quote one or two of the descriptive passages in which the author so much excels. Describing one of Parnell's speeches on the Home Rule Bill of 1886, he says:—

The Irish Leader made one of the most masterly speeches that ever fell from him. Whether agreeing with or differing from the policy, every unprejudiced listener felt that this was



not the mere dialectic of a party debater, dealing smartly with abstract or verbal or artificial arguments, but the utterance of a statesman with his eye firmly fixed upon the actual circumstances of the nation for whose government this Bill would make him responsible. As he dealt with Ulster, with finance, with the supremacy of Parliament, with the loyal minority, with the settlement of education in an Irish legislature, soberly, steadily, deliberately, with that full, familiar, deep insight into the facts of a country which is only possible to a man who belongs to it and has passed his life in it, the effect of Mr. Parnell's speech was to make even able disputants on either side look little better than amateurs.

Mr. Morley's description of Parnell's downfall is very vivid. After the proceedings in the Divorce Court, he says :

In England and Scotland loud voices were speedily lifted up. Some treated the offence itself as an inexpiable disqualification. Others argued that even if the offence could be passed over as lying outside of politics, it had been surrounded by incidents of squalor and deceit that betrayed a character in which no trust could ever be placed again. In some English quarters all was expressed with a strident arrogance that set Irishmen on fire. It is ridiculous, if we remember what place Mr. Parnell filled in Irish imagination and feeling, how popular, how mysterious, how invincible he had been, to blame them because in the first moment of shock and bewilderment they did not instantly plant themselves in the judgment-seat, always so easily ascended by Englishmen with little at stake. The politicians in Dublin did not hesitate. A great meeting was held at Leinster Hall, in Dublin, on Thursday, November 20th. The result was easy to foresee. Not a whisper of revolt was heard. The chief Nationalist newspaper stood firm for Mr. Parnell's continuance. At least one ecclesiastic of commanding influence was supposed to be among the journal's most ardent prompters. It has since been stated that the Bishops were in fact forging bolts of condemnation. No lurid premonitory fork or sheet flashed on the horizon ; no rumble of the coming thunders reached the public ear.

Later on, however, Mr. Morley does justice to the Irish Bishops, quoting Dr. Walsh's telegram to an Irish member, and another telegram of Dr. Croke, whom he describes as 'a manly and patriotic Irishman if ever one was.' With great nerve and power the author leads us through the last campaign, and thus tersely concludes :—

Yet undaunted by repulse upon repulse, he (Parnell) tore over



from England to Ireland and back again, week after week, and month after month, hoarse and haggard, seamed by sombre passions, waving the shreds of a tattered flag. Ireland must have been a hell on earth to him. To those Englishmen who could not forget that they had for so long been his fellow-workers, though they were now the mark of his attack, these were dark and desolating days. No more lamentable chapter is to be found in all the demented scroll of aimless and untoward things that seem as if they made up the history of Ireland. It was not for very long. The last speech that Mr. Parnell ever made in England was at Newcastle-on-Tyne, in July, 1891, when he told the old story about the Liberal leaders, of whom he said there was but one whom he trusted. A few weeks later, not much more than ten months after the miserable act had opened, the Veiled Shadow stole upon the scene, and the world learned that Parnell was no more.

It is quite evident that, comprehensive as are these three volumes, the whole Gladstone has not been presented to us. Much has been held back either out of regard for persons still alive, or because it did not fall in with the main outline of the biographer's plan. And yet much of what has been held back must be full of interest for classes differing widely asunder. It was, we believe, Lord Rosebery who once stated in Gladstone's presence that it would take a limited liability company to write his life. Mr. Morley has done his part as head of the firm. Let us hope that his partners may not be too slow in doing theirs.

J. F. HOGAN, D.D.

# Notes and Queries

## LITURGY

### PENANCES IMPOSED ON NEWLY-ORDAINED SUB-DEACONS, (OR DEACONS) AND PRIESTS

REV. DEAR SIR,—Towards the end of the impressive ceremonies of ordination to Deaconship and Sub-Deaconship the officiating Prelate imposes a penance on the newly ordained. In the words of the Pontifical, the form runs thus:—‘Ad subdiaconatum (*vel* Diaconatum) ordinate dicite Nocturnum *talis diei*, etc.’ What are we to understand by the ‘Nocturnum *talis diei*’ in question?

NEO-SACERDOS.

1. The Nocturn of the Divine Office to be read by the newly-ordained Deacons or Sub-Deacons will be that which is specified by the ordaining Bishop. He has power to designate the Nocturn of any particular office he desires, and this one, whichever it is, must be recited. Supposing the Bishop’s intention is not clearly expressed, the Congregation of Rites has laid down the following rule for interpreting it:—‘Nocturno *talis diei* intelligendus est Nocturnus ferialis, vel primus Festi aut Dominicae in Psalterio, prouti ordinatio in Feria, Festo aut Dominicae habita sit.’ That is to say, if the Bishop, for instance, as he usually does, employs these words, ‘Dixite Nocturnum *hujus diei*,’ etc., then we are to understand that he means the matins of the Ferial Office if the ordination takes place on a week-day, and the first Nocturn of the Dominical office if the ordination be held on a Sunday. But if instead of the words ‘*hujus diei*’ he were to use the words ‘*hujus Festi*,’ then we should presume he meant the first Nocturn of the Festive office that happened

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<sup>1</sup> S.R.C. n. 4042 (nov. ed.).

to be celebrated on the particular day of the ordination. A recent Decree<sup>2</sup> of the Congregation of Rites declares that the Nocturn thus prescribed does not include the Invitatory, Hymn or Lessons. It consists of the Psalms and Antiphons only. The question was asked: 'Utrum ad hunc Nocturnum etiam Psalmus *Venite exultemus*, *Hymnus*, et *Lectiones*, addendae sunt, vel potius sufficient Psalms cum respectivis Antiphonis ad talem Nocturnum spectantes?' And the answer was: '*Negative* ad I. partem; *Affirmative* ad II.' It is no longer then a matter of obligation to say anything except the Psalms, with their Antiphons, belonging to the Nocturn which is prescribed.

2. A point of kindred character to the above is also raised in connection with the three Masses that are imposed by way of penance on Neo-Sacerdotes. Must these Masses be private Votive Masses? Obviously they need not be *private* as contradistinguished from *solemn*. For we take it that 'quod abundat non vitiat.' Besides there is no obligation of offering them for the Bishop's intention, and *honoraria* may be accepted for them.<sup>3</sup> The common impression is that they ought to be said as Votive Masses, and there is a Decree<sup>4</sup> of the Congregation of Rites that seems to lend colour to this view. The question put was: '...Ad hoc ut obligatio isthaec facilius adimpleatur, possunt ne dictae Missae in diebus duplicibus minoribus celebrari?' and it was answered, '*Negative*, sed in diebus a Rubrica permissis.' This response, however, does not really militate against the opinion which says that the Masses need not be said as Votive Mass, but all it states is that assuming, as the query seemed to assume, that they are to be said as such, then they enjoy no privilege beyond the ordinary private Votive Masses. Since then there is nothing in the words of the Pontifical to the contrary, it may fairly be contended that the Masses in question may be said either as Votive Masses, or as the current Masses of the days on which

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<sup>2</sup> S.R.C., 10th July, 1903.

<sup>3</sup> Cf. Ballerini, n. 717.

<sup>4</sup> N. 2802 (nov. col.)

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happen to be not only permitted, but prescribed. The *ity* is the only thing to be observed. So that a young st might discharge his obligation as far as these Masses concerned, by saying the Mass of the Holy Ghost on Festival of Pentecost, that of the Blessed Virgin on any er Feasts, and that for the Dead on any of the days that privileged *pro defunctis*.<sup>5</sup>

P. MORRISROE.

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<sup>5</sup> *Sic apud*, Eph. Liturgicas xvii., 553.

## DOCUMENTS

**ENCYCLICAL LETTER OF HIS HOLINESS POPE PIUS X.**

**SANCTISSIMI DOMINI NOSTRI DIVINA PROVIDENTIA**

**PII PAPAE X.**

**EPISTOLA ENCYCLICA, AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, ALIOSQVE LOCORVM ORDINARIOS PACEM ET COMMVNIONEM CVM APOSTOLICA SEDE HABENTES**

**VENERABILIBVS FRATRIBVS, PATRIARCHIS, PRIMATIBVS, ARCHIEPISCOPIS, EPISCOPIS, ALIISQVE LOCORVM ORDINARIIS, PACEM ET COMMVNIONEM CVM APOSTOLICAM SEDE HABENTIBVS**

**PIVS PP. X.**

**VENERABILIS FRATRES, SALVTEM ET APOSTOLICAM BENEDICTIONEM**

E supremi apostolatus cathedra, ad quam, consilio Dei inscrutabili, euecti fuimus, vobis primum eloquuturos, nihil attinet commemorare quibus Nos lacrymis magnisque precibus formidolosum hoc Pontificatus onus depellere a Nobis conati simus. Videmur equidem Nobis, etsi omnino meritis impares, convertē in rem Nostram posse quae Anselmus, vir sanctissimus, querebatur quum, adversans et repugnans, coactus est honorem episcopatus suscipere. Etenim quae ille moeroris indicia pro se afferebat, eadem et Nobis proferre licet, ut ostendamus quo animo, qua voluntate Christi gregis pascendi gravissimum officii munus exceperimus. *Testantur, sic ille (Epp. l. iii. ep. 1). lacrymae meae et voces et rugitus a gemitu cordis mei, quales nunquam de me, ullo dolore, memini exiisse ante diem illam, in qua sors illa gravis archiepiscopatus Cantuariæ visa est super me cecidisse. Quod ignorare nequiverunt illi qui, ea die, vultum meum inspexerunt... Ego magis mortuo quam viventi colore similis, stupore et dolore pallebam. Huic autem de me electioni, imo violentiae, hactenus, quantum potui, servata veritate, reluctatus sum. Sed iam, velim nolim, cogor fateri quia quotidie iudicia Dei magis ac magis conatui meo resistunt, ut nullo modo videam me ea posse fugere. Unde iam, non tam hominum quam Dei, contra quam non est prudentia, victus violentia, hoc*

*solo intelligo me uti debere consilio, ut, postquam oravi quantum potui, et conatus sum ut, si possibile esset, calix iste transiret a me ne biberem illum...meum sensum et voluntatem postponens, me sensui et voluntati Dei penitus committam.*

Nec plane repugnandi causae, multae, et maximae, defuerunt Nobis. Praeterquam enim quod honore pontificatus, ob tenuitatem Nostram, nullo pacto Nos dignaremur; quem non moveret ei se successorem designari, qui, cum ecclesiam sex fere ac viginti annos sapientissime rexisset, tanta valuit alacritate ingenii, tanto virtutum omnium splendore, ut vel adversarios in sui admirationem traduxerit et memoriam sui nominis factis praeclarissimis consecrarit?—Dein, ut pretereamus cetera, terrebat Nos, quam quod maxime, ea quae modo est humani generis conditio afflictissima. Quem enim lateat, consociationem hominum gravissimo nunc, supra praeiteritas aetates, atque intimo urgeri morbo; qui in dies ingravescens eamque penitus exedens ad exitium rapit? Morbus qui sit, intelligitis, Venerabiles Fratres: defectio abscessioque a Deo: quo nihil profecto cum perniciē conjunctius, secundum Prophetam dictum: *Quia ecce, qui elongant se a te, peribunt* (Ps. lxxii. 27). Tanto igitur malo, pro pontificali munere quod demandabatur, occurrendum esse Nobis videbamus; arbitrabamur enim Dei iussum ad Nos pertinere: *Ecce constitui te hodie super gentes et super regna, ut evellas et destruas, et aedifices et plantes* (Jerem. i. 10); verum conscii Nobis infirmitatis Nostrae, negotium, quod diu simul haberet morae et difficultatis plurimum, suscipere verebamus.

Attamen, quoniam numini divino placuit humilitatem Nostram ad hanc amplitudinem postestatis provehere; erigimus animum *in eo qui Nos confortat*, Deique virtute freti manum operi admoventes, in gerendo pontificatu hoc unum declaramus propositum esse Nobis *instaurare omnia in Christo* (Ephes. i. 10) ut videlicet sit *omnia et in omnibus Christus* (Coloss. iii. 11). Erunt profecto qui, divina humanis metientes, quae Nostra sit animi mens rimari nitantur atque ad terrenos usus partiumque studia detorquere. His ut inanem spem praecidamus, omni asserveratione affirmamus nihil velle Nos esse, nihil, opitulante Deo, apud consociationem hominum futuros, nisi Dei, cuius utimur auctoritate, ministros. Rationes Dei rationes Nostrae sunt; pro quibus vires omnes vitamque ipsam devovere decretum est. Unde si qui symbolum a Nobis expetant, quod

voluntatem animi patefaciat ; hoc unum dabimus semper : *Instaurare omnia in Christo !*

Quo quidem in praeclaro opere suscipiendo urgendoque illud Nobis, Venerabiles Fratres, alacritatem affert summam, quod certum habemus fore vos omnes strenuos ad perficiendam rem adiutores. Id enim si dubitemus, ignaros vos, non sane iure, negligentes putaverimus nefarii illius belli, quod nunc, ferme ubique, commotum est atque alitur adversus Deum. Vere namque in Auctorem suum *transuerunt gentes et populi meditati sunt inania* (Ps. ii. 1) ; ut communis fere ea vox sit adversantium Deo : *Recede a nobis* (Iob. xxi. 14). Hinc extincta omnino in plerisque aeterni Dei reverentia, nullaue habita in consuetudine vitae, publice ac privatim, supremi eius numinis ratio ; quin totis nervis contenditur omnique artificio, ut vel ipsa recordatio Dei atque notio intereat penitus.

Haec profecto qui reputet, is plane metuat necesse est ne malorum, quae supremo tempore sunt expectanda, sit perversitas haec animorum libamentum quoddam ac veluti exordium ; neve *filius perditionis*, de quo Apostolus loquitur (II. Thess. ii. 3), iam in hisce terris versetur. Tanta scilicet audacia, eo furore religionis pietas ubique impetitur, revelatae fidei documenta oppugnantur, quaeque homini cum Deo officia intercedunt tollere delere prorsus praefracte contenditur ! E contra, quae, secundum Apostolum eundem, propria est *Antichristi* nota, homo ipse, temeritate summa, in Dei locum invasit, extollens se *supra omne quod dicitur Deus* ; usque adeo ut, quamvis Dei notitiam extinguere penitus in se nequeat, Eius tamen maiestate reiecta, aspectabilem hunc mundum sibi ipse veluti templum dedicaverit a ceteris adorandus. *In templo Dei sedeat, ostendens se tamquam sit Deus* (II. Thess. ii. 2).

Enimvero hoc adversus Deum mortalium certamen qua sorte pugnetur nullus est sanae mentis qui ambigat. Datur quidem homini, libertate sua abutenti, rerum omnium Conditoris ius atque numen violare ; veruntamen victoria a Deo semper stat : quin etiam tum proprior clades imminet, quum homo, in spe triumphi, insurgit audentior. Haec ipse Deus nos admonet in Scripturis sanctis. *Dissimulat scilicet peccata hominum* (Sap. xi. 24), suae veluti potentiae ac maiestatis immemor : mox vero, post adumbratos recessus, *excitatus tamquam potens crapulatus a vino* (Ps. lxxvii. 65), *confringet capita inimicorum suorum* (Ps. lxxvii. 22) ; ut norint omnes *quoniam rex omnis terrae Deus* (Ib. xlvii. 8), *et sciant gentes quoniam homines sunt* (Ib. iv. 20).

Haec quidem, Venerabiles Fratres, fide certa tenemus et expectamus. Attamen non ea impediunt quominus, pro nostra quisque parte, Dei opus maturandum nos etiam curemus : idque, non solum efflagitando assidue : *Exsurge, Domine, non confortetur homo* (Ps. ix. 19) ; verum, quod plus interest, re et verbo, luce palam, supremum in homines ac naturas ceteras Dei dominatum adserendo vindicandoque, ut Eius imperandi ius ac potestas sancte colatur ab omnibus et observetur.—Quod plane non modo officium postulat a natura profectum, verum etiam communis utilitas nostri non conficiat trepidatio ac moeror, quum homines videant, partem maximam, dum quidem humanitatis progressus haud immerito extolluntur, ita digladiari atrociter inter se, ut fere sit omnium in omnes pugna? Cupiditas pacis omnium profecto pectora attingit, eamque nemo est qui non invocet vehementer. Pax tamen, reiecto Numine, absurde quaeritur : unde namque abest Deus, iustitia exulat ; sublatâque iustitia, frustra in spem pacis venit. *Opus iustitiae pax* (Is. xxxii. 17).—Novimus equidem non paucos esse, qui studio pacis ducti, *tranquillitatis* nempe *ordinis*, in coetus factionesque coalescunt, quae ab *ordine* nominant. Pron tamen spes curasque inanes! Partes *ordinis*, quae pacem affere turbatis rebus reapse queant, unae sunt : partes faventium Deo. Has igitur promovere necesse est, ad easque qua licebit plures adducere, si securitatis amore incitamus.

Verum haec ipsa, Venerabiles Fratres, humanarum gentium ad maiestatem Dei imperiumque revocatio, quantumvis licet conemur, numquam nisi per Iesum Christum eveniet. Monet enim Apostolus : *Fundamentum aliud nemo potest ponere praeter id quod positum est, quod est Christus Iesus* (1 Cor. iii. 11). Scilicet unus ipse est, quem Pater sanctificavit et misit in mundum (Io. x. 36) ; splendor Patris et figura substantiae eius (Hebr. i. 3), Deus verus verusque homo : sine quo, Deum, ut oportet, agnoscere nemo possit ; nam *neque Patrem quis novit nisi Filius, et cui voluerit Filius revelare* (Matth. xi. 27).—Ex quo consequitur, ut idem omnino sit *instaurare omnia in Christo* atque homines ad Dei obtemperationem reducere. Huc igitur curas intendamus oportet, ut genus hominum in Christi ditionem redigamus : eo praestito, iam ad ipsum Deum remigraverit. Ad Deum inquam, non socordem illum atque humana negligentem, quem *materialistarum* deliramenta effinxerunt ; sed Deum vivum ac verum,



unum natura personis trinum, auctorem mundi, omnia sapientissime providentem, iustissimum denique legis latorem, quosque plectat, praemia proposita vitutibus habeat.

Porro qua iter nobis ad Christum pateat, ante oculos est : per Ecclesiam videlicet. Quamobrem iure Chrysostomus : *Spes tua Ecclesia, salus tua Ecclesia, refugium tuum Ecclesia* (Hom. de capto Eutropio, n. 6). In id namque illam condidit Christus, quaesitam sui sanguinis pretio ; eique doctrinam suam ac suarum praecepta legum commendavit, amplissima simul impertiens divinae gratiae munera ad sanctitatem ac salutem hominum.

Videtis igitur, Venerabiles Fratres, quale demum Nobis vobisque pariter officium sit demandatum : ut consociationem hominum, a Christi sapientia aberrantem, ad Ecclesiae disciplinam revocemus ; Ecclesia vero Christo subdet, Christus autem Deo. Quod si, ipso favente, perficiemus, iniquitatem, cessasse aequitati gratulabimur, audiemusque feliciter *vocem magnam de coelo dicentem : Nunc facta est salus et virtus et regnum Dei nostri et potestas Christi eius* (Apoc. xii. 10).—Hic tamen ut optatis respondeat exitus, omni ope et opera eniti opus est ut scelus illud immane ac detestabile, aetatis huius proprium, penitus eradamus, quo se nempe homo pro Deo substituit : tum vero leges Evangelii sanctissimae ac consilia in veterem dignitatem vindicanda ; adserendae altius veritates ab Ecclesia traditae, quaeque eiusdem sunt documenta de sanctitate coniugii de educatione doctrinaque puerili, de bonorum possessione atque usu, de officiis in eos qui publicam rem administrant ; aequilibras demum inter varios civitatis ordines christiano instituto ac more restituenda.—Nos profecto haec Nobis, Dei nutui obsequentes, in pontificatu prosequenda proponimus, ac pro virili parte prosequemur. Vestrum autem erit, Venerabilis Fratres, sanctitate, scientia, agendorum usu, studio cum primis divinae gloriae industriis Nostris obsecundare ; nihil aliud spectantes praeterquam ut in omnibus *formetur Christus* (Gal. iv. 19).

Iam quibus ad rem tantam utamur adiumentis, vix dicere oportet ; sunt enim de medio sumpta.—Curarum haec prima sunt, ut Christum formemus in iis, qui formando in ceteris Christo officio muneris destinantur. Ad sacerdotes mens spectat, Venerabiles Fratres. Sacris namque quotquot initiati sunt, eam in populis, quibuscum versantur, provinciam sibi datam norint, quam Paulus suscepisse testatus est amantissimis iis verbis : *Filioli mei, quos iterum parturio, donec formetur*

*Christus in vobis* (Gal. iv.). Qui tamen explere munus queant, nisi priores ipsi Christum induerint? atque ita induerint, ut illud Apostoli eiusdem usurpare possint: *Vivo ego, iam non ego, vivit vero in me Christus* (Gal. ii. 20). *Mihi vivere Christus est* (Philipp. i. 21). Quamobrem, etsi ad fideles omnes pertinet hortatio *ut occurramus in virum perfectum, in mensuram aetatis plenitudinis Christi* (Ephes. iv. 3); praecipue tamen ad illum spectat qui sacerdotio fungitur; qui idcirco dicitur *alter Christus*, non una sane potestatis communicatione sed etiam imitatione factorum, qua expressam in se Christi imaginem praeferat.

Quae cum ita sint, quae vobis quantaque, Venerabiles Fratres, ponenda cura est in clero ad sanctitatem omnem formando! huic, quaecumque obveniant, negotia cedere necesse est. Quamobrem pars potior diligentiarum vestrarum sit de seminariis sacris rite ordinandis moderandisque, ut pariter integritate doctrinae et morum sanctitate floreant. Seminarium cordis quisque vestri delicias habetote, nihil plane ad eius utilitatem omittentes, quod est a Tridentina Synodo providentissime constitutum.—Quum vero ad hoc ventum erit ut candidati sacris initiari debeant, ne quaeso excidat animo quod Paulus Timotheo perscripsit: *Nemini cito manus imposueris* (I Tim. v. 22); illud attentissime reputando, tales plerumque fideles futuros, quales fuerint quos sacerdotio destinabitis. Quare ad privatam quancumque utilitatem respectum ne habetote; sed unice spectetis Deum et Ecclesiam et sempiterna animorum commoda, ne videlicet, uti Apostolus praecavet, *communicetis peccatis alienis* (Ibid.). — Porro sacerdotes initiati recens atque e seminario digressi industrias vestras ne desiderent. Eos, ex animo hortamur, pectori vestro, quod coelesti igne calere oportet, admoveat saepius, incendite, inflamate ut uni Deo et lucris animorum inhiant. Nos equidem, Venerabiles Fratres, diligentissime providebimus ne homines sacri cleri ex insidiis capiantur novae cuiusdam ac fallacis scientiae, quae Christum non redolet, quaeque, fucatis astutisque argumentis, *rationalismi* aut *semirationalismi* errores invehere nititur; quos ut caveret iam Apostolus Timotheum monebat, scribens: *Depositum custodi, devitans profanas vocum novitates et oppositiones falsi nominis scientiae, quam quidam promittentes, circa fidem exciderunt* (I. Tim. vi. 20 s.). Hoc tamen non impedimur quo minus laude dignos existimemus illos e sacerdotibus iunioribus, qui utilium doctrinarum studia,

in omni sapientiae genere, persequuntur, ut inde ad veritatem tuendam atque osorum fidei calumnias refellendas instructiores fiant, Veruntamen celare haud possumus, quin etiam apertissime profiteamur, primas Nos semper delaturos iis qui, quamvis sacras humanasque disciplinas minime praetereunt, proxime nihilo secius animorum utilitatibus se dedant divinae gloriae studiosum. *Tristitia Nobis magna est et continuus dolor cordi Nostro* (Rom. ix. 2), quum cadere etiam in aetatem nostram conspiciamus Ieremiae lamentationem; *Parvuli petierunt panem, et non erat qui frangeret eis* (Thren. iv. 4). Non enim de clero desunt, qui, pro cuiusque ingenio, operam fonte navent rebus adumbratae potius quam solidae utilitatis: at verum non adeo multi numerentur qui, ad Christi exemplum, sibi sumant Prophetae dictum: *Spiritus Domini unxit me, evangelizare pauperibus misit me, sanare contritos corde, praedicare captivis remissionem et coecis visum* (Luc. iv. 18, 19).—Quem tamen fugiat, Venerabiles Fratres, quum homines ratione maxime ac libertate ducantur, religionis disciplinam potissimam esse viam ad Dei imperium in humanis animis restituendum? Quot plane sunt qui Christum oderunt, qui Ecclesiam, qui Evangelium horrent ignoratione magis quam pravitate animi! de quibus iure dixeris: *quaecumque ignorant blasphemant* (Iud. ii. 10). Idque non in plebe solum reperire est aut in infima multitudine, quae ideo in errorem facile trahitur; sed in excultis etiam ordinibus atque adeo in iis, qui haud mediocri eruditione ceteroqui polleant. Hinc porro in plerisque defectus fidei. Non enim dandum est, scientiae progressibus extinguere fidem, sed verius inscitia; ut idcirco ubi maior sit ignorantia, ibi etiam latius pateat fidei defectio. Quapropter Apostolis a Christo mandatum est: *Euntes, docete omnes gentes* (Matth. xxviii. 19).

Nunc autem, ut ex docendi munere ac studio fructus pro spe edantur atque in omnibus *formetur Christus*, id penitus in memoria insideat, Venerabiles Fratres, nihil omnino esse caritate efficacius. *Non enim in commotione Dominus* (III. Reg. xix. 11). Allici animos ad Deum amariore quodam conatu, speratur perperam: quin etiam errores acerbius increpare, vitia vehementius reprehendere damno magis quam utilitati aliquando est. Timotheum quidem Apostolus hortabatur: *Argue, obsecra, increpa*; attamen addebat: *in omni patientia* (II Tim. iv. 2). Certe eiusmodi nobis exempla prodidit Christus. *Venite, sic ipsum alloquutum legimus, venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos* (Matth. xi. 28). Laborantes autem

oneratosque non alios intelligebat, nisi qui peccato vel errore tenerentur. Quanta enimvero in divino illo magistro mansuetudo! quae savitas, quae in aerumnosos quoslibet miseratio! Cor eius plane pinxit Isaias iis verbis: *Ponam spiritum meum super eum; non contendet neque clamabit; arundinem quasi satam non confringet et linum fumigans non extinguet* (Is. xlii. 1 s.).—Quae porro caritas, *patiens et benigna* (I. Cor. xiii. 4), ad illos etiam porrigatur necesse est, qui sunt nobis infesti vel nos inimice insectantur. *Maledicimur et benedicimus*, ita de se Paulus profitebatur, *persecutionem patimur et sustinemus, blasphemamur et obsecramus* (Ibid. iv. 12 s.). Peiores forte quam sunt videntur. Consuetudine enim aliorum, praeiudicatis opinionibus, alienis consiliis et exemplis, malesuada demum verecundia in impiorum partem translati sunt: attamen eorum voluntas non adeo est depravata, sicut et ipsi putari gestiunt. Quidni speremus christianae caritatis flammam ab animis caliginem dispulsuram atque allaturam simul Dei lumen et pacem? Tardabitur quandoque forsitan laboris nostri fructus; sed caritas sustentatione nunquam defatigatur, memor non esse praemia a Deo proposita laborum fructibus sed voluntati.

Attamen, Venerabiles Fratres, non ea Nobis mens est ut, in toto hoc opere tam arduo restitutionis humanarum gentium in Christo, nullos vos clerusque vester adiutores habeatis. Scimus mandasse Deum unicuique de proximo suo (Eccli. xvii. 12). Non igitur eos tantum, qui sacris se addixerunt, sed universos prorsus fideles rationibus Dei et animorum adlaborare oportet: non morte utique quemque suo atque ingenio, verum semper Episcoporum ductu atque nutu; praeesse namque, docere, moderari nemini in Ecclesia datur praeter quam vobis, *quos Spiritus Sanctus posuit regere Ecclesiam Dei* (Act. xx. 28).—Catholicos homines, vario quidem consilio at semper religionis bono, coire inter se societatem, Decessores Nostri probavere iamdiu bonaque precatione sanxerunt. Institutum porro egregium Nos etiam laudatione Nostra ornare non dubitamus, optamusque vehementer ut urbibus agrisque late inferatur ac floreat. Verum enimvero consociationes eiusmodi eo primo ac potissimum spectare volumus, ut quotquot in illas cooptantur christiano more constanter vivant. Parum profecto interest quaestiones multas subtiliter agitari, deque iuribus et officiis eloquenter disseri, ubi haec ab actione fuerint seiugata. Postulant enim actionem tempora; sed eam quae tota sit in divinis legibus atque Ecclesiae praescriptis sancte integreque servandis, in re-

ligione libere aperteque profitenda, in omnigenae demum caritatis operibus exercendis, nullo sui aut terrenarum utilitatum respectu. Illustria eiusmodi tot Christi militum exempla longe magis valitura sunt ad commovendos animos rapiendosque quam verba exquisitaeque disceptationes; fietque facile ut, abiecto metu, depulsis praeiudiciis ac dubitationibus, quamplurimi ad Christum traducantur provehantque ubique notitiam eius et amorem; quae ad germanam solidamque beatitatem sunt via. Profecto si in urbibus, si in pagis quibusvis praecepta Dei tenebunter fideliter, si sacris erit honos, si frequens sacramentorum usus, si cetera custodientur quae ad christianae vitae rationem pertinent; nihil admodum, Venerabiles Fratres, elaborandum erit ulterius ut omnia in Christo instaurentur. Neque haec solum coelestium bonorum prosecutionem spectare existimantur: iuvabunt etiam, quam quae maxime, ad huius aevi publicasque civitatum utilitates. His namque obtentis, optimates ac locupletes aequitate simul et caritate tenuioribus aderunt, hi vero afflictioris fortunae angustias sedate ac patienter ferent; cives non cupiditati sed legibus parebunt; principes et quotquot rempublicam gerunt, quorum *non est potestas nisi a Deo* (Rom. xiii. 1), vereri ac deligere sanctum erit. Quid plura? Tunc demum omnibus persuasum fuerit debere Ecclesiam, prouti ab auctore Christo est condita, plena integraque libertate frui nec alienae dominationi subiici; Nosque, in hac ipsa libertate vindicanda, non religionis modo sanctissima tueri iura, verum etiam communi populorum bono ac securitati prospicere. Scilicet *pietas ad omnia utilis est* (I Tim. iv. 8): eaque incolumi ac vigente, *sedebit reapse populus in plenitudine pacis* (Is. xxxii. 18).

Deus, *qui dives est in misericordia* (Ephes. ii. 4), hanc humanarum gentium in Christo Iesu instaurationem benignus, festinet; *non enim volentis opus neque currentis, sed miserentis est Dei* (Rom. ix. 16). Nos vero, Venerabiles Fratres, *in spiritu humilitatis* (Dan. iii. 39), quotidiane et instanti prece id ab Eo contendamus ob Iesu Christi merita. Utamur praeterea praesentissima Deiparae impetratione: cui conciliandae Nobis, quoniam has litteras die ipsa damus, quae recolendo Mariali Rosario est instituta; quidquid Decessor Noster de octobri mense Virgini augustae dicando edixit, publicâ per templa omnia eiusdem Rosarii recitatione, Nos pariter edicimus et confirmamus; monentes insuper ut deprecatores etiam adhibeantur castissimus

Dei Matris Sponsus catholicae Ecclesia patronus sanctique Petrus et Paulus apostolorum principes.

Quae omnia ut rite eveniant et cuncta vobis pro desiderio fortunentur, divinarum gratiarum subsidia uberrime exoramus. Testem vero suavissimae caritatis, qua vos et universos fideles, quos Dei providentia Nobis commendatos voluit, complectimur, vobis, Venerabiles Fratres, clero populoque vestro apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud St. Petrum, die iv octobris MCMIII. Pontificatus Nostri anno primo.

PIVS PP. X.

### TRANSLATION OF TITULAR FEAST

#### E S. CONGREGATIONE DE PROPAGANDA FIDE

#### INDULTUM CONCEDENS TRANSLATIONEM FESTI TITULARIS

*Beatissime Pater :*

Jacobus Cardinalis Gibbons Archiepiscopus Baltimorensis aliique Statuum Foederatorum Americae Borealis Archiepiscopi in annuali conventu una simul congregati, a Sanctitate Tua humiliter petunt, ut ratione habita circumstantiarum eorum locorum, benigne concedere dignetur Indultum vi cuius in quibuscumque Statuum praedictorum ecclesiis, sive in urbibus sive extra, Titulare festum quando inciderit in diem ferialem transferri valeat quoad extrinsecam solemnitatem ad Dominicam proxime insequentem, quemadmodum ibidem concessum fuit pro ecclesiis ruralibus et oppidulorum.

Ex Audientia SSmi. habita die 3 Ferbuarii 1903, SSmus. D. N. Leo Div. Prov. PP. XIII. referente infrascripto S. Congnis de Propag. Fide Secrio, attentis specialibus locorum circumstantiis, benigne indulsit ut in singulis supramemoratis ecclesiis, quibus annis titolare festum in diem ferialem inciderit, firma manente obligatione celebrandi Missam et persolvendi officium de eodem festo die in Kalendario affixa, extrinseca ejus solemnitas cum Missa solemni et Vesperis transferri possit ad Dominicam proxime insequentem, dummodo non occurrat festum ritus duplicis primae classis, vel Dominica juxta rubricas privilegiata. Contrariis quibuscumque non obstantibus.

Datum Romae ex Aed. S. Congnis de Propaganda Fide die et anno ut supra.

ALOISIUS VECCIA, *Secrius*.

**RESOLUTIONS OF THE IRISH HIERARCHY: (1.) THE GRANARD WORKHOUSE CASE—(2.) THE STARKIE SCANDAL—(3.) THE RUMOURED DEPARTMENTALISING OF PRIMARY AND INTERMEDIATE EDUCATION — (4.) THE UNIVERSITY QUESTION—(5.) NOVENA OF ST. PATRICK AND TEMPERANCE**

At the meeting of the Archbishops and Bishops of Ireland held at Maynooth College, on the 14th October, the following Resolutions were unanimously adopted :—

**I.**

We feel called upon to express our regret that the Local Government Board has not given adequate support and protection to the Sisters of Mercy in the Workhouse Hospital at Granard, and, much as we deplore the necessity which deprives the sick poor of their invaluable service, we desire to associate ourselves with the Bishop of Ardagh in the action which he has found it his duty to take in this painful case.

**II.**

We feel also called upon to declare that the terms of offence and disrespect which the Resident Commissioner of National Education in Ireland allowed himself to use with regard to the great body of clerical managers of National Schools in Ireland, and his unfounded charges of incompetence and neglect against them, have rendered communication between them and the National Education Office extremely difficult ; and, furthermore, that the prospect of the fundamental changes in the system of National Education which the Resident Commissioner's statements seem to point to has created a feeling of distrust and anxiety. We are of opinion that some official steps ought to be taken to reassure the Catholics of Ireland, and to restore the relations of Managers with the National Education Board to their normal friendly condition.

**III.**

Rumours having gone abroad that changes are contemplated in the organisation of Primary and Secondary Education in this country which would have the effect of placing the organisation of our educational systems on a footing similar

to that of the Agricultural and Technical Department, we take the earliest opportunity of entering a protest against the introduction of any such scheme.

#### IV.

The following Resolution of the Association of Catholic Headmasters having been communicated to the meeting by the Honorary Secretary of the Association, the subjoined letter in endorsement of the Resolution was sent to the Honorary Secretary in reply : —

Resolved—‘ That we, the heads of Catholic Secondary Schools in Ireland, renew, with all the emphasis in our power, our protest against the cruel wrong which is inflicted every year on large numbers of our students, by the system which refuses them suitable facilities for University Education, unless they disregard the voice of conscience, and violate the principles of their religion. Such persecution, under the sanction of laws before which all Irishmen are assumed to be equally entitled to the full rights and privileges of citizenship, is strictly and literally a continuation of the penal code, in spite of Emancipation, a maintenance of religious privilege, in spite of Disestablishment. We earnestly hope that the Government will recognise the gravity of the evil, which has been shown beyond doubt by the proceedings of the recent Royal Commission, and will realise the urgency of their obligation to provide an adequate remedy.—ANDREW MURPHY, *Hon. Sec.*’

The following is the letter sent to the Hon. Secretary of the Association : —

ST. PATRICK’S COLLEGE, MAYNOOTH,

14th October, 1903.

REV. DEAR SIR,—The Bishops assembled in General Meeting at Maynooth have had the Resolution of your Association on the Irish University question before them, and they instruct us to say that they cordially approve of the Resolution. They concur in your emphatic ‘ protest against the cruel wrong ’ which still continues to be inflicted every year on the students of our Catholic Schools and Colleges, and they join you in the ex-



pression of an earnest hope that the Government will recognise the gravity of the evil and take effective measures to provide a remedy for the intolerable grievance which our Catholic students are forced to endure.

(Signed),

✠ RICHARD ALPHONSUS,	} Secretaries to the Meeting.
<i>Bishop of Waterford and Lismore,</i>	
✠ JOHN, <i>Bishop of Elphin,</i>	

## V.

Where there are public Novenas for the Feast of St. Patrick, such Novenas shall in future be specially offered for the spread of temperance in Ireland.

✠ RICHARD ALPHONSUS SHEEHAN,	} Secretaries to Meeting.
<i>Bishop of Waterford and Lismore,</i>	
✠ JOHN CLANCY,	
<i>Bishop of Elphin,</i>	

## FUNERAL ORATION OF LEO XIII

DIE 30 IULII.

Tertio solemnes exequiae persolvuntur in Sixtino Sacello. Omnes Emi Purpurati adsunt, exceptis Emo Moran ob itineris tarditatem, et Emo Celesia, ob adversam valetudinem. Rmus. Dnus. Aurelius Galli latinam recitat Orationem pro Pontifice defuncto, cuius tenor est :

### LAUDATIO FUNEBRIS LEONIS PP. XIII.

Etsi hoc tanto squalore luctuque catholici nominis flere magis libet quam eloqui, praesertim in hoc augustissimo orbis terrarum consessu, in quo desiderium Parentis publici extat acerbius, sanctissimum tamen officium cum memoris gratiae tum pietatis iubet, Leonis XIII Pontificis Maximi laudes attingere. Eas equidem suspiciens intelligo multo esse maiores, quam ut digne possim dicendo assequi. Etenim cum de Leone XIII agitur, de eo Pontifice res est, quem, ob auctoritatem Pontificatus romani felicissime in omni genere prolatam, vel ingenia mores instituta omnemque actionem sapienter temperando catholicorum, vel

devium a Christo saeculum ad sanitatem animose revocando, aequi rerum aestimatores consentiunt, praestantissimo cuique Decessorum suorum comparandum iure videri. Verum ea me cogitatio recreat, Eminentissimi Patres, vos in hac laudatione non inanem ingenii contentionem requirere, sed magnarum virtutum, ipsam per se frugiferam, commemorationem: eo vel magis quod haec sollemnia funeris, itemque extremi iudicii, quae hic spirat, tremenda maiestas clamant, praeterlabente figura huius mundi, sola stare recte sancteque factorum promerita. Neque vero mens est, neque, si velim, his angustiis temporis queam singula persequi, quaecumque Ille in Pontificatu tam diuturno tamque actioso gesserit. Summa igitur rerum capita percurrans, nitar tanquam adumbratam referre imaginem sanctissimi Senis, atque ita ut satis appareat Ipsum, christianae reipublicae divinitus datum de societate hominum universa non minus, quam de Ecclesia, mirifice meruisse.

Vitam moresque Leonis intuenti, nihil tam est conspicuum quam singulare quoddam providentis Dei numen, simulque perpetuum deditissimae voluntatis obsequium eius providenti Deo. Equidem memini Ipsum audire cum candide profiteretur, illud se in omni vita habuisse solemne, nunquam sollicito animo prospicere in posterum, semper in divinae providentiae benignitate, tamquam in amantissimae sinu matris, conquiescere. Prima quidem voluntatis divinae significatio, ad magna adolescentem vocantis, tum facta est, cum Is emenso Romae disciplinarum curriculo, magna cum laude ingenii, pietatis, diligentiae, initatusque sacerdotio, comparabat reditum in patriam, ut operam Episcopo Anagnino navaret. Siquidem Gregorius XVI, hominum rerumque spectator acerrimus, nihil tale cogitantem, inter antistites domus pontificalis adlectum Beneventanae provinciae praeficit; mox ad Spoletinam, dein ad Perusinam provehit. Notum qua fide, constantia, consilio, in summa difficultate rerum, mandata administravit munera. Inde cum se reipublicae peritiorum, quam pro aetate, probasset (vix enim tertium et trigesimum annum attigerat), dignus est habitus, qui Damiatensis Archiepiscopus renunciatus legatione begicae praeesset. Rebus ibi etiam bene et e sententia gestis, discedentem honestissimo praeconio Leopoldus rex est prosecutus ad Pontificem Maximum, qui eum Perusinae ecclesiae antistitem dixerat. Non defuere, qui auctores ei essent huius honoris dexteritate quadam detrectandi, quasi aditum sibi ad maiora intercluderet. Ipse autem Pontificis, non secus ac Dei voluntati obtemperandum

ratus, securus caetera, Perusiam ubi iamdudum erat in desiderio, rediit, perampla obedientiae praemia laturus. Nam cum omnes pastoralis officii partes explere in exemplum videretur, et Patribus Cardinalibus non post multo est adscriptus, et id officium tenuit, cuius potestas est per interregnum maxima, et statim ab obitu Pii Noni, immortalis memoria digni Pontificis, magna suffragatorum consensione ad fastigium Apostolici muneris evehctus est.

Hic enimvero, cum non satis firmus et ab aetate ingravescente et a valetudine videretur, tamquam revirescere, dante Deo, coepit; siquidem ad summam senectutem iuvenili quadam alacritate processit. Vixdum in celsissimo dignitatis gradu collocatus, circumspexit animo nominis christiani tempora, primas ad universitatem catholicorum dedit litteras, quibus insidentia ubique mala denunciando, unice eis Ecclesiam mederi posse ostendit: hanc propterea liberam nullique obnoxiam esse oportere. Ita cum universam rationem proposuisset Pontificatus gerendi sui, cuius rationis haec summa erat, christianam formam in omni privatae publicaeque vitae cursu restituere, impiger instituit exsequi propositum. Ante omnia cum videret ortam e superioris aetatis procella *socialismi* pestem ipsa aggredi fundamenta convictus humani et societatis, maturavit iurium et officiorum vincula, quibus tenuim et locupletium ordines contineri inter se ex lege naturae praeceptisque evangelicis debent, in conspicuo ponere, graviterque confirmare. His documentis quasi perfectionem absolutionemque suam addidere deinceps de conditione opificum Litterae *Rerum novarum*; illud, inquam, mirabile christianae sapientiae prudentiaeque monumentum, unde civilis societas habet, quemadmodum sibi in causa gravissima consulat. Atque utinam ista plena salutis praecepta faciles in obsequium voluntates vulgo inveniant: iam non forent communitati hominum illa extrema discrimina metuenda, quorum iam ingruit formido. Utcumque erit, haec manebit aeterna Leonem laus, perniciem communium rerum multo ante providisse, eamque ut tempori averteret, laborasse pro viribus.

Quia vero in actione vitae moribusque populorum pervagata ratio philosophandi potest plurimum, ideo Pontifex, quo gliscentis usquequaque *rationalismi* itinera melius interciperet, Thomae Aquinatis disciplinam instaurandam omni ope curavit. Quo providentiae genere, in primis commendabili, tantum abest ut cursus retardarit ingeniorum, ad vetustatemve retruserit, ut potius germanas philosophiae progressionem magnopere incita-

rit, eo nimirum duce et magistro hisce studiis dato, quo nemo ad vestigandam veritatem cavendasque errorum fallacias praestantior. Ita, initia quoque ponenda censuit solidioris cuiusdam in clero doctrinae, utpote in qua, adiuncta, ut par est, pietate, intelligeret momenta ad salutem publicam inesse maxima. Atque huius rei gratia quae quantaque effecerit, docent cum nova condita collegia clericorum et aucta studiorum domicilia, tum opportuna per occasionem de litteris, de sacris doctrinis, de re biblica vel consilia instituta vel documenta praebita.

Omnino nihil unquam fecit reliqui quod Ecclesiae interesset humanaeque societatis. Quoniamque utriusque fundamenta continet domestica societas, idcirco in hanc ipsam videmus praecipuas quasdam curas cogitationesque Leonis conversas. Nam vel ab exordiis Pontificatus et sanctitudinem christiani coniugii magnifice asseruit, et civilium statuta legum de divortiis gravissime improbens, hanc publicam familiarum cladem, sicubi gentium impenderet, prohibere, quantum in se erat, non destitit. Nec vero Pontificem fugiebat, unde hoc aeque ac caetera discrimina institutis christianis conflarentur maxime: nempe a malarum audacia sectarum, quae in populis passim serperent, Deo Ecclesiaeque Dei inimicissimae. Harum propterea conscelerata consilia artesque nefarias in Litteris *Humanum genus*, ad ipsarum prohibenda contagia, rursus aperuit rursusque damnavit.

In genere autem politico cum probe teneret quam sit Ecclesiae et civitati perniciosum, civiles rationes a sacris distractas esse, quam utrique opportunum, easdem inter se amice cohaerere, nonne prudentissime id semper egit, ut salutarem vim catholicae religionis in venas rerum publicarum inferret? Nostis Pontificatus eius primordia in id tempus incidisse, cum civitates maximam partem aut suspicioso aut etiam infenso essent animo in Apostolicam Sedem. At nullis rerum difficultatibus deterritus Leo, urgere statim coepit propositum reconciliandae concordiae, cuius subinde praeclaram formam in Litteris de civitatum constitutione christiana exhibuit. Quodsi non omnia quae magno spectabat animo, pro temporum iniquitate est assecutus, successus tamen habuit sane laetabiles, inchoatamque meliorum rerum spem successoribus reliquit. Leone quippe adnitente, retractat hostiles Germania leges, lenius agit cum Polonis Russia, aequam se catholicis Anglia impertit, multae praeterea gentes pacem amicitiamque cum Ecclesia iungunt. Mitto prementia rem catholicam incommoda et illa ibi graviora, ubi

memoria singularium Leonis beneficiorum vicem maioris gratiae reposcebat. Quamquam quae civitas est, cui, necessario tempore, non egregie profuit? Testis Hispania, quam e belli faucibus eripuit, cum motam de Carolinis insulis controversiam splendido arbitrio composuit : et cui postea novo periculo laboranti Ipse dissimili quidem exitu, at simili paterni animi charitate pacis conciliator adfuit. Testes illae australis Americae respublicae, quarum dissidia, interposita iudicii sui maiestate, sustulit. Atque eo proinde magis dolendum est, quod e conventu Hagae Comitum habito ad pacem populis conservandam, Is propter domesticam Apostolici muneris invidiam exclusus fuerit, quem pro amplitudine officii et ob publica ipsius benefacta prae caeteris interesse ibidem oportebat. Quamvis autem italicarum conditio rerum, perquam iniuriosa Ecclesiae, non sineret a defensione dignitatis et libertatis suae requiescere Pontificem, beneficam tamen operam virtutemque Ipsius nempe in primis sensit Italia. Hic excitata vehementius hominum studia ad christiana instituta publice privatimque retinenda : hic potissime data opera ut actiosa catholicorum consilia, tamquam foederatis viribus, ad salutem communium rerum niterentur.

Praeterea ut in Ecclesiae incolumitate iuribusque tuendis, sic in eius finibus amplificandis eximia Pontificis industria eluxit. Universam quippe humanam familiam Apostolico amplexus animo, nullum genus fuit a veritate aberrantium, quod non ad sinum Ecclesiae matris invitarit amantissime. Quanto nominatim studio in id incubuit, ut Orientales ecclesias, quas discidium vetus a Romana seiunxerat, ad redintegrandam unitatem fidei revocaret ! Nec timida hominum consilia nec asperitates rerum bona erectum spe Leonis animum ab incepto dimoverunt. Ad haec excitatis in Scotia, in Indiis Orientalibus, in Iaponia ordinibus hierarchicis, earum ecclesiarum disciplinam firmavit, incrementa provexit, decora ampliavit. Quid, quod dissitis etiam insulis oceani, et imperviis Africae regionibus Christus, eo auspice, illatus, et iura evangelicae libertatis asserta?

Porro christianos in populis refovere spiritus, quam diligenter institit ! Huc pertinet, et Ordinis Franciscanum tertii instauratus vigor, et sacratissimo Iesu Cordi devotum ab Ipso humanam genus, et Sanctissimae Eucharistiae amplificatus cultus, maxime autem Marialis Rosarii crebris commendata litteris religio ; ita plane ut, si caetera deessent promerita quae

fuere amplissima, eius Pontificatus hoc certe nomine, nimirum a pervulgato tam salutaris precationis usu, foret memorabilis. Neque haec dumtaxat : sed ut experrectiores faceret animos in christianarum cultu virtutum, compluries Iubilaeum extra ordinem indixit, oblatamque exeunte saeculo opportunitatem annum sacrum celebrandi, avide arripuit : quo quidem anno toto alacrem nec sibi parcentem in sanctissimis caeremoniis vidimus augustum Senem. Ita, quod inimicis temporibus floret vigetque tamen popularis pietas, vigilantiae curisque huius tanti Pontificis magnam partam tribuendum est.

Cum igitur vim saluberrimam Pontificatus romani usquequaque adhibere pergeret Leo, feliciter factum est, ut catholicae gentes cum Apostolica Sede arctius, quam unquam antea, coalescerent. Cuius quidem coniunctionis sive testandae sive etiam augendae praeclaras opportunitates habuere eventus illi laetabiles, cum Pontifex annum quinquagesimum ab inito et sacerdotio et episcopatu complevit, et annos Petri in Romana Sede attigit alter excessitque. Scimus per eas faustitates quam industrie certarint inter se catholici passim homines gratulari honoremque habere beatissimo Patri : spectavimus expositam copiam immensam munerum, quae Sacerdos maximus ex omni ora ac parte terrarum acceperat : vidimus frequentiam peregrinorum continuatione quadam huc undique confluentium, ut oculos adspectu, animos precatione sancta Pontificis recrearent.

Multa, ne longior sim, praetereo ; illud praetereundum non est, quantam vel adversariis admirationem privatae ipsae hominis laudes movere consueverint. Fuit enim in Leone ingenium acerrimum, subtile intelligensque iudicium, poeticae quoque vis egregia, plurimae litterae ; fuit, quod caput est, summa integritas morum et, cum caetero virtutum comitatu, excelsi animi magnitudo. Qua constantia quam diutinas aerumnas in tutelam dignitatis suae toleravit Pontifex ! Scilicet Is unus ex Pontificum romanorum numero extitit, qui Apostolici officii munus in Vaticanis aedibus captivus auspicatus, captivus ibidem continenter totum exegerit. Sub exitum vero quam luculente patuit invictum a dolore aerumnisque pectus, erectaque Leonis mens in expectationem bonorum immortalium ! Omnino videbatur per eos dies christianus orbis, velut oblitus caeterarum rerum, suspenso inter spem metumque animo intueri in sanctissimum Senem, qui securitate incredibili cum morte confligebat. Magnum id quidem argumentum fuit communis in Pontificem studii reverentiaeque ; sed quae discessum eius secuta est omnium ex

omni ordine comploratio, eo planius indicat, Leonem XIII ob praeclarissima omne genus merita tale sui desiderium reliquisse, quod nunquam videatur diuturnitas posse delere.

Iamque ave et vale, sanctissime Pontifex, Ecclesiae catholicae ingens et mansurum decus! Nos hic praeconio quamvis impari tuas persequendo laudes, sensum aegritudinis, quam nobis fecisti decedens, temperare nitimur. Te Christus tot tantisque sua causa, defunctum laboribus, munere sempiternae pacis consolari, oramus quaesumusque supplices, maturet. Sed, quoniam auguratur animus Te, iam ad caelestes evectum sedes, Principis Pastorum consortio frui beatissimo, respice moerentem tanta orbitate Ecclesiam, cuius calamitosa tempora ipse indoluisti vel moriens, omnibusque precibus a Deo contende, ut ei rectorem largiatur persimilem Tui.

—Dein decima celebratur Cardinalium Congregatio. Numinis nuperrime cusum *Sede Vacante*, Emis. Patribus distribuitur.

#### THE DOMINICAN NUNS OF CABRA

##### PIUS PP. X.

Ad perpetuam rei memoriam. Nobis exponendum curaverunt, iam inde ab anno MDCCXVII rite institutum esse Dublini in Hibernia Monasterium, in quo Sanctimoniales Regulum et probatas Constitutiones secundi Ordinis S. Dominici profitebantur. Porro Monasterium istud propter discrimina persecutionis de domo in domum non semel translatum, stabile tandem permansit apud Cabram, praedictae Dublinensis civitatis suburbium, ubi sub titulo S. Mariae de Cabra adhuc viget et floret. Eius autem iurisdictio, quae ad Superiores Ordinis S. Dominici ab initio pertinebat, per Apostolicas Literas reverendae memoriae Gregorii XVI Decessoris Nostri ad Ordinarium Dublinensem pro tempore translata fuit. Postea vero ex huiusmodi Monasterio, ubi puellae instituendae excipiuntur, plures Sorores a strictae clausurae legibus rite solutae egressae sunt, ac votis suffragiisque locorum Ordinariorum adprobatae, pias alias illius Instituti domos in Hibernia, praesertim atque in Australiae et Americae regionibus condiderunt. Et cum uberes sint fructus, qui ex earundem S. Dominici filiarum laboribus legantur, in catholica potissimum puellarum institutione, Nos earum preces a Dilecto Filio Nostro Hieronymo Maria S. R. E. Presbytero Cardinali Gotti Praefecto S. Congregationis Christiano

omni propagando commendatas benigne excepinus, eisque omnibus, quo ipsarum opera magis magisque in Domino augeantur, spirituales gratias libenter impertimur. Quare de Omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum eius auctoritate confisi, praesentium vi, indulgemus ac largimur, ut Dominicanae Sorores quae in Monasterio S. Mariae de Cabra et in aliis domibus ubicumque locorum a filiabus dicti Monasterii institutis, ad habitum et professionem iam admissae sunt vel in posterum rite admittentur, participes sint omnium Privilegiorum, indulgentiarum et gratiarum spiritualium quibus gaudent Moniales secundi Ordinis S. Dominici, et quatenus opus sit, hanc participationem, Auctoritate Apostolica Nostra, denuo concedimus. Volumus vero, ut praedictae Sorores Regulam et Constitutiones, ut nunc apud eas vigent, fideliter observent, et Ordinariis respective locorum iurisdictioni obsequenter subint. Non obstantibus contrariis quibuscumque. Praesentibus perpetuo valituris.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die IV Septembris MDCCCIII, Pontificatus Nostri Anno Primo.

ALOISIUS CARD. MACCHI.

#### POPE LEO XIII. ON THE LANGUAGE QUESTION IN BOHEMIA

LEO XIII. HORTATUR BOHEMOS UT, NON OBSTANTE SERMONIS PATRII DIVERSITATE, CORDE ET ANIMO UNUM SINT

*Venerabilimus fratribus Theodoro Archiepiscopo Olomucensi  
ceterisque Archiepiscopis Bohemiae et Moraviae*

LEO PP. XIII.

*Venerabiles fratres, salutem et apostolicam benedictionem :*

Reputantibus saepe animo, quae sit conditio ecclesiarum vestrarum, occurrunt Nobis, quod nunc fere ubique, plena omnia metus, plena curarum. Illud tamen gravius apud vos incidit, quod, cum res catholica hostium externorum invidiae atque astuti lateat, domesticas etiam caucas habet, quibus in discrimen tractatur. Dum enim haereticorum hominum opera palam obscuraque id agitur, ut error pervadat fidelium animos ; crebrescunt quotidie inter ipsos catholicos semina discordiarum : quae nihil sane aptius ad incidendas vires constantiamque fragendam. Potior autem dissensionis ratio, in Bohemis praesertim, repetenda est ex sermone, quo incolae, pro sua quisque origine, utuntur.



Insitum enim natura est acceptam a proavis linguam amare tue-  
rique velle, Nobis quidem a dirimendis de re hac controversiis  
abstinere decretum est. Profecto sermonis patrii tuitio si certos  
intra fines consistit, reprehensionem non habet : quod tamende  
ceteris privatorum iuribus valet, valere hic etiam tenendum est ;  
ne quid ex eorum prosecutione communis rei publicae utilitas  
patiatur. Est igitur eorum, qui publicam rem administrant, sic,  
aequitate incolumi, velle integra singulorum iura, ut commune  
tamen civitatis bonum stet atque vigeat. Quod ad Nos attinet,  
monet officium cavere sedulo, ne ex eiusmodi controversiis peri-  
clitetur religio, quae princeps est animorum bonum ceterorumque  
bonorum origo.

Itaque, Venerabiles Fratres, vehementer cupimus atque hor-  
tamur, ut fideles, cuique vestrum crediti, etsi ortu varii ae sermone  
sunt, eam tamen necessitudinem animorum retineant longe nobi-  
lissimam, quae ex communione fidei eorundemque sacrorum  
gignitur. Quotquot enim in Christo baptizati sint, unum habent  
Dominum unamque fidem ; atque adeo unum sunt corpus unus  
que spiritus, sicut vocati sunt in una ope vocationis. Dedecet  
vero, qui tot sanctissimis vinculis coniunguntur eandemque in  
caelis civitatem inquirunt, eos terrenis rationibus distrahi, invi-  
cem, ut inquit Apostolus, provocantes, invicem invidentes. Haec  
ergo, quae ex Christo est, animorum cognatio, assidue fidelibus  
est inculcanda omnique studio extollenda. Maior est siquidem  
fraternitas Christi quam sanguinis : sanguinis enim fraternitas  
similitudinem tantum corporis refert, Christi autem fraternitas  
uanimitatem cordis animaeque demonstrat, sicut scriptum est :  
Multitudinis credentium erat cor unum et anima una (S. Maxim.  
inter S. Aug. C.).

Qua in re, homines sacri cleri exemplo ceteros anteire oportet.  
Praeterquam enim quod ab eorum officio dissidet eiusmodi se  
dissensionibus immiscere ; si in locis versantur, quae ab hominibus  
incoluntur, varii generis variaequae linguae, facile, ni ab omni  
contentionis specie abstinent, in odium offensionemque alteru-  
trius partis incurrent ; quo nihil sacri muneris exercitationi in-  
festius. Debent sane fideles re usuque cognoscere Ecclesiae  
ministros non nisi aeternas aestimare animorum rationes nec  
prorsus qua sua sunt studere, sed unice quae Jesu Christi. Quod  
si omnibus universe haec nota est, qua Christi discipuli dignos-  
cantur, ut dilectionem habeant ad invicem ; id de hominibus sacri  
cleri mutuo inter se multo magis tenendum est. Neque ideo

solum, quod Christi charitatem hausisse largius merito censendi sunt ; verum etiam, quod quisque eorum, fideles alloquens, debet Apostoli verbis posse uti ; Imitatores mei estote, sicut ego Christi (Philip. iii. 17). Facile quidem damus id esse factu perarduum, nisi elementa discordiarum mature ex animis eradantur ; tunc videlicet cum ii, qui in cleri spem adollescunt, in sacris seminariis formantur. Quamobrem, Venerabiles Fratres hoc studiose curetis ut seminariorum alumni tempestive discant in fraternitatis amore simplici ex corde invicem diligere, utpote renati non ex semine corruptibili sed incorruptibili per verbum Dei vivi (Petr. i. 22, s.). Erumpentes autem animorum perturbationes cohibete fortiter, nec pacto ullo vigere patiamini ; ita, ut qui clero destinantur, si labii unius, ob originis discrimen, esse nequeunt, at certe cor unum sint atque anima una. Ex hac porro voluntatem concordia, quae in cleri ordine eluceat, illud ut iam innuimus, praeter cetera, commodum sequetur, quod sacrorum ministri efficacius monebunt fideles ne in tuendis vindicandisque iuribus, suae cuiusque gentis propriis praetereant modum nimiove studio abrepti iustitiam et communes reipublicae utilitates posthabeant.

Hoc namque, ob regionum vestrarum adiuncta, praecipuum modo esse officium sacerdotum putamus opportune importune fideles hortari, ut alterutrum diligant ; monereque assidue, christiano nomine dignum non esse, qui animo et re mandatum novum a Christo datum non impleat, ut diligamus invicem sicut ipse dilexit nos. Non autem is implet, qui caritatem ad eos tantum pertinere putet, qui lingua vel genere coniuncti sunt. Si enim inquit Christus, diligitis eos, qui vos diligunt, nonne et publicani hoc faciunt ? (Math. v. 46, s.) Nimirum charitatis christianae hoc proprium est, ut ad omnes aequae se porrigat, non enim, ut monet Apostolus, est distinctio iudaei ac graeci : nam idem Dominus omnium, dives in omnes, qui invocant illum (Rom. x. 12). Deus autem qui charitas est, impertiat benigne, ut idem omnes sapiant, unanimes, idipsum sentientes, nihil per contentionem ; sed in humilitate superiores sibi invicem arbitrantur ; non quae sua sunt singuli considerantes, sed ea quae aliorum (Philip. ii. 2).

Horum vero sit auspex Nostraeque simul benevolentiae testis apostolica benedictio, quam vobis, Venerabiles Fratres, fidelibus cuique Vestrum commissis amantissime in Domino elargimur.

Datum Romae apud S. Petrum die xx. Augusti anno MCMI. Pontificatus Nostri vicesimo quarto.

LEO PP. XIII.

**NEW EDITION OF THE CATECHISM OF CARDINAL  
BELLARMINI**

**ET ACTIS LEONIS ET E SECRETARIA BREVIUM**

**LEO XIII. PROBAT NOVAM EDITIONEM PARVI CATECHISMI  
VENERABILIS CARDINALIS BELLARMINI**

**LEO PP. XIII.**

Venerabiles Fratres Nostri Episcopi Suburbicarii, ceterique Romanae regionis Antistites, cume in coetum convenissent, in eam unanimes ivere sententiam, ut Catechismus, quem minorem aiunt, a Venerabili Cardinali Roberto Bellarmino compositus, iterum edatur typis, ac nonnullis pro temporum necessitate, adiectis, in ipsorum dioecesibus ad christifideles erudiendos adhibeatur.—Quoniam de eo libro agitur, quem saeculorum usus et plurimorum Episcoporum Doctorumque Ecclesiae iudicium comprobavit; susceptum consilium, sanctum ac saluberrimum, placere Nobis etiam edicimus. Quare, praedictorum Venerabilium Fratrum studia in commissum cuique gregem amplissime laduantes, propositum eorumdem, Apostolica benedictione adhibita, confirmamus.

Ex Aedibus Vaticanis, die III Decembris, MDCCCCI, Pontificatus Nostri anno vicesimo quarto.

**LEO PP. XIII.**

**THE PENANCES IMPOSED AT ORDINATION**

**E SACRA CONGREGATIONE RITUUM. NEO-ORDINATI RECITENT  
IMPOSITUM NOCTURNUM, OMISSIS INVITATORIO, HYMNO ET  
LECTIONIBUS. DUBIUM.**

Sacra Rituum Congregatio in *Granatensi* 11 Augusti 1860 ad XIV declaravit: 'Verba Pontificalis Romani *Nocturnum talis diei* intelligi de unico Nocturno in feriali, vel de prima dominica, ut in Psalterio, id est duodecim Psalmorum cum suis antiphonis de tempore, quem Episcopus ordinans designare potest vel ipsius diei quo habet ordinationem, vel alterius pro suo arbitrio. Quando vero Episcopus nihil aliud exprimit, quam id quod verba Pontificales referunt, dicendum esse Nocturnum feriae, quae respondeat illi diei in qua facta est ordinatio.' Insuper ex decreto eiusdem Sacra Congregationis N. 4042 *Urbis* 27 Iunii 1899 ad I 'Pro *Nocturno talis diei* intelligendus est Nocturnus ferialis, vel primus Festi, aut dominicae in Psalterio,

‘outi Ordinatio in FERIA., Festo aut dominica habita sit.’  
 tunc autem alia quaestio exorta et pro opportuna solutione pro-  
 posita fuit ; nempe : ‘ Utrum ad hunc Nocturnum etiam  
 salmus *Venite exultemus*, Hymnus et Lectiones addendae sint,  
 et potius sufficiant Psalmi cum respectivis Antiphonis ad talem  
 nocturnum spectantes? ’

Sacra porro Rituum Congregatio, ad relationem subscripti  
 secretarii, audito voto Commissionis Liturgicae omnibusque  
 accurate perpensis, propositae quaestioni respondendum esse  
 censuit : ‘ Negative ad primam partem ; affirmative ad secun-  
 dam.’

Atque ita rescripsit, die 10 Iulii 1903.

Ita reperitur ex Actis et Regestis Secretariae Sacrorum  
 Rituum Congregationis, in fidem, etc.

Ex eadem Secretaria, die 10 Iulii 1903.

✠ D. PANICI, Archiep. Laodic. S. R. C. Secr.

#### THE BLESSING OF NUNS

VIENNENSIS. SACERDOTES, ETSI AD CONFESSIONES MONAILIUM  
 AUDIENDAS NON APPROBATI, POSSUNT, EX DELEGATIONE  
 ORDINARII, IIS ABSOLUTIONES GENERALES ET BENEDICTIONES  
 APOSTOLICAS IMPERTIRI

Episcopus Orthosiensis, Auxiliaris Emi. Archiepiscopi  
 viennensis in Austria, relate ad Decretum S. Congregationis  
 indulgentiis Sacrisque Reliquiis praepositae in una *Bononiensi*  
 d. 11 Februarii 1903,<sup>1</sup> eidem S. Congregationi sequens  
 dubium solvendum proposuit :

‘ Utrum Ordinarius, sub cuius iurisdictione Moniales Tertiae  
 ae degunt, ad absolutiones generales et benedictiones aposto-  
 cas eisdem Monialibus impertiendas, delegare possit Sacer-  
 dotem sibi benevisum ad audiendas Monialum confessiones non  
 approbatum? ’

Porro S. Congregatio ad praefatum dubium respondendum  
 mandavit :

‘ *Affirmative.* ’

Datum Romae e Secretaria eiusdem S. Congregationis die  
 7 Maii 1903

A. Card. TRIPEPI, *Praef.*

L. ✠ S.

✠ FRANCISCUS SOGARO, Archiep. Amiden., *Secr.*

<sup>1</sup> Latina versio.

## INDULGENCES TO A TEMPERANCE SOCIETY

NONNULLÆ CONCEDUNTUR INDULGENTIAE SODALIBUS CUIUSDAM  
CONSOCIATIONIS A TEMPERANTIA, DE DIOECESI NANNETENSI

LEO PP. XIII.

*Ad perpetuam rei memoriam,*

Cum sicut accepimus in Parochiali Ecclesia loci dicti 'Plessé' in Diocesi Nannetensi pia quaedam Consociatio a temperantia sub invocatione B. M. V. a perpetuo succursu canonice ut asseritur erecta vel erigenda existat cuius Sodales praeter abstinentioniam a poculis complura pietatis et charitatis opera exercere consueverint seu intendant, Nos ut huiusmodi Consociatio maiora quotidie capiat incrementa, de omnipotentis Dei misericordia ac Beatorum Petri et Pauli Apostolorum eius Auctoritate confisi omnibus et singulis Christifidelibus qui dictam Sodalitatem in posterum ingredientur, die primo eorum ingressus si vere poenitentes et confessi SSimum Eucharistiae Sacramentum sumpserint, Plenariam, ac tam descriptis quam pro tempore describendis in dicta Sodalitate Sodalibus in cuiuslibet eorum mortis articulo, si vere quoque poenitentes et confessi ac S. Communionem refecti vel quatenus id facere nequiverint saltem contriti nomen Iesu ore, si potuerint, sin minus corde devote invocaverint, etiam plenariam, nec non eisdem nunc et pro tempore existentibus dictae Sodalitatis Sodalibus qui praefatae Sodalitatis Ecclesiam seu capellam vel oratorium die festo principali dictae Sodalitatis per eosdem Sodales semel tantum eligendo et ab Ordinario approbando, vel uno quoque eorum libeat, ex septem diebus continuis immediate sequentibus singulis annis devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, Plenariam similiter omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Insuper dictis Sodalibus saltem corde contritis Ecclesiam seu Capellam vel Oratorium huiusmodi in quatuor aliis anni feriatis, vel non feriatis, seu dominicis diebus per memoratos Sodales semel tantum eligendis et ab eodem Ordinario approbandis ut supra visitantibus et ibidem orantibus, quo die praedictorum id egerint, septem annos et totidem quadragenas; quoties vero quodcumque aliud pietatis seu charitatis opus iuxta Societatis Institutum peregerint, toties sexaginta

dies de iniunctis eis seu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus. Quas omnes et singulas indulgentias, peccatorum remissiones et poenitentiarum relaxationes etiam animabus fidelium in Purgatorio detentis per modum suffragii applicari posse indulgemus. Non obstantibus contrariis quibuscumque. Praesentibus perpetuis futuris temporibus valituris.

Datum Romae apud Sanctum Petrum, sub annulo Piscatoris, die xvi Februarii mdccciii, Pontificatus nostri anno vigesimo quinto.

Pro Dno Card. MACCHI.  
N. MARINI, *Substit.*

#### NEW PREFECTURE APOSTOLIC

E SACRA CONGREGATIONE. SUPER NEG. ECCL. EXTR.  
PRAEFECTURA APL. ' LA INTENDENCIA ORIENTAL ' ERIGITUR IN  
COLUMBIANA REPUBLICA, ET COMMITTITUR CONGREGATIONI  
' LA COMPAGNIE DE MARIE '

*Ex Audientia SSmi. Die 23 Iunii 1903.*

Cum perplures gentis Indicae tribus in territorio Columbianae Reipublicae, in America Meridionali, diffusae inveniantur, quae sine religionis lumine et sine regula morum vivunt, optimo sane consilio inter S. Sedem et Gubernium Columbianum, die 29 Decembris anni 1902, Conventio inita est eum in finem, ut earundem tribuum evangelizationi christianaque institutioni faciliiori ac promptiori modo provideri possit. Idcirco in praedicta Conventione nonnullae apostolicae Praefecturae proponuntur erigendae, quas inter, et magni quidem momenti, missio vulgo '*La Intendencia Oriental*' nuncupata: cui Praefecturae, in appendice ad eandem Conventionem, sequentes limites adsignantur: 'Partiendo del punto en que el tercer meridiano al E. de Bogotá corta el rio Meta, sigase la corriente de este rio hasta el Orinoco; yendo contra corriente del Orinoco (limite con Venezuela) hasta la Piedra del Cocuy, que es un extremo de la frontera entre la dicha Republica de Venezuela y el Brasile; recorranse los limites de Colombia con el Brasil y el Perú, hasta llegar al referido tercer meridiano al E. de Bogotá.'

Cum vero eiusmodi Praefectura Apostolica curis missionariorum demandanda sit, expediens visum est illam committere Congregationi 'La Compagnie de Marie' nuncupatae. Quae

omnia Sanctissimo Domino Nostro Leoni divina Providentia PP. XIII per me infrascriptum Secretarium S. C. Negotiis Ecclesiasticis Extraordinariis praepositae relata, Sanctitas Sua benigne approbare et confirmare dignata est : ea tamen lege, ut Praefectus Apostolicus ab hac S. Congregatione sit nominandus caeterique religiosi sacerdotes eiusdem religiosae societatis, Apostolicae Praefecturae addicti, quoad regularum observantiam, a suo Superiori Generali immediate dependeant. Super quibus eadem S. Sua mandavit hoc edi decretum et in acta praeaudatae S. Congregationis referri.

Contrariis quibuscumque minime obstantibus.

Datum Romae e Secret. eiusdem S. Cong. die, mense et anno praedictis.

L. ✠ S.

✠ PETRUS, Archiep. Caesariensis, *Secretarius*.

## NOTICES OF BOOKS

**MAYNOOTH AND THE UNIVERSITY QUESTION. EVIDENCE BEFORE THE ROYAL COMMISSION. With an Introduction. By the Most Rev. Dr. O'Dea, Bishop of Clonfert. Dublin: Browne & Nolan, Ltd.; M. H. Gill & Son. 1903. Price 6*d.* net.**

FOR reasons which, we are sure, the author of this pamphlet will not fail to appreciate, we have hitherto found no convenient opportunity of giving it the eulogy it deserves. It is needless to say that we had already seen the evidence itself in the pages of the Blue Book. Indeed before ever it appeared in the published Report, and even before it was submitted to the Commissioners in that gloomy room of Victoria-street, Westminster, on the 23rd of May, 1902, we had some idea of its scope and purport, as well as of the magnitude of the labour that it represents.

As the chief arguments and proposals in the evidence have for a long time been before the public in the newspapers, we must here confine our attention to what is comparatively fresh in the pamphlet, viz., the 'Introduction.'

In this 'Introduction,' Dr. O'Dea grapples with the question of the higher education of the clergy, which is, in many respects, the most crucial and delicate of all the critical questions involved in the University settlement.

Briefly stated, Dr. O'Dea's solution of the difficulty is that Maynooth College should be brought within the lines of whatever scheme or combination is adopted for the University education of Catholics, that its examinations in arts and theology should, as far as they go, count as University examinations, and that no effort should be spared to bring them up to a University standard. On the other hand, he would have in direct contact with the University in Dublin a house of residence, first of all for advanced students in Theology, transferring the Dunboyne establishment bodily to this new Divinity School, and then selected students in Arts whether for special subjects or for the ordinary training of the University. The Faculty of Theology would be both in Maynooth and in Dublin, and the closest connection should be established between the Arts Schools of the two colleges.



On this momentous issue we shall only say here that whatever one's private inclination may be as between the two proposals that have been put forward to meet the special requirements of the clergy, there can be no doubt that the great weight of authority amongst the clergy themselves is opposed to what is known as 'The Dublin Solution' pure and simple. Maynooth must not be broken up, and her Arts School must be maintained whatever it may cost. Practical men will, therefore, not contend for something that is impossible; and those who prefer the Dublin solution must be satisfied to take as much as they can get. In reality Dr. O'Dea gives them a good deal, and the probabilities are that in course of time they would obtain a great deal more. Meanwhile the obvious alternative is to put the University stamp on the work done in the Arts School at Maynooth as far as it goes. Many will still cling on to the belief that the best results will not be obtained for the clergy until they are brought into open competition with the best talents and most gifted minds in the country at large; and that it is only by taking an intelligent and manly part in the University life of the nation we can ever hope to attain that perfection of method and that accurate knowledge of the intellectual forces of the world which are sure to command the respect and win the confidence of our countrymen, no matter how well educated they may be. We have never concealed from ourselves that there may be other considerations to outweigh these advantages. If the experiment were to involve serious danger to the Irish Church it would not be worth the trial.

The difficulty, we fear, in the way of the plan of the Bishop of Clonfert will be to get the non-Catholic public to recognise the force of the causes that compel Catholic authorities to keep to the old lines in these weighty matters. The prejudices against ecclesiastical institutions are blind, unreasoning, and, in many cases, fanatical. It is for men like Dr. O'Dea, who are now in touch with the world, to gauge well the extent and power of this bigoted prepossession, and to judge whether and how far it can be overcome. If there is a prospect of conquering it, by all means let us face it and have the struggle out; if not, we must only concentrate our efforts to secure in Dublin a University that will be to us all a centre and fortress of Catholic life and thought. Dr. O'Dea, we notice, does not make his proposal an essential condition of acceptance of anything that may be offered in

Dublin. He merely suggests a practical method of meeting the needs of the clergy, which, of course, must be met in one shape or another if the solution is to be regarded as final.

J. F. H.

**IRISH-AMERICAN HISTORY OF THE UNITED STATES.** By the Very Rev. John Canon O'Hanlon, M.R.I.A. Dublin: Sealy, Bryers, & Walker. Price, 25s.

WE heartily congratulate Canon O'Hanlon on this latest product of his industrious pen. The amount of reading and research that this work gives evidence of is stupendous, and we thank the author for the diligence which has provided us with a work long desired—a full and accurate history of the origin and development of the great American Republic. As the title of the book may mislead our readers, we inform them that Canon O'Hanlon's work is a comprehensive history of the great North American territory and peoples from a period long before the United States had left the regions of possibility to the first years of Theodore Roosevelt's presidency. Thus the opening chapter deals with the early Irish traditions of Hy Breasail, the great Western Land, the Scandinavian traditions on the same, and the voyages of our early Irish saint and hero mariners in search of the Land of Promise. The probability of St. Brendan's acquaintance with America, and of an early Irish Christian settlement there, is discussed with much learning and research and the sketch of the growth of the Brendan literature and of the influence of the Brendanite traditions on European voyagers—on Christopher Columbus and Vespucci—is as interesting as it is profound.

Another chapter deals with the aboriginal races, the Red men and Mound-builders, with the voyage and discovery of Columbus, and the conversion of the Indians to Christianity. Then, in more detail, the author treats of the early settlement of the English colonists and of the Irish colonization in the eighteenth century. The War of Independence, the Civil War, and the very modern history of America are treated at great length and fulness. The author evidently spared no pains to secure accuracy: every page contains copious foot-notes, with references to authorities and estimates of their value, personal sketches of the less prominent characters that are dealt with in the text, and valuable book notes. Even a cursory glance at

these reveals the amazing amount of reading and labour that this valuable work entailed on its learned author.

We should, however, expose ourselves to the charge of economising truth did we suggest that the book was faultless. We believe the work is one from which the merely literary reader will not derive complete satisfaction, and in which the stylist may find much to complain of. But we do believe that the reader who requires an exhaustive history of the United States of America, and who would have at hand a compendium of historical reference and research, will find Canon O'Hanlon's work of unique utility.

The book is in large quarto, about 700 pages, with complete index. It is printed on paper of medium thickness, with wide margin, and printed illuminated borders of beautiful Irish tracery, with Irish and American emblems inserted on the sides. It contains twenty-five war-maps and a general map of the United States, sixteen full-page illustrations consisting of groups of portraits of presidents and generals and other Irish and American celebrities. The publishers are to be complimented on the excellent quality of their work.

**A REPLY TO DR. STARKIE'S ATTACK ON THE MANAGERS OF NATIONAL SCHOOLS.** By Rev. M. O'Riordan, Ph.D., D.D., D.C.L. Dublin: M. H. Gill & Son and *Leader* Office. 1903. Price 6d.

WE are sorry to say that Dr. Starkie has only himself to blame for the unpleasant things he is now compelled to hear in reference to his unfortunate address to the British Association in Belfast. He made sweeping and unfounded charges against a large body of Irishmen who are doing their duty under very difficult circumstances, and he did so in a brow-beating and hectoring tone that does not reflect much credit on his Trinity College education. Later on, in an effort to justify his tirade, he published a pamphlet in which he quoted numerous extracts from the reports of the Inspectors. His method of selecting these extracts reflects even less credit on him than his original attack. The fact is that he has done his own reputation infinitely more harm than he has done to the managers. One does not like to say hard things if they can be avoided; but Dr. Starkie has left the representatives of the managers little

option. Father Curry, of Drogheda, and Dr. O'Riordan, of Limerick, have ably and successfully defended their brethren. With Father Curry's pamphlet our readers are already familiar. Dr. O'Riordan's reply appeared in the columns of the *Leader*—an organ which deserves the thanks of the country for the innumerable services it has rendered in so many good causes—and is now published in pamphlet form. We give it a cordial welcome, and wish it the widest circulation amongst the clergy and laity.

Dr. O'Riordan's pamphlet is not only a reply to Dr. Starkie, it is full of most valuable information on every phase of the controversy that has been raised—on the reports of the Inspectors ; the duties of the managers ; the School-Board System, its mismanagement and extravagance ; the Model Schools, their history and use ; the training of the teachers, how it was managed by the Commissioners until taken in hands by the Church. It is a crushing rejoinder to the Resident Commissioner, from whom we would be glad to avert criticism if we could.

J. F. H.

**HANDBOOK OF LAND PURCHASE IN IRELAND.** By W. J. Johnston, M.A., LL.B., Barrister-at-law. 124 pp. small quarto. Dublin: Ponsonby. Price 1s. net.

THIS very neat volume gives the full text of the Land Act of 1903, with the sections of the other Acts incorporated in it. It analyses and explains each section, gives practical hints, and contains a complete index. The book will be found very clear and full enough in treatment. We have no doubt of its usefulness as a handbook to all who have a practical interest in the momentous question of sale or purchase of land under the conditions of the most recent legislation.

**THE GREAT ENCYCLICAL LETTERS OF LEO XIII.** With a Preface by John J. Wynne S.J. New York, Cincinnati & Chicago: Benziger Brothers, 1903. 8s. net.

WE have here in one compact volume and in good English the principal Encyclical and Apostolic Letters of Pope Leo XIII. Those who require all the acts and pronouncements of the late Pope can get them in seven or eight volumes in Latin from Desclée, Lefevre and Co., of Rome. Father Wynne has simply

made a selection of the more important and memorable pronouncements ; and in these letters the public will find the substance of the teaching of Leo XIII. on all the great questions of his time, on Socialism, Communism, Nihilism, the study of Philosophy, Marriage, Freemasonry, the Constitution of Christian States, Human Liberty, the Condition of Labour, the Study of Holy Scripture, the Unity of the Church, Anglican Orders, the Censureship of Books, Americanism, Christian Democracy, etc. The volume will be useful to preachers, as well as to those engaged in teaching, and to the laity as well as to the clergy.

J. F. H.

**IRELAND UNDER ELIZABETH.** Chapters toward the History of Ireland in the reign of Elizabeth. Being a portion of the History of Catholic Ireland, by Don Philip O'Sullivan Bear. Translated from the original Latin by Mathew J. Byrne. Dublin: Sealy, Bryers & Walker. 1903.

THERE are few readers of the I. E. RECORD who are not acquainted with the Catholic History of Ireland in the Latin language by Don Philip O'Sullivan Bear. O'Sullivan's work deals with a restricted period in considerable detail, and is a recognised authority on a good part of the reign of Queen Elizabeth. But besides the fact that the Latin original is not accessible to everyone, it must be admitted that when it is accessible it is not always intelligible. Mr. Byrne of Listowel has accordingly taken the matter in hands and presented to us in excellent English the chief episodes narrated by Don Philip in Latin. The work is prefaced by a very interesting memoir of Don Philip and his family, and by a valuable bibliography referring to the time dealt with in the history. The work will be found very useful for Catholic libraries, and will be a valuable addition to all private collections, particularly in the case of those interested in Irish historical subjects.

**PORTA SION.** A Psalter-Lexicon. By Rev. J. Ecker, D.D., Ph.D., Professor in the Seminary of Trier. Trier: Paulinus-Druckerei, 1903. Price, 17s. 6d.

OF all the inspired books of the Old Testament the Psalter is the one most read by ecclesiastics, and they know by experience

its beauties and also its obscurities. There are in the Psalms as we have them in our Breviary ever so many passages hard to understand. To comprehend their meaning it is often necessary to consult *probati auctores*, to look at a commentary in which use has been made of the original text, the ancient versions and fathers, modern writers, etc. Not everyone, however, has the opportunity of doing this. Hence Dr. Ecker has published a Psalter-Lexicon (1,935 pages, large 8vo) in which all the Latin words are arranged alphabetically, so that at a glance the reader is enabled to find a reliable explanation of the words in any given passage. The erudition which the work displays is marvellous. *Multum in parvo* might well be its motto, for it contains much more information than does many a pretentious and bulky commentary. Besides St. Jerome, St. Augustine, Euthymius, Theodoret, and the other Fathers, as well as the rabbinical and mediæval commentators, Pagnini, Bellarmine, Agellius, and every other standard writer is laid under contribution. The work might well be called a *Catena aurea in Psalmos*.

Though Dr. Ecker's remarks are all in German, yet a person unacquainted with that language would have in his volume quotations enough in Latin, etc., to make it exceedingly useful. In addition to all this the article on each word contains all the information that could be gathered from the Hebrew text, the Chaldean targums, the Greek and the Syriac versions, etc. In his introduction the learned author treats at length of the canonicity of the Psalms, their titles, and divisions, their authors and the various occasions which led to their composition. Then of the Maseoretic recension and its critical value, and its differences from the Septuagint and the Vulgate. This is followed by an admirable disquisition on Hebrew poetry and parallelism, as well as on the various metrical systems propounded by Gomar and Maibon, Hare, Bellermand, Neteler, Bicknell, Gietmann, etc.

We have not space enough to go into details, but what has been said may be sufficient to show that Dr. Ecker's splendid work is one of the very best that has ever appeared. To those who desire to understand more thoroughly the meaning of what they recite every day, the work can hardly be too highly commended.

R. W. ;

**HISTORIA SACRA ANTIQUI TESTAMENTI.** By Canon Zschokke, S.T.D., Pr.Ap., etc. Vindobonae, Braumüller, 1903.

A BOOK of this kind which has run through no less than five editions may antecedently be pronounced excellent. So much is expected at the present day in everything connected with the interpretation of Scripture, that only the very best books continue to be read. Others are very soon forgotten. Zschokke, till recently Professor of Old Testament exegesis in the University of Vienna, and the author of several standard works (*Theologie der Propheten*, *Biblische Frauen*, etc.), may well rest his chief claim for gratitude on his *Historia Sacra Antiqui Testamenti*. Nowhere will the student find this all-important subject better treated. The work is written in an admirably Catholic spirit and is replete with erudition. It explains everything that a young theologian needs to know about the history, religious rites, and sacred literature of the chosen people. The present edition has been carefully brought up to date with the assistance of two celebrated scholars, and is moreover furnished with maps and plans and chronological tables. To every priest's library the work will be a valuable addition, and to catechists in particular.

R. W.

**GENESIS UBERSETZT UND ERKLÄRT.** By Gunkel. Göttingen: Vandenhoeck and Ruprecht. 2nd Edition, 1903. Price, 12s.

THE only object that any of our readers is likely to have in taking up this work is to acquaint himself with one of the most modern phases of higher criticism. Its author, who is a professor in the University of Berlin, belongs to a very advanced school of rationalists and has many views in common with his colleague, Harnack, respecting the origin of religion. No doubt his commentary, properly so-called, contains much erudition—it treats of the history, archæology, and geography connected with Genesis, but in Gunkel's opinion these are matters of comparatively small importance. 'Wer sich einen Theologen nennt, muss die Religion studiiren; alles übrige muss ihm dem gegenüber Nebensache sein.' We think, too, it is not for the sake of these subsidiary studies, but rather from a desire to know Gunkel's critical and religious theories that Catholic professors may be induced

to peruse the volume. While in reference to many subjects it bears evidence of originality, in others it agrees with Wellhausen's *Composition der Hexateuch*. Especially painful is the irreligious tone of the prefatory chapter or essay entitled 'Die Genesis ist eine Sammlung von Sagen,' which has already appeared in English under the title of *The Legends of Genesis*, Chicago, 1901. And throughout the commentary Gunkel's assertions are in accordance with this false principle that the first of the Hebrew Sacred books is nothing more than a collection of mythical narratives. It is noteworthy that in the present edition he is less disposed to admit that there was originally an ethnographical element in them.

As regards the dates of the alleged J and E respectively, Gunkel is inclined to assign the one to the ninth century and the other to the beginning of the eighth, and to put P into the period 500-444 B.C. Those among our readers whose duty it is to know the contemporary non-Catholic treatment of Genesis will find that Gunkel's commentary is indispensable.

R. W.

From the well-known firm of Herder, Freiburg, we have received the following books:—

1. JESUIT EDUCATION, ITS HISTORY AND PRINCIPLES, VIEWED IN THE LIGHT OF MODERN EDUCATIONAL PROBLEMS. By R. Schwickerath, S.J. Woodstock, 1903. Price, 7s. 6d.

This work, which is based on all the authoritative sources of information, will be read with great interest. It describes the whole system of school teaching employed by the sons of the great St. Ignatius, and the marvellous success which has been its result. To those who have been trained according to this system, the book needs no further recommendation.

2. THE YOUNG CHRISTIAN TEACHER ENCOURAGED. Price, 5s. 6d.

THIS is a translation and adaptation of an excellent book by Frère Exuperien who is an eminent religious educator. Principals of colleges, professors, and members of teaching orders will find it useful in many ways.



3. DISCOURSES ON THE PRIESTHOOD, WITH PANEGYRIC OF ST. PATRICK. By the Rev. W. J. Madden. Price, 2s. 6d.

THE eloquent author is, if we mistake not, a native of Cork, where for many years his sermons produced good fruit. Those collected into the volume now before us appear to have been delivered in California, and they will, we are sure, be read with equally great profit.

4. INSTINCT AND INTELLIGENCE IN THE ANIMAL KINGDOM. By Rev. E. Wasmann, S.J. Price, 4s. 3d.

THE author, whose work has now been translated by a modest *incognito*, is one of the foremost writers in Germany. His work, owing to its brevity combined with clearness and completeness, will be found superior to those by Lubbock, Romanes, etc., and it should be in the hands of every student of comparative psychology.

5. A SHORT GRAMMAR OF CLASSICAL GREEK. Price, 5s.

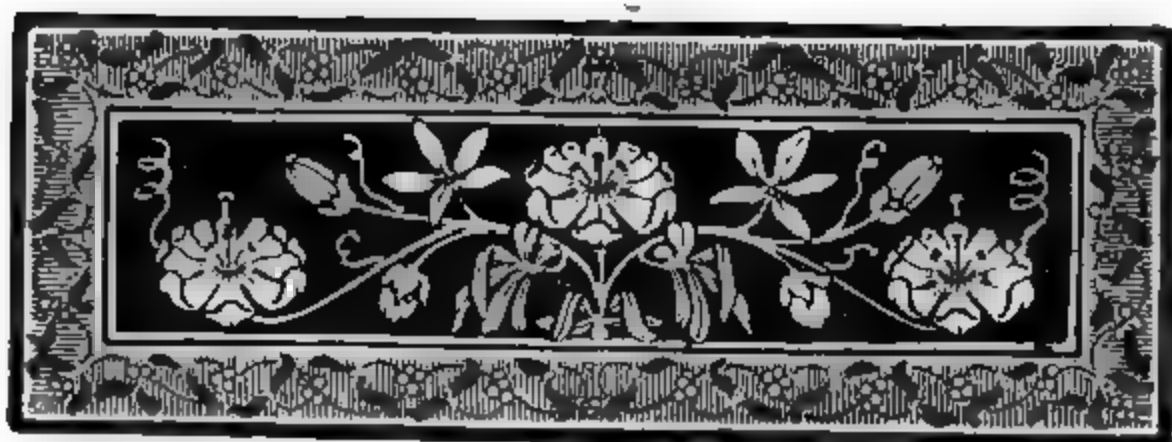
6. GREEK EXERCISE BOOK. Price, 3s.

THESE are companion works by Professor Kaegi of Zürich University, translated and adapted to the requirements of English speaking students by the Rev. J. Kleist, S.J. The originals have achieved extraordinary success in Switzerland and Germany. We may mention that the principle on which these admirable text-books are planned is that 'it is useless and a loss of time to burden the mind of the young student with material he never or seldom meets with in the authors read at college.'

7. RAMBLES THROUGH EUROPE, THE HOLY LAND, AND EGYPT. By Rev. A. Zurbonson. Price, 4s.

IN a pleasantly written narrative the author presents his various interesting experiences. He is an attentive observer. The excellent views of Jaffa, Jerusalem, Alexandria, etc., enhance the value and usefulness of this instructive volume.

J. M. D.



## THE LATE MGR. GARGAN

**T**HE late President of Maynooth College was a man of such unique experience and one who exercised so wide and genial an influence in the Irish Church for many years that we think his disappearance from the scene deserves something more than a passing mention in the newspapers of the day. His memory will certainly be cherished by all who knew him intimately; and although his life was undisturbed by any event that is likely to reverberate through the corridors of time it was nevertheless fertile in word and work in the great field in which it was spent.

To have lived to the age of eighty-four years; to have passed upwards of sixty of these in the priesthood of the Catholic Church; to have been engaged during the whole of that long career in the education of the Irish clergy; to have been for many years President of the national college; to have won on all sides the regard, esteem, and friendship of those with whom he lived and laboured, is, indeed, a rare combination of achievements, one that had never hitherto been witnessed in this country and that in all probability will never be witnessed again.

Dr. Gargan was a native of the County and Diocese of Meath, having been born in the neighbourhood of Duleek, in June, 1819. He belonged to an old and respectable family, which still holds its ground in his native county, and was widely connected with the oldest stock of Meath Catholics.

To his dying day he was warmly devoted to his native

diocese and county, and even in recent years was often rallied by his colleagues for what they pretended to regard as his partiality for Meath students. He was by nature and by training a deeply religious man. One of his uncles, the Rev. Edward Gargan, was for many years pastor of Castlepollard. This zealous priest died and was buried in Birmingham, in England, but so attached were the people of Castlepollard to him, that they got his remains disinterred and brought over to rest at the foot of the altar in the parish church where he had so long and so zealously ministered to their wants.

Having made his preliminary studies in the Seminary of St. Finian, at Navan, the future President matriculated at Maynooth in 1836, and, after having read a distinguished college course, was ordained Priest by Dr. Murray of Dublin in 1843. A few months after his ordination he assisted at the monster meeting held by O'Connell at Tara Hill.

The first years of his life as a priest were spent at the Irish College, Paris, where he taught for a short time arithmetic, astronomy, and physics. It was during his sojourn here that he made the acquaintance of the late Archbishop of Cashel, who was then a student just entering on his period of 'storm and stress.' Dr. Croke had many recollections of his former master, and would frequently relate how he once defended a thesis in philosophy against all comers, Dr. Gargan included, and how he upset all Dr. Gargan's elaborate preparations by never minding his 'minor' but denying his 'major.' 'The fact is,' the Archbishop would add, 'I have spent a good part of my life ever since denying majors. I suppose it was because I found it so effective on the first occasion.'

Maynooth, however, was destined to be the scene of Dr. Gargan's life-work. He left Paris in 1845, and was appointed Professor of Humanity in the national college in the same year. He held this chair till 1859 when, on the death of Dr. Matthew Kelly, he was appointed Professor of Ecclesiastical History. In 1885 he became Vice-President, and President in 1894.

During those years Dr. Gargan published several volumes; the more important of which are his *Ancient Church of*

*Ireland* in reply to Dr. Todd's *Life of St. Patrick*, and an English translation of Cardinal Balluffi's work on the *Charity of the Church*.

The great store of knowledge and learning that Dr. Gargan had acquired during these long years as professor of humanity and history stood him in good stead later on when he was called upon to deal with the principles of sacred eloquence and pastoral theology. Indeed it was frequently drawn upon in the intercourse of private life and in the free play of conversational warfare in which he greatly excelled. For the complaint of a student or a professor he easily found a parallel in the heathen mythology. For the promoters of innovation he could call up ridiculous prototypes from the annals of the Middle Ages. For universal use he had at command a stock of elegant extracts from the Latin and English classics. Often have we heard him reply to those who complained of one thing or another—

How small of all the ills mankind endure  
The part that kings or laws can cause or cure !

If he wished to pay a doubtful compliment to some selfconscious critic you heard a recitation of his exalted qualities ascending gradually to the climax—

He wins where he wanders and dazzles where he dwells.

There were some people who were always cool and self-restrained in the midst of the greatest excitement. Dr. Gargan envied them, but could never reach perfection in that respect. He could never be, he used to say,

Like some tall cliff that lifts its awful form,  
Swells from the vale and midway leaves the storm ;  
Though round its breast the rolling clouds are spread  
Eternal sunshine settles on its head.

He had but little sympathy with the class of character described by Pope—

Bounded by nature, narrowed still by art,  
A trifling head and a contracted heart.

Still less with one which Dryden has made famous—

Prompt to assail and careless of defence,  
Invulnerable in his impudence ;  
He dares the world, and eager of a name  
He thrusts about and jostles into fame ;  
So fond of loud report that not to miss  
Of being known—his last and utmost bliss  
He rather would be known for what he is.

Of friendship he knew the value well, and no one stood up for his friends more vigorously than he if he heard them assailed. This he regarded as a duty and the neglect of it a serious ground of self-reproach.

He who denies his friend shall never be  
Under one roof or in one ship with me.

While fond of that intellectual sword-play, that refined tilting and parrying that enlivens social intercourse and keeps the edge of the faculties ever sharp and keen, there was no more charitable neighbour than the late President. If he thought that any of his innocent sallies was taken too seriously, he invariably sought some opportunity of showing his 'profound respect' or his warm-hearted friendship. His charity to the poor was generous and uninterrupted. Rarely did he pass to or from the College without enriching some old client of his among the *Pauperes Christi*. He often spoke to the present writer about Bossuet's sermon on the 'Poor,' which he greatly admired ; and on a slip of paper, which he usually kept in his Breviary, he had copied the words of the Old Testament :—

Give alms out of thy substance and turn not away thy face from any poor person ; for so it shall come to pass that the face of the Lord shall not be turned from thee.

According to thy ability be merciful. If thou have much give abundantly ; if thou have little take care even so to bestow willingly a little.

For thus thou storest up to thyself a good reward for the day of necessity.

For alms deliver from all sin and from death, and will not suffer the soul to go into darkness.

Alms shall be a great confidence before the Most High God to all them that give it.—Tobias iv. 7-12.

Though his classes were free and easy, by all accounts and many of his former pupils in history and sacred eloquence may be able to look back to occasions when their enthusiasm went slightly beyond control, yet this natural gentleness and kindness of heart never degenerated into weakness. During the years of his administration as President he showed in more ways than one that he could be strong as well as mild, firm as well as gentle.

For a great many years of his life, Dr. Gargan was accustomed to spend his summer holidays on the Continent. Much as he loved Maynooth, he was anxious to get away from it absolutely for a few weeks each year. In Ireland, he met priests everywhere who would remind him of Maynooth and of his old colleagues, so many of whom had gone before him. This was not change enough, and was not the sort of recreation a weary man wanted. For years he used to travel with Dr. O'Hanlon, and act as treasurer on the tour; for, 'in point of fact,' the old theologian was but a poor hand at economising and dealing with foreigners in actual life, however he might deal with some of their practices from his chair in the class-hall. In later years, Dr. Gargan's favourite resort was St. Moritz in the Engadine. His principle was to waste as little time as possible on the journey. He went as rapidly as the quickest train could carry him from London to Chur or Thusis, and thence by coach for ten or twelve hours over the Schyn and the Albula to his temporary destination. He knew every inch of the ground; could tell you where it was possible to get lunch; where you might dine to the best advantage, and where, if driven to it, you might put up for the night. He had interesting reminiscences of most of the villages on the way—Churwalden, Tiefenkasten, Mühlen, Silva Plana. At Silva Plana, as the diligence halted one day, to change horses for the last stage of the journey, we noticed inscribed on the front wall of the hostelry the well known lines of Horace:—

*Ille terrarum mihi praeter omnes  
Angulus ridet.*

We remarked that it was no wonder he quoted these

lines so often, and corrected anyone who made the slightest mistake in the collocation of the words, seeing that he had such frequent opportunities of reading them in large letters on the wall of a house. This led him into a long and learned disquisition on Horace's Sabine farm, and on the little spot near Tarentum, amidst the vineyards of Aulon, which the Latin poet had in his mind when he wrote the ode in which these lines occur.

At St. Moritz Dr. Gargan was quite at home. There he had his friend the Abbé Navello, who had built a 'basilica' at the famous health resort. In this little church Dr. Gargan spent a good deal of his time every morning and evening. He usually said his Office and his Rosary there, and attended Benediction as often as he could, officiating himself when requested by Navello. After the ceremony he would sometimes go into Navello's house and be introduced to some American or European celebrities, or be regaled with news of the royal families of Europe, on whom the little Abbé loved to dilate. Did not representatives of most of them come to Mass at his 'basilica'? Did they not make it a point to show the Swiss Protestants and the English and Americans that they were still proud to profess the old faith? Had they not presented him with their photographs which were to be seen all round the salon? And did they not come later on to visit him and consult him at Nice where he laboured during the winter? Other great personages, too, had paid him their respects from time to time. Few visitors were allowed to depart without being shown the handsome chalice presented to his church, in the early days of its struggles, by Chief Baron Palles of Dublin.

In his vigorous days Dr. Gargan had done all the walks in the neighbourhood of St. Moritz—the Morteratsch and the Rosegg, Pitz Bernina and Pitz Corvatsch, the Val Suvretta and Pitz-Nair. In later times he confined himself to the walk through the woods to Pontresina, the most cosmopolitan walk in Europe in the summer months. There, as evening came on, he enjoyed watching the cattle returning from the day's forage, and listened with delight to the music

of their bells as they sought the shelter of their sheds before the sun went down. They knew well, he said, what it was to contract a chill, and showed much more common sense in avoiding the danger than a good many human beings of his acquaintance. He himself certainly was not neglectful in this respect. Few men had recourse to more ingenious devices to evade a chill. There was special need for caution in these lofty altitudes; but, high or low, the enemy was not to be trifled with.

The old man got on most pleasantly with all kinds and classes of casual acquaintances. On one occasion that we saw him there, he was for some days tired and depressed, and particular attention was paid to him by a young American named George M'Clellan. Only a few days ago George M'Clellan was elected Mayor of New York. We are sure few people would have been better pleased on personal grounds at the success of the young Democrat, had he lived to hear of it, than the late President.

From St. Moritz, Dr. Gargan would sometimes make short excursions into the lower Engadine—to Bormio or Poschiavo, or to Tarasp or Davos, on the other side. But as soon as he felt that the air of St. Moritz and the breezes of a plateau seven thousand feet above the level of the sea had braced him sufficiently, he took the coach to Chiavenna, over the Maloja Pass. He much enjoyed the terror of new travellers as they went down the zig-zag steep of what is probably the most precipitous coach-road in the whole world. He revelled in pointing out the various stages of vegetation along the route; the noble pine and fir trees of the heights; the larch with its grand trunk, straight and tall, and the spreading beech that prevailed further down; and, finally, the chestnuts and mulberrys that predominated on the confines of Italy. On a fine day, when the sky was clear and the sun sent its rays far into the depths of the forest, showing forth the countless tints of the underwood, and the only sound that broke upon the ear was that of the carriage wheels or of the streams and torrents, 'as rivulet whispered to rivulet and waterfall shouted to waterfall,' the old man's spirits went up, and he told good stories about



the most whimsical of his acquaintances, and expressed his views freely on art, science, literature, ecclesiastical education, shadowing forth new projects which he hoped to see carried out in Maynooth, if only those who held him more or less in fetters could be got to consent.

For some days, if the weather suited, Dr. Gargan would linger about Arona or Locarno, and then return by Bellinzona, over the St. Gothard, to Lucerne. From Lucerne he usually lost no time in regaining Maynooth.

In college life the President was venerated and loved. He had been so long associated with the fortunes of the institution that he had come to be regarded almost as an essential part of it. He was endowed, too, with so many qualities that inspired respect that it was willingly given. He was a model of every priestly virtue and had spent his life in the exercise of the most sacred functions that can well fall to the lot of man. He had, moreover, many natural characteristics that won him the good will of his fellowmen and made life pleasant both for him and them. Even his idiosyncrasies revealed a human side that was in itself attractive, and his little weaknesses, which were few and interesting, were marked by the touch of nature that makes the whole world kin.

With the students he was a favourite of the first order. When he appeared before them on great occasions, he was received with thundering applause. The cheers were deafening. Handkerchiefs were waved and caps were thrown high into the air. It was with difficulty he overcame his emotion, and the tears often streamed down his cheeks. He rarely addressed them without reminding them of the duty they owed to the great College that nurtured them and made them what they were; and they never allowed him to retire without renewing their ovation.

At the end of one of these displays some colleague on the staff would maliciously suggest that popular favour was often hollow and deceptive; that anyone who assured a crowd in any part of the world that they were the finest crowd in existence could not fail to win the assent of

that crowd, and in ninety-nine cases out of a hundred their enthusiastic applause; that the sages of antiquity never set much store by the cheers of the multitude; that, according to a high authority, the flower of such glory withers more quickly than it blooms; and that, for the fleeting breath of a moment's triumph, the foundation was often laid of life-long vanity and self-delusion. 'Ah, but,' he would say, 'where is there a crowd like that one? Where would you find the same intelligence, the same soundness of judgment, the same piety, the same cheerful disposition? Talk of refinement! Where will you find a body of young men of the same age, the same numbers, so refined, so gentlemanly, so absolutely and essentially good? It might not be entirely to their advantage to hold up before them the mirror of their virtues; but, *ex abundantia cordis os loquitur*. There are enough of you telling them their faults; the least I may do is to raise their spirits. You may yet learn the necessity of keeping a large community in good humour. In the meantime I keep a store of sour grapes in my room for the benefit of candid friends. I fear there are not many left: but come and see.'

Any suggestion that Maynooth was not the greatest ecclesiastical college in the world, whether made for the sake of argument or for the purpose of drawing forth his eloquence, was received by Dr. Gargan with a mixture of scorn and good humour. The question did not bear discussion. There was no need of Thor's hammer to crush the froth bells of vanity. The effort to reach the proportions of the ox had ever been fatal to frogs.

During a good part of last century the style of eloquence of Grattan's and Curran's time was still held in high repute and threw its noble mantle over the oratorical efforts of more than one generation. It must be admitted that when unenlivened by any share of the fire and genius of the masters it often enough degenerated into windy declamation and empty phrase-making. Dr. Gargan, though free from the more exaggerated defects of this development, was not quite uninfluenced by the decadent tendencies of the school.

He was fond of high-sounding words and elaborate sentences. In examinations in history he would invariably inquire about the 'Philosophoumena,' and in logic about a 'syn-categorematical proposition.' In the sermons of the present day he noticed three glaring defects—'excessive amplification, redundancy, and heterogeneity.' When asked his opinion as to the pronunciation of some common-place adjective, he would reply, that 'As to the tonic accentuation of the word as distinguished from the quantitative partition of the sounds, orthöepists disagreed with lexicographers.' In his speeches, however, there was a considerable remnant of the old dignity, and in conversation he often expressed his thoughts as tersely as his friends could wish. If, for instance, any of those who served under him were to complain of the tyranny that reigned in high places, and the tendency to absolutism that was making its appearance in colleges as well as in empires, he was likely to hear some such expression as 'Viper, bite not against the file.' When asked whether he was quite certain that vipers did bite files, he disputed the matter with his usual learning. If beaten in the argument he at least delivered the parting shot :—'I admit you know much more about the habits of vipers than I do.'

It is well known that during his last years whatever time Dr. Gargan could spare from his ordinary labours as President of the College, he devoted to the collection of funds for the completion of the College Chapel, and particularly for the erection of the tower and spire. It was wonderful with what energy the old man threw himself into the work. No labour seemed to be too heavy for him. He travelled all over Ireland in frost and snow and rain preaching, exhorting, appealing. His efforts were on the whole very successful. He was received with the utmost kindness by the clergy, most of whom had been his pupils, and all of whom could not fail to be touched at the sight of this venerable old man facing the elements, and going through hardships that many a young man in the prime of life would be glad to avoid. It was a proud day for him when he saw the cross erected on the summit of the spire.

He might then indeed sing his *Nunc Dimittis* were it not that several thousands of pounds still remained to be paid on the building, and he regarded himself as bound in honour to do his best to reduce, and if possible to remove, the debt. He was still engaged in this effort when he was laid prostrate last spring by a severe attack of bronchitis. For a moment his life was in the balance ; but his splendid vitality enabled him to overcome the specific disease. He rallied for some months, during which he enjoyed the honour, which he much appreciated, of receiving the King and Queen, on the occasion of their visit to the College. But the fatigue of this and other cares proved too much for his weakened constitution, and on the night of the 26th of August his long career came to a peaceful and happy end. In the circumstances we may aptly apply to him the words of the poet :—

Of no distemper, of no blast he died,  
But fell like autumn fruit that mellowed long—  
Even wondered at because he dropt no sooner.  
Fate seemed to wind him up for four score years,  
Yet freshly ran he on some winters more ;  
Till, like a clock worn out with eating time,  
The wheels of weary life at last stood still.

During his last days he felt that the end was not far off. But he was quite resigned. He had settled all his affairs with the utmost care. He had received the last Sacraments with every manifestation of piety. He had no further attachment, he said, to this miserable world ; and though he was conscious of many faults, he had absolute confidence in the goodness and mercy of God. A few days after his death an article appeared in the *London Times* announcing his demise. The following remarkable passage in this friendly notice is worth reproducing :—

The late President [says the writer] was a man of distinguished bearing and of kindly manners. He inspired affection and respect in those who knew him intimately and had a considerable reputation for scholarship. He was an active theologian and published one or two controversial treatises, in addition to a sketch of Irish history for the use of the students at Maynooth. Natural philosophy was another of his favourite subjects. He

attached importance to the scientific side of education, and during his presidency this department of the work at Maynooth was developed by the addition of good laboratories and by improvements in methods of teaching. Four events gave distinction to Dr. Gargan's period of chief office at Maynooth. It was his lot to preside some years ago over the College's centenary celebrations. They were conducted upon a very imposing scale, and the President had as his guests in addition to Cardinal Logue and all the Irish Hierarchy, the late Cardinal Vaughan and a number of Roman Catholic prelates from all parts of the world. On this important occasion Dr. Gargan made an excellent master of ceremonies and spoke with effect at the centenary banquet. In his time, also, there was a grant by Bull of the right to confer the degree of Doctor of Divinity, and he saw the erection of the stately College Chapel, which is internally and externally, one of the most handsome church buildings in Ireland. This chapel was the hobby of the President's later years, and is so largely the outcome of his energy and pertinacity that it may almost be regarded as his personal legacy to Maynooth. The last, and from a secular point of view, the most notable event connected with Dr. Gargan's rule at Maynooth was the visit with which the King and Queen honoured this college during their recent tour in Ireland. The venerable President, in his plain black robes, made a striking figure in the centre of the crowd of brilliantly-robed bishops who received their Majesties at the main door of the College. I was myself a near eye-witness of the fine respect and frankness with which Dr. Gargan officiated, and of the unaffected warmth with which the King acknowledged the welcome of the College. The perfection of the arrangement made for the comfort and the pleasure of their Majesties on that historic occasion was a striking tribute to the tact and courtly instinct which the aged President contrived to retain in the semi-monastic seclusion of Maynooth.

If those who devote even a part of their lives to the education of the clergy may indulge the hope that when they pass away from this earthly strife they may count on the kindly remembrance and charity of those for whom they laboured, how much more confidently may not that trust be relied on in the case of one who was, in the truest sense of the word, 'a fine old Irish gentleman,' a teacher and a guide whose long career was spent entirely in the service of the Irish priesthood?

J. F. HOGAN, D.D.

## ‘OUR ISOLATION IN SIDEREAL SPACE’

*We can cause darkness by means of light. We can produce silence from sound and cold from heat.*

THIS may sound as senseless as the assertion of the Greek philosopher—Anaxagoras—that *snow is black*. That they are not senseless propositions, but scientifically true, does not come within the scope of my present subject to prove ; and I have only advanced them in order that the reader may not be too much inclined to question the orthodoxy of the title to this paper, till he has examined its credentials. Most men, when they peer above, on a bright starlit night, and curiously pass from glittering orb to glittering orb—some large or near enough to present a sensible disc—others so small or distant as to appear as mere luminous specks or pin-points in the dark vaults of heaven ; most men, I say, would be inclined to conclude that all these celestial objects are in much about the same quarter of the immediate space above their heads. Or when they watch the queen of night calmly sailing midst the nimbus clouds ; or the mighty Jove with his attendant satellites ; or the bright Venus as an evening star, lingering near the setting sun ; or the ruddy Mars striding along the ecliptic ; or the well-known ‘Dipper’ in chariot form, commonly called the ‘Plough ;’ or the variegated jewel, which crowns the circumpolar stars, in the person of glittering Vega of the Lyre ; or the bright but ill-formed familiar W, which constitutes the constellation of the ‘Fair Lady in her chair ;’ or even the crownest star of all, because it marks our pole (at present), Alpha Ursae Minoris, ‘Polaris,’ or the mariner’s pet ;—the casual gazer is liable to conclude that all these—seemingly so close and contiguous—are much in the same plane, or, at least, in the same region of the sidereal universe. No greater unscientific mistake could possibly be made.

As far as the planets of our solar system are concerned,

we may grant the speculation ; as far as the zone, extending a few degrees north or south of the ecliptic, is considered, the truth is not much at stake : but directly we pass the confines of the orbit, traced by our outside planet, Neptune, we plunge into the depths of a popular error. This erroneous notion I intend to combat, and to prove our 'isolation' in space ; meaning by *our*, not only the isolation of the little planet on which we dwell, but of *our whole solar and planetary system*.

Only two preliminary notions are requisite to attain this end ; an idea of space in general, and the distance of our planetary confines, compared with those of the nearest fixed star.

The popular misapprehension arises from the simple fact that, when we look up at all the sidereal objects, we are inclined to judge them by their apparent size. We remark that the moon *looks* quite as big as the sun, that Jupiter is much bigger than Saturn, and that Venus is bigger than any of the stars. Even if our elementary knowledge proclaims to us that none of this is true, but that, in judging size, we must take distance into account, because *sensible* magnitude always sways the mind more than the more recondite *insensible* phenomena, we lose sight of distances and over-rate the apparent magnitudes. The moon, placed where the sun is, would not be seen at all, without the aid of powerful telescopes. While the tiniest astral speck in the heavens, placed where our moon is, would overwhelm us with its gigantic size and instanter burn us all up.

Now, the crudest idea of space will easily suffice for our present purpose. We need to draw but little upon the philosopher to define what is meant by space. Even without so much as a common dictionary we all have a sufficient concept of space. We need not dive with Locke into the question of the infinity of space ; or whether, because a man can set mental limits to a body and to the extension thereof he cannot to space, where no body exists ; nor into the difference between 'infinity of space' and 'space infinite ;' nor, again, need we discuss, whether it be possible for a man to conceive a *positive* idea of infinite space ; nor, with Kant,



whether it is purely ideal and without objective reality ; or with Leibnitz, whether it is an actual relation, the order of consistent phenomena, or even whether it is both ideal and objective combined. All these and kindred philosophical questions may be relegated to the schoolmen. We only want (for our present purpose) to agree that space is a continuous or unlimited extension, whether occupied by body or not ; a void containing all things or vacuum ; and that vacuum (whether we affirm or deny its existence) is to be regarded simply as space without body. These, I take it, are the common and popular notions of space.

If it be asked : Does anything at all pervade this space ? the astronomers answer : That these vacuum spaces—in fact, all space—is filled with a subtle fluidal substance, which physicists call *luminiferous ether* ; an imponderable, subtle and perfectly elastic sort of fluid, most nearly resembling an exceedingly rarefied gas. Moreover, it not only pervades all empty space, but actually interpenetrates all matter, interlaying the molecules even of the densest solids. When they style it *luminiferous*, they do not imply that it possesses any luminosity of itself : quite the reverse ; ethereal space is *dark, cold, airless and soundless*. The term ‘luminiferous’ distinguishes it both from that very well known tangible liquid, chemical ether, so generally used as an anæsthetic ; and because it serves as the medium through which and by which the vibration of the molecules of any luminous body transmits undulations in all directions with a speed of 186,000 miles per second and falling upon the retina of the eye, affects the optic nerve and thereby produces the sensation of light in the brain. Hence light passing through this ethereal medium is as invisible as the medium itself, from the moment of the molecular vibration in the luminous body, until the ethereal undulations reach or fall upon a body capable of receiving them. I trust my readers will pardon me for alluding to such elementary notions ; but, in order to better grasp what is to follow, I was anxious that they keep the mind dispossessed of any idea that the rays or pencils of light, continually poured thorough space from the innumerable celestial luminous



objects, are so many *visible* streaks of light. Until they enter an atmosphere they are wholly invisible ; so that if a man could accomplish the impossible feat of suspending himself in space some 500 miles outside the earth, when our terrestrial clocks proclaim the sun to be near the meridian, he would not bask in what we call day-light ; but he would uncomfortably realise that *space is dark, cold and soundless*.

Now, before we consider the actual fact of *our* isolation in this ethereal space or stellar void, it may be well to convince the reader of the insignificance, not only of our earth, compared with the major planets of our solar system, but even of that whole system itself, relative to the myriads of solar or stellar systems in the mighty universe of the Creator. On the insignificance of our own earth, I dwelt sufficiently in a former article,<sup>1</sup> entitled, 'Is our Earth alone inhabited?' wherein the reader will find this insignificance, whether considered relatively or absolutely, convincingly proved. As to the insignificance of our whole solar system, *i.e.*, of our central sun with all his revolving planets, satellites, comets, meteors, etc., besides the occasional data also given in the above mentioned article, I shall here select one or two very staggering examples.

The reader has heard of and perhaps seen a *nebula*.<sup>2</sup> Very few can be discerned by the naked eye, and even then only by those gifted with keen vision on favourable nights. I shall first select for my example one which has not only never been seen by unaided vision, but which can only be properly viewed in the most powerful telescopes. It is situated in a small constellation called the Anser or Vulpecula, about midway between Albires in the Swan and the principal star of the Dolphin. Astronomers locate it by its R.A. 19 HR. 52 M. and north declination 22° 16'. It is commonly called the Dumb-bell nebula, because in large telescopes it assumes the shape of a dumb-bell or hour-glass. In the most powerful telescopes—such as Lord Rosse's—the oval is completed

<sup>1</sup> I. E. RECORD, Nov. 1902, vol xii., No. 419, p 420, *et seq.*

<sup>2</sup> See article on the 'Nebular Theory,' I. E. RECORD, April, 1903, p. 341, *et seq.*

by a dim filling in and hence presents a nebulous globe much like our earth in form, viz., an oblate spheroid. Formerly it was suspected to be an agglomeration of small stars, like many other nebulous objects, but the spectroscope has revealed that the greater part of its light emanates from incandescent gas. Now, it is the vastness of the space occupied by this nebula and the magnitude of this celestial object itself, compared with the area which we<sup>3</sup> cover, that I want to bring out. The distance of this nebula from us is uncertain; it is thought to be probably farther away than the nearest fixed stars; consequently over 24 billions of miles. Well, our outside planet, Neptune, is considerably over 2,700 millions of miles distant from our central sun. Consequently the diameter of the orbit or pathway of this planet which it describes around the sun is over 5,400 millions of miles in diameter and in circumference about 17,000 million miles. Now let us suppose the whole of that orbit or area filled in, we should then have a sphere or elipsoid of the above immense dimensions. Yet this is so far away from the size of the Dumb-bell nebula, that one of our greatest astronomers (modern, lately deceased) was of opinion, that the mighty globe we have conjectured would have to be multiplied *millions* of times before we should have the superficies or area of the Dumb-bell nebula—that tiny cloudlet which no naked eye can glimpse, and which is but a small object in our largest telescopes.<sup>4</sup>

Let us now take a nebula (nearly the only one) that can be caught by the naked eye of man and again compare *ourselves*, i.e., our earth and its circuit round the sun. This shall be the famous and well known nebula in Orion. Most readers are familiar with this beautiful constellation, which graces our northern skies during the winter months at hours favourable for observation. The three bright horizontal stars which mark Orion's belt are well known. Depending from the left hand one may be discerned a few smaller ones in a straight line (vertical), which form his sword-handle;

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<sup>3</sup> By 'we' I mean our whole solar system.

<sup>4</sup> See Proctor's *Easy Star Lessons*, p. 175.

and the middle one of these (called  $\theta$ ) seems surrounded by a milky-looking haze. This haze is the famous nebula, indistinctly glimpsed by unaided vision. When we apply our large telescopes to this milky speck we find the nebulous matter extends far beyond the immediate region of this star ; moreover we find the star itself to be a sextuple. Now, what is the *real* magnitude of this tiny nebulous cloudlet, which in the most powerful telescopes only appears to cover an area twice or thrice the size of the full moon ? Sir Robert Ball acknowledges that we cannot ascertain this with any degree of certainty ; but, after weighing all things, he offers a proximate calculation. After supposing the whole orbit of our earth's circular path round the sun to represent the circumference of a sphere with a consequent diameter of about 185 millions of miles, he says, that it can be demonstrated that a *million* of these mighty globes, rolled into one, would *not equal* Orion's nebula in bulk.'<sup>5</sup> Imagine that little speck of nebulous light having an extension equal to  $185,000,000 \times 1,000,000$  or 185 billion miles.<sup>6</sup> Compared with this, what is our pigmy earth with its diameter of less than 8,000 miles ? What our whole solar and planetary system ?

Having grasped the insignificance of our system compared with some, perhaps, of the smaller islands of stellar or sidereal space, let us now see how far we are *isolated* within it. Mighty as the problem seems, it is easy of solution.

Firstly, what do we know ?

We know (*a*) the distance our earth is from the centre of our solar system—the sun ; we know (*b*) the size or area of our whole solar system ; we know (*c*) the distance from our earth to the nearest fixed star ; and we know (*d*) the distance from the *outside confines* of our whole solar system to the nearest fixed star beyond it. We shall find this more than enough to prove our complete isolation in sidereal space.

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<sup>5</sup> See *Story of the Heavens*, chap. xxiii.

<sup>6</sup> Across such a distance light, travelling at the rate of 186,000 miles per second would take 30 years.

## (A)—DISTANCE OF EARTH FROM THE SUN

Within the space of the last thirty years astronomers have given various estimates of the mean distance between our earth and its great luminary : but the maximum variation has not exceeded three million miles. Scarcely a generation ago it was generally computed at 95 millions ; now one of the latest and reliable calculations is a parallax of  $8.80''$ , which would give a *mean* distance of 92,897,000 miles.<sup>7</sup> But it is necessary to remember that the *actual* distance is a constant varying quantity ; because, as the earth's orbit is not circular but elliptical and the sun occupies one of the foci of the ellipse, the earth and ourselves are sometimes in the year considerably farther away from the sun than at others. In winter, for instance, we are some three millions of miles *nearer* to the sun (called at perihelion) than in the summer (called at aphelion). For ordinary practical purposes we may assume the *mean* distance to be 93 millions of miles.

Now what distance do 93,000,000 convey to our mind ? It means this, that :—

1. Light travelling at the rate of 186,000 miles per second takes 8 minutes and 20 seconds to reach us from the sun.
2. An express train travelling at the rate of 60 miles per hour, without stopping, would require about 177 years to do the journey.

## (B)—SIZE OR AREA OF OUR SOLAR SYSTEM

This is easily computed if we double the radius of a circle, supposing the sun to occupy the centre and the orbit of our outside planet, Neptune, to form the circumference. As Neptune's *mean* distance is about 2,790 millions of miles, if we double this radius, we have  $2,790,000,000 \times 2 = 5,580$  millions for a diameter and 17,537 millions of miles for a circumference or area.

Beyond these confines we enter sidereal space and stellar void, until we come to another solar system.

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<sup>7</sup> Heath's *Atlas of Popular Astronomy*, 1903, chap. viii.

(C)—DISTANCE BETWEEN OUR EARTH AND THE NEAREST  
FIXED STAR

All astronomers agree that the nearest computed fixed star is  $\alpha$  Centauri, the brightest star in the southern constellation of the Man-horse. Its parallax seems to be either  $0.75''$  or  $0.76''$ , giving a distance of over 25 *billions* of miles, 25,000,000,000,000 (over 8,000 times the distance of the farthest planet).

Again, what does that distance import ?

1. Light would take over 4 *years* to reach us from this the nearest fixed star, or rather sun !

2. The express train would take 47 *million years* to do the distance !!

3. A cannon ball would take over 3 *million years* !!!

(D)—DISTANCE FROM OUR SOLAR SYSTEM TO THE NEAREST  
FIXED STAR

This calculation is an easy task after what we have already given. The confines of our solar and planetary system are known (see letter B). Hence the distance of the nearest star minus the distance we are away from those confines, viz., the Neptuan orbit, will be

$$25,000,000,000,000 - 2,700,000,000 = 24,997,300,000,000$$

twenty-four billions, nine hundred and ninety-seven thousand millions, in round numbers.

What does this import ?

It means that so vast is the space or stellar void between our solar system and the nearest solar system in the realms of the dark, cold, soundless space, that (1) for light to traverse it, it would require over four years ; and (2) for an express train over 46 million years. If we could train it all round our earth, even though we passed through all the varied and beautiful scenery that our planet can produce, we should weary of a journey of 25,000 miles, even in an express. It would take us, without stopping, over 17 days. But what would we think of a journey, unvaried by shining rivers, flowery plains, high-peaked mountains or smiling

valleys, but on, on, on, through dark, cold, monotonous space ; not for days, weeks, or months, not for a hundred or a thousand or a million years, but for 46 millions of years ? To right, to left, north, south, east, west, on every side, in every direction, dark, sunless, or bless, impenetrable space ? Is this not *isolation*—and isolation with a vengeance ?

The difficulty we have to realise it is, because it is impossible for the human mind to grasp such enormous numbers. Why it would take a man  $4\frac{1}{2}$  days even to count a million, supposing him to count at the rate of 200 a minute for 18 hours a day. But to count a billion, he would require  $4\frac{1}{2}$  *million* days or over 12,000 years. And yet you have to multiply this by 24 to get the quotient for the nearest solar system to our own, taking mile for unit.<sup>a</sup> In fact, the distance from us to the nearest fixed star outside our system is in the proportion of about 1 to 9000. And, mark you, that distance, great as it is, is 10 times less than the Pole star ! To repeat—for repetition fixes the concepts—to repeat, to our most distant planet (Neptune) our express train would take over 5,000 years, but to the nearest star in the space beyond, *it would require over 46 million years.*

So striking is this idea, so full of thought for thinking minds, so strange and startling to any but the astronomer that I trust I shall be excused if I seem to labour it. We are dealing with a proposition that we can scarcely over prove.

Let us divide an inch into eight parts ; and let us suppose  $\frac{1}{8}$  of an inch to represent one million miles. Then, of course, one inch would equal 8,000,000 miles. As the boundary of our system is some 2,700 million miles, we may represent that distance by 338 inches or 28 feet—only a little over 9 yards. Now let us compare that with the distance of the nearest star to us. *The 9 yards have grown to 45 miles.*

I want, before conclusion, to anticipate a double objection. Firstly, it may be urged. We grant the nearest star is a sun ; and, because it is a sun, by induction we may infer that it is, like our own, a centre of a planetary system. Its

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<sup>a</sup> It would take over 300,000 years.

planets, then, would revolve around their sun. In their revolutions they would infringe upon the stellar void between us and their primary ; and, consequently, some celestial object would encroach upon that space which constitutes our isolation.

This plausible objection will lose all force as soon as we examine it by the light of inductive science. It is true that the nearest fixed star or sun, like its myriads of compeers in the celestial universe, is most likely attended by encircling planets. Let us suppose its outside planet to be even twice as far away from its central sun, as Neptune is from us. This would assign to it an orbit whose radius would be 2,790 million miles multiplied by two, or 5,580,000,000 miles, a goodly stretch, it is true ; but what is it off an area of about 25 billions for its radius ? A mere nothing as the juxtaposition of the quantities will shew :—

$$\begin{array}{r} 25,000,000,000,000 \\ 5,580,000,000 \end{array}$$

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$$24,994,420,000,000$$

It is like a mite compared with a Stilton cheese or a midget with a bullock. The encroachment of the foreign planet on our sidereal space would be so insignificant that *parvum reputetur pro nihilo*.

The other objection, at first sight, may seem more plausible still. It is this :—

We know that the universe is replete with comets and meteors. Comets are so numerous that the great Kepler tells us there may be more comets in the universe than fishes in the ocean.<sup>9</sup> Belonging to our own solar system, and perhaps passing in and out of our system to distant ones, there may be even millions ;<sup>10</sup> but of these we see very few ; and of these again which sport themselves *within* our solar system we should take no account : our isolation regards only what I call *stellar void*, which extends from the outside limits of our system to the nearest star. But, comets are

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<sup>9</sup> See Ball's *Story of the Heavens*, chap. xvi., *ad fin.*

<sup>10</sup> Sir Norman Lockyer—*Elementary Lessons in Astronomy*, No. 296.

not anything so substantial as stars and planets. They consist of materials in the utmost state of tenuity—for the most part masses of incandescent gas, far more rarefied and of lower temperature than the materials of stars.<sup>11</sup> Extended as they often are, their masses are too small for measurement. Even their immense tails, stretching sometimes millions of miles, only represent a *passing* state of the ether set in motion by their interposition before the sun. In stellar void we may say they are devoid of such caudal appendages. Some, following an elliptical orbit or closed curve, return at regular periods; others, following a parabolic orbit, come from whence and depart whither we know not, oft never to return. But what we have to remember, and herein lies the answer to the objection, not only they cannot light up stellar space (though possessed of inherent light), but such tenuous gas cannot be regarded as stellar bodies and hence they may be said to leave us in our stellar void, an isolated sidereal island, in the vast ocean of celestial space. As to meteors, these only heat up and become visible by the friction caused by their immense velocity through an atmosphere, of which there is none in stellar space. As far then, as our proposition is concerned, comets and meteors, meteorites, fire balls, etc., may be viewed as negligible quantities. In conclusion, I would not have the reader infer from all I have said that our case, *i.e.*, the isolation of our sun and all his planets, is by any means *exceptional* in the sidereal universe: in other words, I should be long sorry to deduce from our own isolation in cold, dark, soundless interstellar space, that our position is unique or exceptional in the heavens.

For my part, I verily believe, that what is said of our own solar system may equally be said of every tiny speck of light or distant sun, which the human eye can glimpse on any starlit night.

Projected as they are upon the dark background of the sky, they may often look as close to one another as sheep do when gamboling in a meadow. But the history and cir-

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<sup>11</sup> I read somewhere—where I forget—that we might compress the biggest comet into a quart pot.



cumstances of what are called *double* stars dispel our optical delusion. Double stars, which, not only to the naked eye, but even in the telescopes of considerable dividing power, appear as single ones, are known to be by scientific calculation, so far apart, that the mileage must be reckoned by hundreds of thousands of millions.<sup>12</sup> As for their distance from us in space, the very thought is staggering.

Who does not know Vega or Wega of the Lyre, that brilliant gem which for ever in our northern hemisphere marks so well the zone of the circumpolar stars? We cannot be *certain* of her parallax and therefore of her exact distance. However her minimum distance may be put down at even one hundred billions of miles and her light passage to take over 20 years. Sir Robert Ball tells us, in his beautiful *Story of the Heavens*,<sup>13</sup> that, if this brilliant speck were removed 1,000 times more distant, still our largest telescopes would catch it. And what would this imply? That she would then be one hundred thousand billions of miles distant, and for her light to reach our earth over 16,000 years would be required. Though this is imagination *in her case*, it need not be for myriads of those small stellar points we glimpse in our telescopes or catch upon a photographic plate. Sir W. Herschel reckoned that the stars that dot the remotest edges of the length and breadth of the Milky Way are so distant that their light passage would take 20,000 years<sup>14</sup> to pass the whole length of the Milky Way, and that his great reflector could follow a cluster so far that its light would require 350,000 years to reach us; while Lord Rosse's six-foot aperture could pursue the same object 10 times further. Again, this great living Irish astronomer (Sir Robert Ball) writes:<sup>15</sup> 'Doubtless the tiniest stellar point we could get into the most potent telescopes or on photographic plates after hours' exposure, would be *thousands of billions of miles* distant:' and the light passage<sup>16</sup> would take even *billions* of years, according to some other astronomers.

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<sup>12</sup> See Dick's *Sidereal Heavens*, p. 157.

<sup>13</sup> Chap. xxi.

<sup>14</sup> Proctor thinks, perhaps, 100,000 years.

<sup>15</sup> *In High Heavens*, p. 232.

<sup>16</sup> Though travelling 186,000 miles *per second*.

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Thus each astral speck is some vast distant central sun, around which planets as numerous as our own may be revolving, each forming a separate and *isolated* solar system, like little stellar islands scattered over a vast and limitless archipelago. Let us draw our breath and exclaim with the royal Psalmist : ‘ The heavens show forth the glory of God and the firmament declareth the work of His hands.’<sup>17</sup>

E. A. SELLEY, O.S.A.

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<sup>17</sup> Ps. xviii. 1.

## EVOLUTION IN DOCTRINE AND PROGRESS IN THEOLOGY

**I**T was to be expected that the hypothesis of Evolution which has been so largely adopted as an explanation of phenomena in other branches of knowledge, should also be applied to the explanation of the Christian revelation. And so, in fact, a number of able and learned men have of late busied themselves about the evolution of theology. Many of them, non-Catholics, consider the Christian religion to be not a revelation of God, but rather a revelation of the divine in man, a manifestation of what he is gradually becoming. As man continually manifests new phenomena in other directions so, too, in religion. The religion of the Christian Church was not only a good and useful, but also a necessary outcome of the circumstances of the times. There is much in Christian teaching which is still true and valuable, but many dogmas require to be interpreted anew, if they are to continue to serve any useful purpose. Thus if the doctrine of original sin be regarded as a somewhat crude if poetic expression of the fact that much of the ape still survives in man's nature, if the doctrine of the divine Sonship of Jesus be considered as the manifestation to the world of God's fatherly love towards mankind, these old dogmas are seen still to be true and helpful.

It is obvious of course that such an evolution of dogma as is here sketched destroys that sameness of doctrine which the Catholic Church was founded to preserve.

It is interesting to compare the attitude of mind of such theological evolutionists with that of the old school of orthodox Protestantism. That school looked upon Holy Scripture as the very word of God to man, as the expression of God's eternal, immutable truth: they believed in its literal inspiration, and looked upon any attempt to exercise reason upon the truths contained in the Bible as little less than sacrilege. The truths of revelation contained in the Bible

were, so to speak, squared blocks of stone, shaped and placed in position by God's own hand. It was impious daring to stir them, to handle them, to arrange them in any other way than that in which the divine architect Himself had done.

The Catholic position lies midway between these extremes. The Church admits progress in doctrine but not change: as the Vatican Council defined in terms used by St. Vincent of Lerins in the fifth century:—

Neque enim fidei doctrina quam Deus revelavit, velut philosophicum inventum proposita est humanis ingeniis perficienda, sed tamquam divinum depositum Christi Sponsæ tradita, fideliter custodienda et infallibiliter declaranda. Hinc sacrorum quoque dogmatum is sensus perpetuo est retinendus, quem semel declaravit Sancta Mater Ecclesia, nec unquam ab eo sensu, altioris intelligentiæ specie et nomine, recedendum. Crescat igitur et multum vehementerque proficiat, tam singulorum, quam omnium, tam unius hominis, quam totius Ecclesiæ, ætatum et sæculorum gradibus, intelligentia, scientia, sapientia; sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia.<sup>1</sup>

The subject is important and difficult, and not without a certain actuality. Leo XIII. touched upon it more than once in his public utterances; he warned Catholics against the danger of distorting dogma while trying to accommodate it to the requirements of the time. Thus in his letter on Americanism, after saying that certain new opinions had recently been advocated, he says:—

Id autem non de vivendi solum disciplina, sed de doctrinis etiam, quibus *fidei depositum* continetur, intelligendum esse multi arbitrantur. Opportunum enim esse contendunt, ad voluntates discordium alliciendas, si quædam doctrinæ capita, quasi levioris momenti, prætermittantur, aut molliantur ita, ut non eundem retineant sensum quem constanter tenuit Ecclesia.<sup>2</sup>

He then points out that this is against the decrees of the Vatican Council. Again in the letter by which he confirmed the Constitutions of the Society of Jesus regarding the

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<sup>1</sup> Conc. Vat. sess. III., c. 4.

<sup>2</sup> *Annalecta Eccles.*, 1899, p. 55.

doctrine of St. Thomas, he pointed out as the chief cause of the difficulties by which the Church is beset :—

Libido novarum rerum, quæ per speciem progredientis doctrinæ, sapientiæ a Deo traditæ obsisteret et repugnaret.

The danger and the difficulty lie not so much in applying unchanging Catholic dogma to new opinions, and testing the truth of such opinions by the received teaching of the Church. The theologian is continually called upon to do this in order to explain the relation of Christian doctrine to the views of the people with whom we have to do. Pope Leo XIII. showed us how to do it in many of his admirable Encyclicals. We are rather concerned here with the growth of Catholic Theology, with those phenomena of life by which the deposit of faith, while ever remaining the same, continually becomes more definite, more clear, and better understood. This living process is guided by the teaching Church and especially by the Roman Pontiff, but it is materially assisted by the labours of theologians. While conscientiously adhering to St. Vincent's canon—*Non nova sed nove*,—they do not disdain to use new discoveries of natural reason wherewith to embellish and adorn the supernatural temple which their labours are raising to the honour of God and for the benefit of man.

Such work is obviously delicate and dangerous, as the history of the Church strewn with the *débris* left by numberless heresies and condemned propositions sufficiently testifies. Many writers have laid down rules by which we may distinguish true growth from the decay of error, true progress from retrogression. As a small contribution to the literature of the subject, I propose to take a concrete case, and to make a short study of the evolution of the doctrine of Probabilism. My purpose is not controversial, I have here no thesis to defend, I wish to treat the subject from the purely historical point of view.

It is commonly said that Bartholomæus à Medina was the first theologian who, about A.D. 1580, formulated the doctrine of Probabilism; one looks in vain in the works of theologians, written before his time, for the chapter

*De conscientia probabilis*, so familiar in subsequent writers; the very phrases *conscientia*, *opinio*, or *sententia probabilis*, so common in modern authors, scarcely occur in writers anterior to the close of the sixteenth century; I doubt whether they are to be found at all in the works of St. Thomas of Aquin. So notable an historian as Döllinger asserts that the Jesuits made the doctrine their own, and gained one of their greatest triumphs when they succeeded in forcing it on the Catholic Church.<sup>3</sup> What truth is there in these assertions? And if there is any truth in them, how is the acceptance of a new theory of morals compatible with the unchangeableness of the teaching of the Church?

Probabilism is a system of morals which teaches us how to form a certain conscience necessary for lawful action, in spite of the fact that in morals some degree of probability is alone in many cases obtainable. How did theologians, before Bartholomæus à Medina formulated Probabilism, teach men to form a certain conscience in doubtful matters? If we can find out this, and then compare their teaching with that of Medina and Probabilists generally, we shall see whether Probabilism is something new, a change in doctrine, or only a legitimate development of dogma. We shall be enabled to watch the growth of theology in a concrete case, and the lesson cannot but be useful and interesting.

Out of a great number of theologians anterior to Bartholomæus à Medina, who might be chosen to give their evidence on the question at issue, I shall rely chiefly on three who wrote shortly before his time. They are thoroughly representative, as the learned reader will without difficulty acknowledge.

The first is Angelus de Clavasio, of the Order of Friars Minor, who flourished in the year 1480, and among other works left us the *Summa Angelica*.

The next will be Sylvester Prieras, of the Order of St. Dominic, who, about the year 1516, wrote the *Summa*

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<sup>3</sup> *Geschichte der Moralstreitigkeiten*, Vorwort, p. v

*Sylvestrina quæ Summa Summarum merito nuncupatur*, as the title page has it.

The third is Martinus Azpilcueta, the celebrated Doctor Navarrus, the uncle of St. Francis Xavier, who, before the year 1560, wrote in Spanish his *Manual*, or *Enchiridion confessoriorum et poenitentium*.

Before consulting our authorities we may premise that it is admitted on all hands that systematized Moral Theology is a comparatively recent product of the labours of theologians. During the first twelve centuries confessors relied on the collections of canons and on the Penitential Books for help in the administration of Penance. In the first half of the thirteenth century St. Raymund of Pennafort composed his *Summa de Poenitentia et Matrimonio*, the first book of its kind specially designed to assist confessors to solve the many difficult cases submitted to them by their penitents. For the solution of disputed cases he gives the following simple rule :—

Perplexitas juris est, cum aliquis circa illud quod sibi occurrit faciendum, invenit diversas auctoritates sibi ad invicem pugnantes. Hæc perplexitas per contrariorum concordiam est solvenda ; nam in jure nulla est contrarietas realis sed superficialis tantum.<sup>4</sup>

St. Raymund was an ecclesiastical lawyer, and alluded here to the well-known legal maxim, *conveniens est jura juribus concordare*, of the Roman law. *L. unica, C. de inofficiosis dotibus ; l. præcipimus in fin. C. de appellationibus*. It was the principle which governed the composition of the famous *Decretum Gratiani*, or the *Concordia discordantium canonum*, as the book was called by its author Gratian, who lived in the twelfth century. The same principle continued to guide moral theologians for the next three hundred years, whenever there was a conflict of opinion on any question. Moral conduct is guided by precepts or laws, and when a difference of opinion arose about the application or interpretation of those laws, the ordinary rules of legal interpretation were followed by each Doctor in giving his

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<sup>4</sup> Lib. iii., tit. *De scandalo, perplexitate*, etc.

solution. What those rules were we may learn from Angelus, or Sylvester, or Navarrus; for they all give substantially the same rules, with the same references to the Canon and Roman law, and their approved commentators. I give them from Sylvester, leaving out, for the most part, his copious references, for the sake of brevity.

*Cui opinioni adhærendum ubi est varietas?*

*Distinguo: Nam una tantum opinionum habet pro se legem, vel antiquam et probatam consuetudinem, alia non, et tunc illa est præferenda: quia minime mutanda sunt, quæ certam sententiam semper habuerunt. L. minime ff. de leg.*

*Aut non est lex nec consuetudo pro aliqua ipsarum, vel est pro utraque et tunc debent concordari; ut dicatur unam in uno, et aliam in alio casu obtinere, si fieri potest . . . quia conveniens est jura juribus concordare. Et si concordari non possunt communis opinio sequenda est, quia in causa dubii pro multitudine præsumendum est, et communis opinio Doctorum inducit probabilem errorem. Hoc tamen limita verum, secundum Geminianum nisi vera et certa ratio contraria assignetur, et in idem redit limitatio Joannis Andreæ. Sed neque ex multitudine auctorum quod melius et æquius est judicato: cum possit unius et forte deterioris sententia multos in aliqua parte superare, quod menti commendandum est: quia judex potest interpretari legem seu canonem quoad causam vertentem coram eo, ut notabiliter dicit Innocentius. Est autem communis opinio secundum Jacobum de Butrio quando cum opinione glossæ est aliquis sollemnis Doctor et bonæ conscientiæ, potest illum judex sequi: sicut faciunt judices ecclesiastici, maxime in causis matrimonialibus. Et hæc nota contra judices amatores novarum opinionum: quia secundum Baldum judex tenens novas opiniones dicitur propter imperitiam facere, et de imperitia punitur; et qui quærent casus singulares dimittentes regularia, cadunt in latam culpam.*

*Si autem non apparet quæ sit opinio communis, sed pro utraque sunt famosissimi Doctores judex sequendo aliquam earum non tenebitur in simili casu, secundum quod voluit Innocentius, quem sequitur Bartolus, quod verum dicit, secundum Innocentium, quantum ad hoc ut non puniat in foro seculari, secus tamen in foro conscientiæ, quia debuit eligere eam, quæ validioribus rationibus firmatur, maxime si talis opinio sit subtilior.*

*Et si una innititur rigori scripto, reliqua vero scriptæ æquitati præponitur æquior, quod tamen fallit in odium Judæorum, contra quos rigor præfertur æquitati. De Judæis, cap. ii. Et dicitur benignior ea quæ favet juramento, testamento, libertati, matrimonio, religioni, et sacramento.*



Et si Doctores contraria opinantes sunt antiqui et moderni præponuntur antiqui : quia temporis diuturnitas videtur aliquam auctoritatem attulisse, nisi ex novis rationibus et causis aliud sentiatur : quia aliquando intellectus junioris est perspicacior. Si vero sint Theologi et Canonistæ vel Legistæ præferuntur Theologi in materia juris divini veteris et novi : Canonistæ vero in materia canonica : et Legistæ in legali. Si vero sunt ex quatuor Doctoribus Ecclesiæ, in subtilitatibus quæstionum non textualium maxime anagogicarum præfertur Augustinus, in textualibus Hieronymus, in allegatoriis Ambrosius, et Gregorius in moralibus : quia quilibet horum quatuor in aliquo ex quatuor sensibus Scripturæ dicitur præeminere.

Si vero sit inter papam et concilium . . . in spectantibus ad fidem et mores et in omnibus papa præfertur concilio, quamdiu est caput.<sup>5</sup>

So writes Sylvester, quoting almost *verbatim* from the *Summa Angelica*, or, perhaps, from some authority which both followed. It is obvious that there was no principle of universal application in cases of conflicting opinions, and different Doctors would doubtless apply different rules to the same case. There was also abundant room for the subjective element to enter into the solution—one Doctor would consider that there was a custom, or a common opinion, or famous Doctors on both sides, another would hold the contrary ; one would hold that equity inclined one way, another that it inclined the opposite ; or, as human nature changes little, some young Doctor, to gain a reputation for a perspicacious intellect, would depart from the opinions of his elders, and never want for some good reason for his temerity. Moreover, although all agreed that the common opinion might safely be followed when there was one, yet Navarrus tell us that not the number of authors but their weight made a common opinion, and that an opinion held by eight or ten grave theologians might be called common. Nay, Sylvester warned us in the extract quoted above, not to go by the number of authors, since the opinion of one and a worse theologian, might be better than that of many on some special point. It is not surprising then that there was a variety of opinions on many questions ; each Doctor

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<sup>5</sup> *Summa Sylvestrina*, s.v. *Opinio*.

held that which approved itself to him, and considered himself obliged to follow it in his own conduct. However, the same person might hold and follow one view for one purpose, and another for another, as Navarrus deduced from the *c. Dominus* 'per quæ probatur,' he says, 'unam et eandem mulierem posse et debere credere suum maritum esse illum cui cohabitat quo reddat debitum, et contrarium ad effectum exigendi.'<sup>6</sup>

These were rules for the theologian to aid him in forming a practical opinion in case of doubt. But what was the layman or simple priest to do in like emergencies? It was the recognised teaching of all theologians that such a one might safely follow the opinion of his own Doctor or master. As Sylvester says:—

Quæritur utrum sequens opinionem Doctoris alicujus non subtiliter investigatam quæ deinde apparet falsa: sive quod idem est, utrum auditores diversorum magistrorum tenentium diversas opiniones quarum scilicet altera necessario est falsa, excusentur si sequantur opiniones suorum magistrorum?

Et dico quod hic videntur esse opiniones et non sunt. [He then quotes St. Thomas and Panormitanus.] Istæ autem opiniones non sunt contrariæ, sed ex utrisque elicitur completa veritas, quia utraque loquitur in spectantibus ad fidem aut mores. S. Thomas dicit quod tales non excusantur in his quæ sunt manifeste et clare determinata alicubi . . . Panormitanus vero loquitur in obscuris, et est verum opposita ratione, dicente Monaldo quod non generatur aliquod præjudicium veritati, cum inter diversas opiniones a magistris approbatas et scripturis authenticis annotatas illam quis amplectitur, quæ sibi videtur magis consona rationi. Et hoc intellige non solum quando quis facit quod in se est ut intelligat veritatem: quia talis etiam in manifeste determinatis excusaretur, cum laboraret ignorantia pro tunc invincibili, sed etiam cum quis in affectione ad suum Doctorem judicat probabiliter, ut sibi videtur, esse verum quod est falsum.

Nec obstat, quod in dubiis tutior opinio est eligenda . . . quia non est in dubio, qui probabilibus rationibus flectitur ad unam partem. Nec quod incertum dimittendum est, et certum tenendum, . . . quia tenet iste certum sibi moraliter: cum in moralibus sufficiat certitudo ex probabilibus secundum Philosophum; 1 Ethic.: unde si Joachim tenuit contra fidem et non fuit hæreticus: quia talis articulus nondum erat per Ecclesiam

<sup>6</sup> *Manuale*, c. 27, n. 288.

damnatus : multo magis excusatur sequens opinionem Doctoris non reprobata[m] cum voluntate non adhærendi si vera non apparet.<sup>7</sup>

Angelus answers the same question in the same sense. Similarly Navarrus :—

In foro conscientiæ, ad effectum non peccandi sufficit eligere pro vera ejus opinionem quem merito censemus esse virum idonea ad id scientia et conscientia præditum.

And :—

Henricus Gandavensis et Conradus respondent non esse eandem rationem [imperiti e periti]. Nam si vir sit peritus et doctus debet opinionum rationes et pondera examinare et excutere, ut prudenter agat : si vero rudis sit et imperitus, ejus non est opinionum fundamenta discutere : quare ut prudenter factitet, satis est si boni et docti viri consilium et opinionem sequatur.<sup>8</sup>

This will, perhaps, throw light on the remark of Henry VIII., uttered in approval of Dean Colet after a celebrated sermon :—‘ Let every man have his own Doctor, and every one follow his liking ; but this is the Doctor for me.’<sup>9</sup>

It was then universally admitted that although the skilled theologian had to form his own conscience, and follow that opinion of several in disputed cases which seemed to him to be true or better grounded, yet the ordinary man might without scruple follow the opinion of some good and learned man, in whose judgment he had confidence.

A practical difficulty sometimes arose. A penitent followed one opinion, his confessor held another, what was the confessor to do in this case ? The question was much controverted, and various opinions were held in the schools. It will be sufficient to quote that of *Goffridus* as reproduced and approved by St. Antoninus.<sup>10</sup>

Si dubium sit utrum sit peccatum mortale, et opiniones sunt inter magistros, sicut utrum sit licitum emere reditus ad vitam,

<sup>7</sup> *Sum. Syl.*, s.v. *Opinio*.

<sup>8</sup> Ap. Azor, *Inst. Moral.* I., lb. ii., c. 17.

<sup>9</sup> Lupton, *Life of Dean Colet*, p. 193.

<sup>10</sup> *Summa*, pt. III., tit. 17, c. 20, § ii.

tunc autem confessor est ordinarius ejus, ita quod tenetur audire confessionem ejus, et tunc, si sit illius opinionis, quod illud non sit peccatum, debet eum absolvere simpliciter. Si autem credit, quod sit peccatum, debet ei conscientiam facere, quod confitens diligenter se informet de illo facto, utrum sit peccatum. Sed dato, quod ille non vellet cognoscere illud esse peccatum, nihilo minus ex quo est ordinarius, tenetur illum absolvere, nec reputare eum inhabilem ad absolutionem, quia ex ratione et non protervia hæc opinio est. Ordinarius autem in absolvendo debet sequi commune judicium ecclesiæ, non suum. Si autem sit confessor delegatus, qui in nullo tenetur confitenti, nisi velit, si credit illud esse mortale, non debet eum absolvere, quia ex mera voluntate dependet, ut absolvat, vel dimittat : debet enim sequi in absolvendo proprium judicium, et peccaret absolvendo. Hæc Goffridus.

However, Angelus, Navarrus, Sotus, and others had no difficulty in showing that such a penitent from the very fact of being admitted to confession by a priest, thereby acquired a right to receive absolution, which the priest, whoever he was, and whatever opinion he held, was obliged to give.

We have in the above extracts the rules laid down by theologians before the rise of Probabilism for forming a certain conscience in uncertain and disputed cases. Theologians of all schools taught that one who was no expert in theology might in disputed cases act on the opinion of any good and learned man, and that for this purpose it was not necessary for him to try to understand the grounds on which the opinion rested, it was sufficient if he formed a probable judgment that so good and learned a man as the Doctor whom he followed taught the truth on the point. In doing so he did all that could be reasonably expected of him ; he acted prudently, he had a morally certain judgment that he was acting lawfully, and his confessor was obliged to give him absolution, though he might be of a contrary opinion with regard to the doubtful case. More, indeed, was expected of the comparatively few experts who could form an opinion on a disputed point for themselves. But it was sufficient for them to follow the common opinion, that is, an opinion held by eight or ten Doctors of repute, or even by fewer, for weight rather than number was considered ; and if there were no common opinion, but grave authors on both

sides, the expert was at liberty to choose which opinion he preferred. Such a one had moral certainty, which is derived, says Angelus.

*Non ex evidentia demonstrationis sed ex probabilibus conjecturis grossis et figuralibus magis ad unam partem quam ad aliam se habentibus. Dicitur autem probabile quod pluribus et maxime sapientibus apparet verum.*<sup>11</sup>

In their practical working there would be little difference between these principles and those of the modern Probabilist. If further proof besides an examination of the above rules were required for this assertion, it would be found in the fact that Probabilists still follow the opinions arrived at by the ancient Doctors. Indeed, modern Probabilists, in order to avoid the charge of laxity of opinion, and to escape all danger of the condemnation levelled by Alexander VII. against those who taught that one modern author made an opinion probable as long as it was not condemned by the Holy See,<sup>12</sup> state the doctrine with more apparent strictness. The difference in theory between previous theologians and Bartholomæus à Medina appeared from the different answers which they gave to the question which began to be discussed in the second half of the sixteenth century. That question was: Is it lawful for a man to follow a probable opinion when he thinks the contrary the more probable? Sotus, Conradus, Cajetan and others thought not, because such a one exposed himself to the danger of sinning by choosing what appeared to him to be less certain; he acted against his conscience, which told him that the other opinion was the better. It will be well to give the contrary answer of Bartholomæus à Medina in his own words:—

*Sed ex hoc nascitur magna quæstio, Utrum teneamur sequi opinionem probabiliorem relictâ probabili, an satis sit sequi opinionem probabilem. Hanc quæstionem difficilem satis explicat doctissimus Soto.*

Soto is then quoted, together with Conradus, Sylvester and Cajetan, as maintaining that we are bound to follow the more probable view.

<sup>11</sup> s.v. *Opinio*.

<sup>12</sup> Prop. 27a damnata ab Alexandro VII., 24th Sept., 1665.

Certe argumenta videntur optima sed mihi videtur quod si est opinio probabilis licitum est eam sequi, licet opposita probabilior sit: nam opinio probabilis in speculativis ea est quam possumus sequi sine periculo erroris et deceptionis; ergo opinio probabilis in practicis ea est quam possumus sequi sine periculo peccandi. Secundo, opinio probabilis ex eo dicitur probabilis quod possumus eam sequi sine reprehensione et vituperatione: ergo implicat contradictionem, quod sit probabilis, et quod non possumus eam licite sequi . . . Tertio, opinio probabilis est conformis rectæ rationi, et existimationi virorum prudentum et sapientum: ergo eam sequi non est peccatum . . . Sed dices, esse quidem rectæ rationi conformem, tamen quia opinio probabilior, est conformior, et securior, obligamur eam sequi. Contra est argumentum. Nam nemo obligatur ad id quod melius et perfectius est, perfectius est esse virginem, quam esse uxoratum; esse religiosum quam esse divitem; sed nemo ad illa perfectiora obligatur. Quarto licitum est opinionem probabilem in scholis docere et proponere, ut etiam adversarii nobis concedunt: ergo licitum est eam consulere . . . Item, non potest confessarius cogere pœnitentem ut sequatur opinionem probabiliorem: ergo non est obligatio ad sequendam opinionem probabiliorem: antecedens ex prædictis manifestum est. Ultimo, opposita sententia cruciat animos timoratos; nam semper oporteret inquirere quænam sit opinio probabilior; quod timorati viri nunquam faciunt.<sup>13</sup>

It is not surprising that these clear and conclusive reasons produced conviction on the minds of contemporary theologians. A few years later Vasquez wrote that Medina's opinion was commonly taught in the schools, nor did it meet with serious opposition for well nigh a hundred years. There was no new principle of morals introduced, Medina only applied to the solution of the question principles which were admitted on all hands, but in doing so he showed that the rule of Probabilism was of universal extension, that it might lawfully be used as a guide of conduct by learned and unlearned, whether the contrary opinion was thought more probable or not by him whose action was in question. Instead of several different rules, often depending in their application on merely subjective considerations, one objective universal principle had been formulated, which rendered a scientific system of moral theology possible. In

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<sup>13</sup> Barth. à Medina, *Expositio in I.-II. S. T.*, q. xix. a 6.

this sense Bartholomæus à Medina was the founder of Probabilism, a system which was developed and improved by the labours of succeeding theologians, especially by those of the great Suarez.

What these theologians did may be indicated briefly. The principle, as it appears in Medina, is stated without a necessary restriction. As worded by him, there was danger of its being applied not merely in cases where the only question was one of sin or no sin, but where there was question of the validity of an act, or of the indubitable right of another. Where the only question is one of sin, it is obvious that, even if the probable opinion be false, no serious harm can follow from the use of it by a person in good faith. Material sin only will be committed, and that after due diligence has been employed to avoid it. But if there be question of the validity of a Sacrament, or of the genuineness of a banknote, it is clear that the use of a probable opinion exposes one to the danger of transgressing justice and charity. Justice and charity demand that a child should be validly baptised; there is a sin against justice and charity if a priest wilfully and without necessity uses doubtful matter, and so imperils the validity of baptism, which no probable opinion can supply. To guard against the danger of the application of Probabilism to such cases, Suarez<sup>14</sup> proposed to limit its application to questions concerning probability of law, or whether the action in question was prohibited or not, and to exclude questions concerning probability of fact, or where there was question of the validity of an act, or an end to be gained. This distinction of Suarez was a distinct improvement in the statement of the principle of Probabilism, and it has been generally adopted.

Another service which Suarez rendered was to indicate the real, solid basis of the principle. Medina and his immediate followers insisted rather on the nature of a probable opinion in their proof of the lawfulness of its use. The opinion was probable; this means an opinion worthy of

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<sup>14</sup> In I.-II., tract. iii., d. 12, sec. 6.

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approval ; which may, therefore, be acted on ; and this was expressed in the formula—*Qui probabiliter agit prudenter agit*. This formula seems to imply that probability, not moral certainty, is the guide of action. Suarez, on the other hand, rests his proof of the principle on the sure axiom, familiar to St. Thomas,—*Lex dubia non obligat*. Whenever there is a solidly probable opinion that an action is lawful, there is no certain law forbidding it, and an uncertain law cannot bind the conscience.

From all this we may conclude that the theologians of the Society did not invent Probabilism, nor did they force their new and lax doctrine on the Catholic Church ; they merely accepted the common teaching of all Catholic schools, and they did something to place it on a firmer basis, and to safeguard it against abuse, as Cardinal D'Annibale testifies.<sup>15</sup> They thus helped not to corrupt the doctrine of the Church, but to develop it *in eodem dogmate, eodem sensu, eademque sententia*.<sup>16</sup>

T. SLATER, S.J.

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<sup>15</sup> *Summula Theol. Mor.*, i., p. 9.

<sup>16</sup> *Vat. Sess. III.*, c. 4.



## SAVE THE CHILD!

### A SUGGESTION TO CLERICAL MANAGERS

It is a matter of mutual congratulation amongst us to-day that the clouds that lowered on our land are gradually drifting away and allowing our hopeful eyes to see the first rays of a brilliant dawn. The greatest marplot in our destiny—the land question—is in process of disappearing, and everyone hopes that energy, long checked and kept under, will now rapidly manifest itself and make itself felt for the betterment of our land and its people. But it is so seldom that the men who fight the battle enjoy its full fruits. Many a generation followed the barons of Runnymede before the best blessings of the great charter were felt; it is only to-day, when every hand that struck the blow for independence is crumbled to dust, that the American feels the full import of that victory. In like manner the soreness of the gyves will linger for many a year in the limbs of the tenant farmer of Ireland. The men who were in the thickest of the fight will have chanted the *Nunc dimittis* while the redemption is but beginning. It is the children of to-day who are to enter into the full enjoyment of the rights won for them, and it is they who must build on the foundation laid in such suffering and patience. They will come into action at a most critical period, the very turning point of our nation's career, where lines diverge rapidly and widely. They can make or mar the future of our country.

Is it not then worth our while to consider what we are doing for the education of the children? Is it not a sacred obligation on us to secure that the child, when grown to the man, may be able to take his place in the work before him, that his shoulders should be fitted for the burthen, and his head and heart and hand trained for the work? We should be able to say that, though we could not live to help the work, we trained a generation of Irishmen who were fitted for their destiny. My object in writing

this paper is to prove that we are not doing our duty by the child, and to point out how a remedy may be applied.

In the first place, I wish to show my readers what should be thought a lamentable feature in the education of our people. We are unconsciously allowing ourselves to be trailed at the heels of a decadent country. Our methods and our means are English, and are seldom even English at first hand. Long after the English schools had adopted the Tonic Sol-fa method, the poor Irish children were grinding away at the old method. The paper folding and wire working were beginning to drop out of the English curriculum, when they were welcomed here as a bright inspiration, the manual training is with us in its infancy, whilst of adult growth across the water. Nature study is there now, it will probably reach us in a decade or so when its futility is fully apparent to even English educationalists. The snail-paced Euclid is at last being ousted from English schools—here it is still educational heresy to breathe a word against him: in our National Schools mathematics, the backbone of technical progress, is being silently strangled, whilst the force of Continental example is making its study an indispensable item in the English schools, after vainly seeking salvation along the lines the Irish child is forced to tread to-day. Could there be any worse plight for an educational system than to be about ten years behind a country that is decadent in this as in everything else? Are we going to start Young Ireland wrapped up in the cerecloths of England?

In such brief space I cannot adequately describe the barrenness of intellect that exists at present in England whence our systems of education come, and where, together with Scotland, many of our teachers are produced. I suppose I am not wrong in using physical science as a test of what a people can do in the intellectual world. Looking over the progress of this branch of knowledge for the last thirty years we do not find anything very great done as the outcome of English thought and teaching. The science papers teem with discoveries by French, German, Swedish, and other students of the page of nature, but with a few

very brilliant exceptions England is like our Trinity—the Silent Sister. As for the practical or commercial application of science, Stead assures us, in his *Review of Reviews*, that for the past thirty years there has been no notable invention in England, with the exception of Parsons' turbine. The presence of this appalling blight can be submitted to an easy and interesting test. Since the arrival of our science schools there is scarcely a priest that has not got copies of the catalogues of scientific instrument makers. Let him run his eye down their pages, and when he has subtracted the foreign names he will find a painfully small residuum of English ones, and these connected with some brilliant achievement in the way of a new retort-stand or a clip for holding test-tubes. Perhaps they might rise as high as a plausible looking variant on the venerable pyrometer. Of course we shall let pass the fact that many of these instruments with the name of an English maker are 'made in Germany.'

Lest I may seem to be unduly severe on this phase of English thought, I shall quote from the *World's Work* of April. South Kensington is considered the incarnation of science in the English scientific world, and when our local scientific authorities want to be particularly impressive they refer to section so and so, sub-section so and so, numbers so and so, of the science decalogue, as issued from South Kensington. Here is the judgment on this idol with the feet of clay:—'The South Kensington Department of Science,' writes Dr. Chalmers Mitchell, 'is probably the most costly, the most wasteful, and the most stupid of our educational shams.' A writer in *Nature* called the classes in its connection 'squads of bottle washers.' To show its inefficiency in applied knowledge, I give as an example what occurred at a recent Nottingham conference of the heads of the boot trade. They were discussing the technology of boot manufacture, and as a result they issued an ultimatum that if this oracle did not mend its ways and strive to do something useful and practical they would be obliged to cut their connection with it! Yet, as a very competent teacher said to me recently, we are being South Kensingtonised here in Ireland.

If we turn to any other province where the mind of man can assert itself we find the handwriting on the wall every where. The literature of the England of to-day is the most insipid and banal effort that can be possibly imagined. What can be the calibre of a people that has made a fortune for *Tit Bits*, *Answers*, *Comic Cuts*, etc.? The only literary effort that seems to succeed is the novel with the usual prurient stock-in-trade of sex problems, etc., *ad nauseam*. In these cases it is not the style, or the plot, or the character that brings success, it is some novel fillip to the degraded appetite of the English public. In trade, the present crusade of Mr. Chamberlain is ample proof how the sterile, self-conceited English mind has been beaten by the intellectual nations of the world. It would simply overload your pages did I quote specimens of the unanimous verdict of thinking Englishmen on this matter. Professor Armstrong in the current *Quarterly* acknowledges the German supremacy in many fields of commerce, and attributes their triumph to their superior education. The English breakdown is attributed to the attitude observed by the universities and until they change this they will make little progress. Who that has read the report of the Commission on the late war but is forced to admit that they must be a decadent people, when in their supreme emergency every staff broke and wounded the hand that it should support. The revelation of such incompetency has made this particular department of English administration the laughing-stock of Europe. But how could things be otherwise, when Lord Roberts certifies that some of his officers could not write their own language clearly enough for the transmission of orders.

To sum up, then, it could not be expected that I should follow this indictment to its full length. The *Fortnightly* some time ago called England the ignoramus of Europe. Dr. William Maguire in the *World's Play* of April says, 'The average English public school product of eighteen to twenty is at present the most hopelessly educated man of his age and rank in any civilized state, fit for no position of responsibility at home or abroad.' The primary schools

of England, according to the letters and articles that have appeared during the last six months, are a brilliant success as failures. What then, are we doing here in Ireland? We are taking our inspiration, our methods, our ideals, from a land where even, on the admission of its principal men, failure, stupidity, and barrenness are writ large over everything. Our educational world is controlled by men of English thought, in many cases men who have never travelled beyond England, and who, either congenitally or by acquisition, have acquired a distrust if not a hatred of everything un-English. Water cannot rise beyond its level, and if we trust to these guides we cannot rise out of the morass into which England is at present plunged.

My remedy for this state of affairs, as far as regards primary education, is, perhaps, worthy of consideration. I speak at present of primary education, because, firstly, as a foundation all future work depends on it; secondly, we are in a position now to do something effective. Under the new rules of the National Board the arrangement of a programme is practically left to the manager of a school. It has been said that any programme that is reasonably workable will be sanctioned. Without saying anything derogatory, I suppose it will be admitted that all managers are not equally capable of drawing up such a programme. To do so effectively would require a thorough training in the psychology of teaching, a close acquaintance with the work of schools at home and particularly abroad, and a keen sense of the fitness of means towards attaining the ends of local requirements. Some managers attack the work with conspicuous success, some with indifferent result, and some leave the work to the inspector, who, of course, follows the book.

From this results, as an immediate consequence, that in some cases there is a great chance lost and in the whole country there is a want of uniformity that is simply disastrous to our people. As far as the solid general education goes there should be perfect evenness throughout the length and breadth of the land. This is what raises a most important factor when any scheme for the improvement of a people is in progress. In an evenly educated country, it is taken

up simultaneously ; in one where such uniformity does not prevail the less educated are always a brake on the wheels of progress. Again, when inspectors dressed in brief authority challenge any arrangement there is always the prejudice as for the professional against the amateur, and though the latter by shrewd sense may really have the sounder views, the weight of authority prevails.

Secondly, the managers have at last banded together for concerted action. The provincial managers elect a council for the province, the provincial councils select delegates for the central council for all Ireland. The primary education of the country is thus practically controlled as a unit by this central council. This is a gigantic stride towards success. It secures the uniformity, the co-operation, the strength of unity, much to be desired. To my mind the work has yet to be crowned, and I suggest the following method. For all Ireland, or preferably for each of the provinces there should be secured the services of an acknowledged expert in primary education. This man, or these men, should be perfectly familiar with live modern primary education on the continent or in America, or preferably in both places. The central and provincial councils should confer with the expert authority on everything connected with the schools, the drawing up of a general programme for the primary schools, the efficiency of the work done, and every question that up-to-date information is required about. This expert authority should visit every school within the district and act as the eye of the manager, and report on anything that concerned his sphere. It would be a wholesome deterrent to self-assertive and self-contained officials to know that behind the local manager's arrangements there lay, not his own opinion nor his own experience, but the recognised authority of a man of acknowledged repute. It would be a great source of strength for the managers to know that they were not made play the beggars' part in the 'shave beggar' educational policy that is at present adopted towards Ireland. It would be a comforting thought to the parents of the country that their children were not rushing open-mouthed into the schools to see what decadent England would send

them, and that in their teaching the masters were looking not to a setting but to a rising sun.

This expert authority should be the best available, and to secure such a man a good salary should be paid. There are over 1000 Catholic parishes in Ireland and if each one contributed £1 per year this would secure a salary such as would command one of the best men to be found in the educational world. Surely no man that has a proper idea of the value of education and the importance of securing it in its best form would hesitate at this expenditure. What I should hope for would be that each province would have the undivided attention of an expert, and even though such were paid £500 or £800 a year the money would be well spent. We should break loose from an effete and stupid method of education ; we should be put in touch with all that is best and most progressive in foreign lands ; we should give proof of that vitality of our Church that makes her rise to and cope with every emergency ; and above all, we should feel secure that as far as human efforts could avail we were laying well and truly the foundation for a great Ireland of the future.

The points in this article are but briefly touched upon, but I place them before the readers of the I. E. RECORD rather as suggesting reflection and examination than anything else. I feel convinced, that once those entrusted with the sacred work of training the young generation find that at present they are leading them to broken fountains, and this can be easily verified by a brief survey of the present state of English methods, they will feel bound to seek for a new path, which will lead towards fresh and strengthening waters. I flatter myself, though my plan is only in brief outline, that in this direction lies a sure and straight road.

P. J. DOWLING, C.M.



## AROUND THE EUCHARIST

**I**N the Roman Ritual<sup>1</sup> we read: ‘SS. Eucharistiæ particulas frequenter renovabit. Hostiæ vero seu particulæ consecrandæ sint recentes; et ubi eas consecraverit veteres primo distribuat vel sumat.’ Two things are commanded: the first is that the particles are to be *frequently* renewed, and the second is that only recently made breads are to be consecrated. As to the renewal of the sacred particles, a strict law existed in the early ages of the Church. In later times there are many enactments on the point. The Sacred Congregation of the Council<sup>2</sup> decreed: ‘Renovatio SS. Sacramenti debet fieri qualibet Dominica *non autem* differri ad quindecim dies.’ *The Ceremoniale Episcoporum*<sup>3</sup> requires the particles to be renewed, ‘saltem semel in hebdomada.’

Martene<sup>4</sup> writes: ‘Communis Ecclesiæ Latinæ usus obtinuit, ut semel tantum singulis hebdomadis, aut ad summum singulis quibusque quindenis diebus Eucharistia innovaretur.’

The Congregation of Rites was asked, 12th September, 1884, if the custom in a certain diocese of renewing the Blessed Sacrament ‘once or twice in the month’ could be continued. The reply was: ‘Servetur dispositio (*Cer. Episc.*, L. I., c. vi., n. 2) *Ceremonialis Episcoporum*.’ This, therefore, is not a mere counsel, but a decided and grave precept to be strictly and piously observed. Many provincial and diocesan Synods have similarly decreed. In 1850 our National Synod of Thurles enacted: ‘Ne autem diutius asservatæ corrumpantur particulæ, a parochis et aliis sacerdotibus ad quos spectat, renovandæ sunt octavo quolibet die.’<sup>5</sup> In Ireland, then, all doubt is removed. Sacred particles kept in a Ciborium, or in a Pyxis, or the one in a

<sup>1</sup> Tit. 4, c. 1, n. 7.

<sup>2</sup> 5th April, 1573.

<sup>3</sup> L. I. c. 6, n. 2.

<sup>4</sup> L. I., c. 5, iv. 9.

<sup>5</sup> De Euch. n. 17.



Benediction Lunette, must be renewed every eight days. Kane observes that the minute particles remaining in an exhausted Ciborium or Pyxis should be consumed every week. He also says: 'Speaking of the obligation generally, no one can have a doubt but that it binds *sub gravi*, since it is imposed by the Church in a matter that intimately concerns the honour and reverence due to our Lord in the Holy Sacrament.'<sup>6</sup> Again he observes that 'to defer the renewal of the particles for fifteen days would not *exceed a venial sin*, unless in case of great damp, or some other special cause accelerating the process of corruption.'

The second point raised by the above quotation from the Roman Ritual is that it is only recently-made Particles or Hosts that can be lawfully consecrated. St. Charles Borromeo in his fourth Provincial Synod ruled, 'Ut octavo quoque die renovetur Eucharistia et quidem ex hostiis *non ante viginti dies* ad summum confectis.' Observe the word '*ad summum*,' marking the utmost limit, even in a dry country such as Northern Italy. Reverence to the Blessed Sacrament would suggest for security sake the renewing of the sacred Particles every week, and the using for Mass Hosts *recently* made, that is not farther back than within the previous week. In *Decretis Synodi Placentini*<sup>7</sup> on this matter, we find the following:—

Verum, ut in hoc gravi argumento aliquid præcise diceremus, plures viros chymicæ ac physicæ peritissimos consulere volumus; intra quod temporis spatium in hostiis ordinarie corruptio incipiat. Peractis ad rem experimentis, in fine unius integri mensis, corruptionis principium ex microscopio circiter inspicere responderunt, etsi incepta corruptio ex sensu visus minimè perspiciatur.

The Rubric of the Missal<sup>8</sup> enacts:—'Si (panis) coeperit corrumpi, sed non sit corruptus. . . . Conficitur (Sacramentum) sed conficiens graviter peccat.' Hence, if the bread were entirely corrupted, there would be no sacrifice, no Sacrament; but if it be doubtful that corruption had

<sup>6</sup> C. xi., § 8, n. 620.

<sup>7</sup> 1899, p. 116.

<sup>8</sup> *De defectibus*, III. 3.

## AROUND THE EUCHARIST

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proceeded so far, the consecration is doubtful, and therefore illicit, as all hold with St. Alphonsus.<sup>9</sup> Grave obligations here arise for those in charge of churches, and alarming consequences if, by their negligence, the Hosts should become corrupted. It behoves them, or those acting for them, to bear distinctly in mind that unleaven bread is subject to corruption, specially if shut up in musty presses or drawers, although that incipient corruption cannot be easily discovered by the naked eye. Care should be taken that the breads should be made each week and with great care and attention to cleanliness, but not in greater quantity than may be required for consecration to the end of the following week.

It may be added that no less diligence is to be observed by those responsible in securing the proper matter for the Sacrifice of the Mass, viz. : wheaten flour and pure wine. In these days, when adulteration is so easy and so general, extraordinary precautions must be taken to satisfy one's conscience that unadulterated wheaten flour is always used in the manufacturing of the Altar Breads and that the wine used at Mass is undoubtedly the real juice of the grape.

Van der Stappen<sup>10</sup> testifies that in his time there were only two bakers of Altar Breads allowed in Rome for four hundred churches, and that these two had to bind themselves by oath, in presence of the Cardinal Vicar, that they would never sell Hosts baked more than fifteen days. At present in Rome there is liberty for each one to make Altar Breads, so that there and throughout the Church the obligation falls on the rectors of churches to see that the conditions for wine and bread are observed. As so much is at stake, evidently too much pains cannot be taken.

It is also to be remembered that old Particles are not to be mixed with new ones.

M. O'CALLAGHAN, C.M.

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<sup>9</sup> L. 6, n. 207.

<sup>10</sup> Q. 166.

# Notes and Queries

## THEOLOGY

### ORDINATION TO PRIESTHOOD—DIMISSORIAL AND TESTIMONIAL LETTERS

REV. DEAR SIR,—A bishop, in failing health, gives to one of his subjects licence to be ordained priest by the bishop of a neighbouring diocese. For some cause the candidate for orders was unable to present himself for ordination at the place and time appointed. Meantime the bishop who granted the dimissorial letters died. What of the validity of the dimissorial letters? Can the candidate for orders use these letters? Or must he see that the successor of the late bishop consents to his ordination and reissues his dimissorial letters?

ORDINANDUS.

1. If the licence to be ordained were granted, as sometimes happens, for a limited time, manifestly it cannot be used once the specified time has elapsed. Similarly, if, in any case, the licence were granted exclusively for a definite ordaining prelate.

2. If, however, the licence were granted, in the first instance, without these conditions, it remains valid until it is revoked by the Bishop who granted it, or by his successor. The successor may validly revoke the dimissorial letters. But, neither his knowledge nor his consent is necessary to the validity of the letters granted by his predecessor.

In this connection, it is well to note that testimonial letters—as distinct from dimissorial letters—lose their efficacy by mere lapse of time, and the reason is obvious. They contain a testimony of character, and a testimony of character is worthless for the purpose in view unless it comes up to date. It is usually held that testimonial letters for ordination are not valid for more than six months after the date on which they are issued.

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**FACULTY TO DISPENSE IN MATRIMONIAL IMPEDIMENTS—  
DOES IT EXPIRE WITH THE DEATH OF THE BISHOP  
BY WHOM IT IS DELEGATED?**

REV. DEAR SIR,—During the time of a vacancy in this diocese the Vicar-General of the late Bishop, forgetting that his faculties expired with his Bishop, continued to dispense in matrimonial impediments by the Formula VI. Were marriages contracted by persons dispensed in this way invalid? And if they were invalid what steps should be taken to set matters right?

C. L.

It is, of course, true that a Vicar-General loses the office and the faculties of Vicar-General by the death or removal from office of his Bishop. But, it is a mistake—into which our correspondent seems to fall—to think that in the case mentioned the Vicar-General dispensed or attempted to dispense in virtue of his office as Vicar-General. For his power as Vicar-General extended to the ordinary faculties of the Bishop, not to extraordinary faculties, such as those of the Formula VI. To say, therefore, that he ceased to be Vicar-General the moment the Bishop died, leaves untouched the further question, whether or not he retained the extraordinary delegated faculties, which he is supposed to have had under the Formula VI. during the lifetime of the Bishop. This question is not, in any way, peculiar to a Vicar-General. It may be raised in regard to any priest who has similar delegation, and the answer will be the same as in the case of the Vicar-General.

Did the Vicar-General then lose his power to dispense under the Formula VI. on the death of the Bishop? And were marriages contracted with the (ex) Vicar-General's dispensations invalid? We think not,

By a decree of the Holy Office, dated 24th November, 1897, it is laid down that habitual Apostolic Faculties, like those granted to the Bishops of Ireland in the Formula VI., do not cease with death of a Bishop, but pass on to his successor in the rule of the diocese. The Vicar Capitular, for example, the moment he is legitimately constituted, *eo ipso* secures all these habitual faculties of the Bishop who has laid down his office; and, in turn, those faculties pass on to the new

Bishop for the unexpired term for which they have been granted. So much is certain. But did these faculties remain with the Vicar-General of the late Bishop, or with any other priest who had been habitually delegated by the late Bishop? Of course, they did not remain if the sub-delegation had been limited by the late Bishop to the term of his own life; or, again, if the Vicar Capitular or the successor of the late Bishop had withdrawn the sub-delegation. But if neither of these hypothesis be verified, there seems no reason to hold, in the present condition of the law, that the (ex) Vicar-General lost the faculties of the Formula VI. at the death of his late Bishop. The dispensations and the subsequent marriages would, therefore, seem to be valid.

D. MANNIX.

## LITURGY

**DECRETA S.R.C.: (1.) NEW OFFICE OF ST. VINCENT—  
(2.) REGULARS AND OFFICE OF THE LOCAL PATRON—  
(3.) DECORATION OF ALTARS ON HOLY THURSDAY**

### CONGREGATIONIS MISSIONIS

Quo magis cultus et pietas in sanctum Vincentium a Paulo Congregationis Missionis et Puellarum a Caritate Parentum et Fundatorem, necnon omnium Societatem Caritatis peculiarem Patronum, foveatur et promoveatur, Rmus. Dominus Antonius Fiat, prae-fatae Congregationis. Superior Generalis, a Sanctissimo Domino nostro Pio Papa X supplex efflagitavit, ut in Ecclesiis et Cappellis Congregationis Missionis et Puellarum Caritatis festum peragi valeat de Patrocinio S. Vincentii a Paulo, die 20 Decembris quotannis recolendum, cum officio et Missa propria, iuxta schema Apostolicae Sedis sanctioni demisse subiectum; prouti aliis Ordinibus seu Congregationibus simile festum de eorum sanctis Fundatoribus concessum est.

Huiusmodi vero Officium et Missam, quum de more Emus. et Rmus. Dominus Cardinalis Vincentius Vannutelli, Episcopus Praenestinus et Causae Ponens seu Relator, in Ordinario Sacrorum Rituum Congregationis Coetu, subsignata die ad Vaticanum habito, proposuerit; Emi. et Rmi. Patres Sacris tuendis Ritibus praepositi, omnibus mature perpensis, auditoque R. P. D.

Alexandro Verde, S. Fidei Promotore, rescribendum censuerunt : *Pro gratia et ad Emum. Ponentum cum Promotore Fidei.* Die 1 Septembris 1903.

Facta postmodum de his sanctissimo eidem Domino nostro per subscriptum Sacrae Rituum Congregationis Secretarium relatione, Sanctitas Sua sententiam Sacrae ipsius Congregationis ratam habuit ; ac suprascriptum Officium cum Missa revisum atque emendatum approbare atque cum ipso Festum Patrocinii sancti Vincentii a Paulo die 20 Decembris sub ritu duplici maiori, Ecclesiis et Oratoriis Congregationis Missionis et Puellarum Caritatis recolendum, concedere dignata est : servatis Rubricis : Contrariis non obstantibus quibuscumque. Die 7 iisdem mense et anno.

M. Card. MOCENNI.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

#### SOCIETATIS MISSIONARIORUM A S. IOSEPH

Hodiernus redactor calendarii Officii divini pro alumni Societatis Missionariorum a S. Ioseph, sequentis dubii solutionem a Sacrorum Rituum Congregatione humillime exposulavit, nimirum : Ex Decreto S.C. pro Neg. Eccl. Extr., die 1 Ianuarii 1900, extensa fuere ad totam Americam Latinam Officium et Missa propria S. Thuribii Archiepiscopi Limani, sub ritu duplici secundae classis ; hinc dubium oritur, utrum alumni dictae Societatis, qui ex maxima parte distributi sunt in America Latina, ut pote ad regiones latino-americanas praecipue destinati, tali Decreto obligentur ; an potius stare debeant proprio calendario a S. Sede approbato, in quo S. Thuribius ritu duplici minori recensetur ?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito etiam voto Commissionis Liturgicae, omnibus perpensis, respondendum censuit : *In casu, affirmative ad primam partem et negative ad secundam.*

Atque ita rescripsit. Die 8 Maii 1903.

S. Card. CRETONI, S.R.C. *Praef.*

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

#### SANCTI MINIATI

Hodierno Archipresbytero parrocho Ecclesiae S. Ioannis

Baptistae in oppido *Fucecchio* nuncupato Dioeceseos Sancti Miniati postulanti : An non obstante Decreto Rmi. Episcopi S. Miniati die 19 Ferbuarii vertentis anni 1903 edito, tolerari posset ut imago seu effigies SS. Redemptoris demortui, vel Deiparae Virginis Perdolentis, in altari separato ab illo, in quo SSmm. Eucharistiae Sacramentum Feria V in Coena Domini publice expositum manet, venerationi Fidelium eadem Feria exhibeatur ?

Sacra Rituum Congregatio, referente subscripto Secretario, exquisita etiam sententia Commissionis Liturgicae respondendum sensuit : *Negative*, et servetur Decretum Episcopale.

Atque ita rescripsit. Die 27 Martii 1903.

L. ♣ S.

D. Card. FERRATA, *Praef.*

#### NOTES ON ABOVE DECREES :

1. The new Office in favour of the Patronage of St. Vincent will cause general satisfaction to the members of the Congregation of which he was the illustrious founder and to many others who are drawn to the Saint by a very special devotion. By a Brief, dated 12th May, 1885, the late Sovereign Pontiff, constituted St. Vincent '*Societatum omnium caritatis in toto Catholico orbe existentium peculiarem apud Deum Patronum.*' It was only natural, then, that a petition should be promoted to the Holy See for an Office and Mass to signalize this title, and it was only in the fitness of things also that the request should be granted. Four Feasts are now associated with the Saint, each of which, by a happy chance, occurs in a separate quarter of the Breviary, viz., the Translation in spring, the principal Feast in summer, the *Natalis Diei* in autumn, and the Patronage in winter. As stated in the Decree, the new Feast is to be celebrated only by members of the Congregation and in the chapels and oratories belonging to the French Sisters of Charity.

In the Office the portions *proper* are the Prayer, and the Lessons of the Second Nocturn which are taken from the Brief already alluded to. In the Mass, except the Prayers, everything is the same as on the occasion of the '*Festum Principale.*'

2. As a rule, religious who have a Calendar of their own, approved by the Holy See, are bound to follow it ; but there

are some cases where they are obliged to conform to the Diocesan or local Directory. Thus the Feast of the Principal Patron of the place or diocese, the Feast of the Titular of the Cathedral Church, and of the Anniversary of its Dedication, are among those that are to be celebrated by the Regular in common with the Secular clergy. Whether on these occasions the *celebration* of these Feasts by Regulars means the recital of the special Office granted to the Secular or Diocesan clergy is not so easy to decide, but the weight of evidence seems to be in favour of the affirmative opinion.<sup>1</sup>

3. A decision of the S.R.C., dated December, 1896,<sup>2</sup> forbade the decoration, with images and statues, of the Altar of Repose on Holy Thursday and Good Friday, but allowed Bishops to tolerate ancient customs where they existed. The present Decree goes further, and prohibits the decoration in the manner described not only of the Altar of Exposition, but of any other altar in the church in which the ceremonies of Holy Week are carried out. It does not seem that this prohibition extends to churches in which the Holy Week Functions are not held, since its object appears to be to prevent any distraction that would interfere with the Adoration of the Blessed Sacrament. On Holy Thursday the Church commemorates the Institution of the Holy Eucharist. But she also, as we gather from the Introit and Gradual of the Mass, makes memorial on this day of the Passion. Hence, after the Solemn Mass, the second Consecrated Host is carried to the Altar of Repose, where it remains, as in a 'sepulchre,' to typify the Saviour's burial,<sup>3</sup> till the Mass of the Presanctified on Friday morning. Now, in many places, particularly in Spain, the custom exists of decorating the Sepulchre, or Altar of Repose, with the pictures and statues of those persons who were present at some scene of the Passion—such as the Apostle St. John, the Blessed Virgin, St. Mary Magdalen, the Roman soldiers, etc.—for the purpose of representing the scene with greater

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<sup>1</sup> Cf. Appeltern, *Manuale Liturgicum*, II., p. 52; Piacenza *apud Eph. Lit.*, an. 1903, p. 260.

<sup>2</sup> n. 3939, nov. collected.

<sup>3</sup> Cf. *idem Dec.*



effect and more vividness. It is some such custom as this that is alluded to in the Decree of the S.R.C.

### ENROLMENT IN THE CONFRATERNITY OF THE SCAPULAR

REV. DEAR SIR,—In order to gain the Indulgences of the Brown Scapular, is it necessary to be enrolled in the Central Registry in Dublin, or is it sufficient that the person's name be entered in the Priest's book?

Consequently, what is to be said of patients in hospitals who are invested with the Scapular immediately before death, and who die before their names can be sent to the Central Registry?

Since the Decree<sup>4</sup> of the 27th March, 1887, the enrolment of the members' names in a Register is a necessary condition for gaining the Indulgences of the Confraternity of the Scapular. In every church or locality where there exists a branch of the Confraternity, canonically erected, there should be a book where the names of the associates who are duly received may be entered. If this is what our correspondent means by the Priest's Book, entry in it is sufficient. But if there is no Confraternity canonically established in the district, the Priest authorised to receive members usually keeps, in some suitable way, a record of those received, and, at occasional intervals, forwards this list either to the Central Registry in Dublin, or to the nearest Convent of the Carmelite Order. A Priest, then, receiving into the Confraternity a patient in an hospital would, after the ceremony of reception, make an entry of the person's name in a diary or notebook, and afterwards re-enter it in the Parochial Register, if there was one, or, in default of this, forward the name in the manner described. It is not necessary that the names should be sent off at once. It is enough if they be sent off from time to time—once a year Beringer<sup>5</sup> suggests. From this we may conclude that if a person duly received dies before his name is forwarded, there can be no reasonable doubt about his gaining the Indulgences before death.

P. MORRISROE.

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<sup>4</sup> Cong. Ind.

<sup>5</sup> Vol. ii., p. 204.

## DOCUMENTS

### **THE CATHOLIC CLERICAL ASSOCIATION OF MANAGERS OF IRISH NATIONAL SCHOOLS**

(UNDER THE PATRONAGE OF THE ARCHBISHOPS AND BISHOPS OF  
IRELAND)

THE first meeting of the Central Council, held on 17th November, 1903, in Dublin. Right Rev. Dean Byrne, V.G., P.P., Dungannon, was appointed to the chair ; the Very Rev. John Curry, V.F., P.P., St. Mary's, Drogheda, was appointed Hon. Secretary, and Very Rev. Terence O'Donnell, D.D., P.P., Fairview, Dublin, was appointed Hon. Treasurer.

The following are the delegates appointed by all the Provincial Councils in Ireland to form the Central Council :—

#### **FOR THE PROVINCE OF ARMAGH—**

Right Rev. Dean Byrne, V.G., P.P., Dungannon.  
Right Rev. Monsignor M'Glynn, V.G., P.P., Stranorlar.  
Very Rev. John Curry, V.F., P.P., St. Mary's, Drogheda.

#### **FOR THE PROVINCE OF DUBLIN—**

Right Rev. Monsignor Murphy, V.G., P.P., Maryboro'.  
Very Rev. P. Canon Phelan, V.F., P.P., Slieverue.  
Very Rev. T. O'Donnell, D.D., P.P., Fairview.

#### **FOR THE PROVINCE OF CASHEL—**

Right Rev. Monsignor Keller, V.G., P.P., Youghal.  
Very Rev. Dean Kinane, V.G., P.P., Cashel.  
Very Rev. Canon Hutch, D.D., V.F., P.P., Middleton.

#### **FOR THE PROVINCE OF TUAM—**

Very Rev. John Canon Barrett, V.G., P.P., Headford.  
Right Rev. Monsignor Kelly, D.D., V.G., P.P., Athlone.  
Very Rev. Jerome Fahy, D.D., V.G., P.P., Gort.

All the Delegates attended the meeting except Mgr. M'Glynn, who was unavoidably absent owing to duties in England.

The following were adopted as the Objects, Constitution, and Rules of the Association :—

(a) The objects of the Association are the safeguarding of

Catholic Education, the advancement of Primary Education, and the protection generally, of Catholic Clerical Managerial interests in Ireland. It is also intended that the Association will aid in improving the religious, intellectual, social, and financial condition of National School Teachers.

(b) Its constitution has been outlined in the following resolutions adopted unanimously by the Bishops of Ireland on the 8th October, 1902 :—

1°. An Association of Clerical Managers of Schools shall be formed in every diocese forthwith, membership to be open to every Clerical Manager in the diocese.

2°. The members of each Diocesan Association will elect three representatives as members of a Provincial Association, which will meet quarterly.

3°. Each Provincial Association will elect three delegates to constitute a central body, which will meet in Dublin once a year at least.

4°. Each Association, Diocesan, Provincial, and Central, will elect its own chairman and secretary.

5°. The Secretary of each Association will, in case of urgency, convene a meeting of the Association on the requisition of four members.

6°. Seven members shall form a quorum for a meeting of the Central Association.<sup>1</sup>

(c) For the effective working of the Association, it was resolved :—

1°. That the members annually subscribe 5s. each toward the funds of the Association, such payments to be made before the 30th April in each year.

2°. That the Diocesan Treasurers collect the annual subscriptions in their respective dioceses, and, after paying Diocesan expenses, forward one moiety of the surplus to their respective Provincial Treasurers and the other to the Central Treasurer.

3°. That the funds of the Association are to be available for—

(a) The travelling and other out-of-pocket expenses of the members of the committees in doing the work of the Association.

(b) Secretarial expenses, Stationery, Printing, Postage, &c.

(c) The general purposes of the Association.

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<sup>1</sup> I. E. RECORD, November, 1902.

4°. That the balance sheets of the Diocesan Treasurers be submitted to the Provincial Councils, and those of the Provincial Treasurers to the Central Council before the 15th May in each year.

5°. That one of the Provincial meetings be held annually in May ; and that the Central Council meet annually in the month of June.

6°. That the Secretaries of the Provincial Councils send a report of their meetings to the Central Council.

7°. That vacancies on the various Committees be filled as they occur, by the votes of those who originally made the appointments.

The following resolutions were also adopted :—

1°.

That, in the name of all the Catholic Clerical School Managers of Ireland, we tender our filial homage to Pope Pius X., the Vicar of Christ and Head of the Catholic Church, and to assure him of our devoted allegiance to his sacred person and Throne.

2°.

That we respectfully request his Eminence Cardinal Logue, Primate of all Ireland, to forward the foregoing resolution to our Holy Father, and to ask the Apostolic Benediction for our school-children, our teachers, and ourselves.

3°.

That we pledge ourselves to safeguard by every lawful means the sacred interests of Catholic Education amongst the youth of our country.

4°.

(a) That we regard the Board of National Education, as at present constituted, as not sufficiently representative of Catholic principles. With a bare moiety of Catholic members, in great part controlled by one who has gratuitously and unjustly maligned the Catholic Clerical Managers of the country, it is not a governing body with which we can co-operate without feelings of insecurity and distrust ; and we declare the time has come for the substitution in its stead of a board that will direct the education of the youth of the country, an overwhelming majority of whom

are Catholic, with due consideration of Catholic interests. A proportionate majority of its members should be of the Catholic religion as long as the mixed system of education is maintained, and that majority should be of persons of such religious soundness in their tenets and practices as would command the confidence of the Catholic bishops of the country.

(b) That any change in the constitution or reconstruction of the National Board, or any changes in its rules, will be uncompromisingly resisted by us if it, in the slightest degree, impair the right of Managers in the appointment and dismissal of teachers as at present arranged by the Bishops of Ireland, and in the supervision and safeguarding of the faith and morals of pupils during their attendance at school.

5°.

That we ask for the removal of restrictions on religious practices and on the use of religious emblems in schools that have been and are Catholic and unmixed as to the religion of the pupils, and that we consider the children attending them should be free to privately practice devotions that will not interfere with their secular instruction, and to wear such emblems of piety as to them and their parents may seem fit.

6°.

That we call for equalisation of School Remuneration, by raising their capitation Grants, for our Convent and Monastic Schools with that of the other National Schools of the country. The work done in the former is of a more satisfactory nature than that done in the latter, judging from official reports; and it is inequitable and unjust that a remuneration of £1 17s. 11½d. per pupil be given in the Convent and Monastic Schools, while £2 8s. 5d. per pupil are given in ordinary Schools.

7°.

Inasmuch as Model Schools never fulfilled the expectations formed regarding them, and are no longer needed or used for supplying the country with teachers, and as they are costing the State twice the amount per pupil for work similar to that done in ordinary National Schools, we consider their existence unjustifiable and their continuance a huge public scandal. We respectfully call for their reduction, in all respects, to the rank of ordinary National Schools, and we ask that the money saved

thereby be employed in strengthening the teaching power in the National Schools and improving their sanitary condition.

8°.

That we request that an increase be made in the grants for building and enclosing new schools, and in the loans for building Teachers' Residences, proportionate to the increase that has taken place in wages and materials since the existing scale of prices was introduced ; and that much larger accommodation per pupil, to meet the requirements of the new system, be provided in all new schools, than is contemplated by the present rules ; that schools partly built by the State should be partly maintained by the State, to thus save public property ; and that we offer to co-operate with the Board of Public Works to the extent of one-third of the outlay, for the maintenance and preservation of Vested Schools so built, or to be built, in our respective parishes.

9°.

That, in many of our Schools, the teaching staff allowed by the Rule of the Board of Education is inadequate for efficiency in teaching. We consider that (a) every School with an average of 50 pupils should be entitled to an assistant teacher and to an additional assistant for every additional 30 ; that (b) every teacher the average attendance of whose School is up to 40 should be regarded as eligible for promotion to the highest grade of teaching ; that (c) the yearly average should be calculated on a basis of 200 days' attendances, the days to be selected by Manager and Teacher ; and that (d) the equipments required for the New Programme should be supplied to all Schools by the National Board.

10°.

For the sufficiency of a supply of teachers and to attract eligible persons to the service, we regard the initial salaries as too low, and promotion as too slow, and that the former should be considerably augmented. No male teacher, we submit, should have a fixed salary of less than £60 a year, and no female teacher one of less than £50 a year. We think that the salaries of assistant teachers should be progressive to a higher maximum than at present.

11°.

We are aware of several instances in which, in the arrangement of emoluments in the New System of Payment less money

is awarded a teacher appointed within three years before the New System came into force than should be awarded him had the old system remained in force. We regard this treatment as unfair and as contrary to the pledge given by the Government when the New System was being introduced. We regret that no satisfactory investigation has taken place in the instances referred to, and we trust that an impartial investigation be made, so that such injustices may be rectified.

12°.

That we suggest that the School Programme be recast, so that an additional standard may be introduced in every School in which the Manager, on consultation with the Inspector, may deem it desirable to bridge over the gap [now found to exist between the National and Intermediate Schools.

13°.

In the interests of teachers and of schools we believe there should be periodic examination of teachers up to a fixed age and a fixed period of service—say, three examinations at intervals of two years. The existing system encourages idleness and supplies no stimulus to the acquisition of new knowledge needed for up-to-date education.

14°.

That we deplore the change in the system of Inspection that has recently been introduced. It tends to destroy the personal interest inspectors formerly took in the progress and welfare of their schools. It throws too much of the responsibility or overseeing and examination on the Managers, and its methods of stimulating energy and zeal on the part of the teachers are deplorably insufficient.

That we deem it necessary, therefore, that there be a return to the system of detailed and individual examination of pupils by the Inspectors.

15°.

That there be a rearrangement] of higher Arithmetic and Euclid for the 5th and 6th standards.

16°.

That promising pupils be eligible for promotion to higher standards without their being required to spend a full year in any one standard.

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17°.

That we request the Commissioners of National Education to exercise greater supervision in the selection of Text-books prescribed for examination ; and we further request the immediate withdrawal of Scott's *Ivanhoe* from the programme set for the Examination of Second Year's Monitors in 1904, as we consider this work highly offensive to the religious feelings of Catholic Teachers and Pupils.

18°.

That as the material prosperity of Ireland depends mainly on Agriculture, we request the Commissioners of National Education to provide in each rural parish at least one Demonstration Plot, where the pupils of the district may acquire practical scientific training in Agriculture and allied Industries, under the immediate supervision of the Department of Agriculture and Technical Instruction for Ireland.

19°.

That all incentives to Emigration, through books, copy-books, or otherwise, be excluded from our National Schools.

20°.

That we encourage in every way in our power the teaching of Irish in our schools, and that a suitable Irish Historical Reader be introduced into them.

21°.

That we request the National Board to establish a system of Scholarships by which the most talented pupils, after competition, can secure for four years an intermediate scientific education at some efficient secondary school approved of by the pupils' parents.

22°.

That, as the cost of carrying out our recommendations and requests can be partly met by the cessation of useless expenditure, particularly in connection with Model Schools, and by the retention of as much as possible of the Equivalent Grant for Primary Education in Ireland, we request that such be done.

23°.

That copies of these Resolutions be forwarded to the Arch-



bishops and Bishops of Ireland, the Lord Lieutenant, the Chief and Under Secretaries, the members of the Board of National Education, the Irish Members of Parliament, and the daily metropolitan and provincial newspapers.

**PIUS X. AND GERMAN CATHOLICS**

PIUS X GRATULAR DE MOX CELEBRANDO COETU CATHOLICORUM  
GERMANORUM, COLONIAE AGRIPPINAE  
DILECTO FILIO CAROLO CUSTODIS PRAESIDI PRIMO CONVENTUI  
CATHOLICORUM PARANDO—COLONIAM AGRIPPINAM

*Dilecte Fili,*

*Salutem et Apostolicam Benedictionem.*

Quas nuper ad Nos misisti litteras nomine Coetus conventiū catholicorum parando, eae duplici ex causa postulant ut grati benevolentisque animi Nostri non mediocrem iucunditatem testemur. Porro commune gratulationes officium, quod, propter summi Pontificatus munus Nobis divina favente clementia concreditum, deferre voluistis, filialem pietatem demonstrat, quae in Apostolicae Sedis obsequium vos omnes apte coniungit. Quinquagesimus autem annus, ab instituto Sodalitio vestro, iam iam sese feliciter expleturus, illud ipse de se iubet certe sperare fore ut conventus, quem propediem habendum nuntiatis, quam qui umquam sollemnior atque frequentior evadat. Qua ex re iusta ac secunda omnibus aequae gaudendi offertur occasio: scilicet et Nobis, quos ex summo huius Apostolatus apice, quasi de montis vertice speculantes, recreat idemque iuvat tot fidei vindices, e Sodalitii vestri agmine eductos, contra gliscentes errores strenue praeliantes cernere: et vobis, qui, memoriam praeteriti temporis repetentes, egregie factorum recordatione animos suaviter erigitis, ex quo uberium fructuum auspicia in posterum etiam capiatis. Itaque dum inter effusas laetitias Deo, omnium bonorum auctori, de agendarum gratiarum officio cogitatis, Nostri esse ducimus promeritae laudis praeconium tribuere: idque eo libentius, quo magis antea certi exploratique erant admirationis studique sensus, quibus Leo XIII, Noster immortalis memoriae Decessor, in Coetum vestrum ferebatur: eo sollemnius, quo ex hoc Pontificii amoris testimonio, in laboribus pro Ecclesia subeundis non paratior modo, sed etiam alacrior pergetis. Neque in tanta rerum vestrarum iucunditate domesticam Ludovici Windthorst aliorumque clarorum

virorum excitare memoriam ; quos patria et religio desiderant : qui conventus vestros conspectu suo diu honestarunt, eosdemque auctoritate sua sunt moderati. Neque secundum locum obtineat ipsum Leonis XIII inclitum nomen, qui Sodalitium vestrum nullo non tempore fovit et auxit : qui paternae benevolentiae suae, in germanam gentem iteratae saepius, monumentum praeclarum nuper reliquit, quum civitatis istius, in quam coibitis, Antistitem egregium amplissimo Patrum Cardinalium ordini pro meritis voluit cooptandum. Communi gaudio vero veluti cumulus omnium bonorum, quae enixe vobis precamur a Deo, Apostolica Benedictio accedat, quam omnibus Coloniam conventuris effuso amoris animo atque in Domino impertimus.

Datum Romae, die XVII Augusti A. MCMIII Pontificatus Nostri Anno I.

PIUS PP. X.

**THE AGE FOR MARRIAGE**

E S. R. UNIV. INQUISITIONE

**DE NON ADMITTENDIS AD MATRIMONIUM PUELLIS, QUARUM AETAS IGNORATUR**

*Fer. IV, 18 Martii 1903.*

Huic Supremae Congregationi S. Officii proposita fuerunt enodanda sequentia dubia :

I. An quando ignoratur aetas iuenculae quae matrimonium inire cupit, possit et debeat parochus vel missionarius confidere illius exterioribus signis, praesertim quoad conformationem pectoris etc. ?

II. In casu vero quo praedicta pubertatis signa deficient, et aetas ignoratur, matrimonium iam initum considerarine potest et debet ut invalidum, aut ad minus uti dubium ?

In Congregatione generali coram EEmis. ac RRmis. DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt :

*Ad I. Affirmative et ad mentem—Mens est ; quod Missionarii puellas, de quibus in casu, ad matrimonium non admittant, nisi postquam Ordinarius vel Vicarius Apostolocus ex prudenti iudicio compertum habeat eas nobiles existere, ac proinde malitiam in illis aetatem supplere declaret.*

*Ad II. Ut proponitur, negative ; ideoque si aliquis huius*

generis matrimonii casus Missionarius occurrerit, illud nullum nequaquam declaretur, nisi prius a Vicario Apostolico confecto processu, indubiis probationibus puellam, de qua agitur quaestio, ante duodecimum aetatis suae annum, iugali vinculo fuisse sociatam, et in ea, tempore quo nuptui data fuit, revera malitiam non suppluisse aetatem certo constet. Aut si de matrimonio ageretur quod a puella, antequam christianae religioni nomen daret, fuit celebrandum, nullum non pronuncietur, nisi prius Missionarii, iisdem supranotatis probationibus, certiores fiant, puellam illam, dum huiusmodi nuptias contraxit, non fuisse doli capacem.—Et datur Decretum die 10 Decembris 1885, relatum in Collectanea S. Congregationis de Prop. Fide sub No. 1383.

Sequenti vero Fer. V, die 19 eiusdem mensis et anni, SSmus. D. N. Leo Pp. XIII, per facultates Emo. Cardinali huius Supremae Congregationis Secretario impertitas, resolutionem EE. ac RR. Patrum adprobare dignatus est.

J. Can. MANCINI, S.R. et U.I. Not.

#### THE POWER OF DISPENSING IN MATRIMONIAL IMPEDIMENTS 'IN ARTICULO MORTIS'

E S. R. UNIV. INQUISITIONE

IN FACULTATE DISPENSANDI SUPER IMPEDIMENTIS MATRIMONII IN ARTICULO MORTIS COMPREHENDITUR ALIA LEGITIMANDI PROLEM

*Fer. IV, 8 Iulii 1903.*

Huic Supremae Congregationi S. Officii propositum fuit enodandum sequens dubium :

Utrum per litteras diei 20 Februarii 1888, quibus locorum Ordinariis facultas conceditur dispensandi aegrotos in gravissimo mortis periculo constitutos super impedimentis matrimonium iure ecclesiastico dirimentibus, firmis conditionibus et exceptionibus in iisdem litteris expressis, ac per posteriores litteras diei 1 Martii 1889 quibus, declaratur huiusmodi facultatem parochis subdelegari posse, intelligatur concessa etiam facultas declarandi ac nuntiandi legitimam prolem spuriam, forsitan concubinariis, vigore dictae facultatis dispensandis, susceptam, prout a S. Sede in singulis casibus particularibus dispensationum matrimonialium concede solet ;—an contra pro susceptae prolis legitimatione necesse sit novam gratiam a S. Sede postea impetrare.

In Congregatione Generali S. Romanae et Universalis Inquisitionis habita coram EE. ac RR. Cardinalibus in rebus

fidei et morum Inquisitoribus Generalibus, proposito supra-scripto dubio; praehabitoque RR DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt :

*Affirmative quoad primam partem, excepta prole adulterina et prole proveniente a personis Ordine Sacro aut solemni Professione Religiosa ligatis, facto verbo cum SSmo.—Quoad secundam partem, provisum in prima.*

Sequenti vero Fer. V, diei 9 eiusdem mensis et anni, SSmus. D. N. Leo Pp. XIII, per facultates Emo. Cardinali huius Supremae Congregationis Secretario impertitas, resolutionem EE. ac RR. Patrum adprobare dignatus est.

J. Can. MANCINI, S.R. et U.I. Not.

#### POWERS OF THE ORDINARY IN MATRIMONIAL CASES

##### E S. R. UNIV. INQUISITIONE

##### DE COMPETENTIA ORDINARIORUM CIRCA CAUSAS MATRIMONIALES

Ordinarius Colonien. ad pedes S. V. humiliter provolutus sequentia dubia enodanda proponit :

I. Num in omnibus causis matrimonibus, in quibus de validitate matrimonii agitur; praeter forum domicilii mariti, etiam forum contractus et forum connexionis sive continentiae tamquam sufficiens sit habendum; et quatenus affirmative;

II. Num aliquis ordo sit servandus, ita ut praeteris Ordinariis, quibus ratione contractus vel continentiae procedere fas sit, is Episcopus sit competens et processum instruere debeat, in cuius dioecesi maritus domicilium habeat.

*Feria III loco IV, die 23 Iunii 1903.*

In Congregatione Generali S. R. et U. Inquisitionis, re mature perpensa, praehabitoque DD. CC. voto, Emi. ac Rmi. DD. Cardinales in rebus fidei et morum Inquisitores Generales decreverunt :

*Standum Instructioni pro Statibus Foederatis Americae anno 1883 editae<sup>1</sup> et ex ex Decreto S. O. anno 1891 ad Dioeceses Regni*

<sup>1</sup> En verba cit. Instr. quae ad rem faciunt: 'Coniuges in causis matrimonialibus subsunt Episcopo in cuius Dioecesi maritus domicilium habet. Exceptioni locus est si coniugale vitae consortium aut per separationem, a toro et mensa, aut per desertionem malitiosam a marito patratam, sublatum sit. Priori casu quaelibet pars ius accusandi contra alteram ipsi competens coram Episcopo dioecesis, ubi haecce domicilium habet, exercere debet. Posteriori casu uxor apud Episcopum, intra cuius dioecesi domicilium eius situm est, actionem instituere potest. Postquam citatio iudicialis intimata est, mutatio quoad coniugum domicilium facta mutationem respectu iudicis competentis minime operatur.'

*Borussici extensae, ac responsioni ad I. in Decreto S. O. lato fer. V loco IV, die 30 Iunii 1892, quae ita se habet: 'Coniuges in causis mixtarum nuptiarum subsunt Episcopo, in cuius dioecesi pars catholica domicilium habet; et quando ambo sint catholici quia pars haeretica in Ecclesiam reversa sit, subsunt Episcopo, in cuius dioecesi domicilium habet maritus.'*

*Quando vero agitur de matrimonio mixto contrahendo cum haeretico separato per divortii sententiam tribunalis civilis ab haeretico, erit Episcopus domicilii partis catholicae, ad quem spectat iudicare an contrahentes gaudeant status libertate.*

Sequenti vero ferio VI, die 26 eiusdem mensis et anni, Smus. D. N. Leo div. prov. PP. XIII, per facultates Emo. Card. Secretario largitas, resolutionem Emorum. adprobavit.

J. Can. MANCINI, S.R. et U.I. Not.

#### THE POWER OF CONFERRING MINOR ORDERS

F. S. R. UNIV. INQUISITIONE

ORDINES MINORIES COLLATI ABBATE TITULARI, EX INTEGRO  
ITERUM CONFERRI DEBENT

*Beatissime Pater,*

Archiepiscopus N. N. ad pedes S. V. provolutus, quae sequuntur exponit:

Prior quidam Ordinis Cisterciensium, Abbas Titularis, tonsuram et Ordines minores contulit cuidam fratri in suo monasterio degenti, obtenta in casu ab Archiepiscopo Oratore opportuna delegatione. Nunc vero sibi innotuit non posse Abbatem Titularem gaudere praedicta facultate, et proinde implorat benignam sanationem.<sup>1</sup>

*Feria IV, die 15 Iulii 1903.*

In Congregatione Generali S. R. et U. Inquisitionis, proposito suprascripto supplici libello, re mature perpensa, attentis omnibus tum iuris tum facti momentis, praehabitoque DD. CC. voto, Emi. ac Rmi. DD. Cardinales, in rebus fidei et morum Inquisitores Gen. decreverunt:

*Repetendam in casu Ordinationem ex integro a collatione sacrae Tonsurae inclusive.*

Eadem feria ac die SS. D. N. Leo div. prov. PP. XIII, per facultates Emo. Secretario factas, resolutionem Emorum. PP. adprobavit.

J. Can. MANCINI, S.R. et U.I. Not.

<sup>1</sup> Ex quo patet quod illa ordinatio sanari nequit, sed iterum ex integro iterari debet ab habente legitimam potestatem. (N. D.)

**DEFECTS IN ORDINATION**

E S. R. UNIV. INQUISITIONE

VALIDA EST ORDINATIO PRESB. ETIAMSI PAULO PLUS QUAM  
QUINTA PARS AQUAE INFUSA FUËRIT CUM VINO IN CALICE

*Beatissime Pater,*

Occasione cuiusdam Sacrae Ordinationis, compertum fuit in calicem qui ad Ordinationem Presbyterorum fuerat adhibitus, a ministris infusum fuisse cum vino tantum aquae, ut credatur haec paulo superasse quintam partem. Hisce positis, quaeritur :

I. Utrum valida censi possit Ordinatio praefata ?

II. Quatenus negative, quid sit agendum ?

*Fer. IV, die 11 Martii 1903.*

In Congregatione Generali coram Emis. ac Rmis. DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt :

*Acquiescat.*

Sequenti vero Fer. V, die 12 eiusdem mensis et anni, Smus. D. N. Leo PP. XIII, per facultates Emo. Cardinali huius Supremae Congregationis Secretario impertitas, resolutionem EE. ac RR. Patrum adprobare dignatus est.

J. Can. MANCINI, S.R. et U.I. Not.

**PIUS X. CONFIRMS THE COMMISSION OF CARDINALS FOR  
THE CELEBRATION OF THE 50th ANNIVERSARY OF THE  
PROCLAMATION OF THE IMMACULATE CONCEPTION**

PIUS X. CONFIRMAT COMMISSIONEM CARD. PRO ORDINANDIS  
SOLEMNIIS CELEBRANDIS RECURRENTE 50 ANNIV. A DEFINIT.  
DOGM. IMMAC. CONC. B.M.V.

*Ai diletti Figli Notri Vincenzo Cardinale Vannutelli—Mariano  
Card. Rampolla del Tindaro—Domenico Card. Ferrata—  
Giuseppe Calasanzio Card. Vives.*

*Signori Cardinali,*

Se è Nostro dovere di far tesoro in tutto dei documenti e degli esempi lasciatici dall' augusto Nostro Predecessore Leone XIII. di s. m., lo dobbiamo in modo speciale in quei mezzi che riguardano l'incremento della fede e la santità del costume.—Ora il venerato Pontefice pel cinquantesimo della definizione dogmatica dell'Immacolata Concezione di Maria Santissima, aderendo al desiderio dei fedeli di tutto il mondo, che questa ricor-

renza venisse celebrata con solennità straordinaria, nello scorso maggio nominava una Commissione Cardinalizia<sup>1</sup> che ordinasse e dirigesse i provvedimenti opportuni per commemorare degnamente il fausto avvenimento. Noi, compresi dai medesimi sentimenti di devozione alla SSma. Vergine, e persuasi, che nelle vicende dolorose dei tempi che corrono, non ci restano altri conforti che quelli del cielo, e tra questi l'intercessione potente di quella Benedetta, che fu in ogni tempo l'aiuto dei cristiani, confermiamo Voi, Signori Cardinali, a membri di questa Commissione; ben certi che le vostre sollecitudini saranno coronate dal più splendido successo, per l'opera altresì di quegli egregi i quali alle tante altre benemerenze sono ben lieti aggiungere ancor questa di mettersi in tutto a vostra disposizione per eseguire fedelmente le vostre decisioni.

Oh voglia il Signore in questo anno giubilare esaudire le preghiere, che Gl'innalzeranno i fedeli per l'intercessione di Maria Immacolata, dalla Triade augustissima chiamata a parte di tutti i misteri della Misericordia e dell'amore, e costituita dispensiera di tutte le grazie!

In questa cara speranza V'impartiamo ben di cuore, Signori Cardinali, l'Apostolica benedizione.

Dal Vaticano li 8 settembre 1903.

PIVS PP. X.

INDULG. 300 D. CONCEDITUR SEMEL IN DIE RECITANTIBUS  
SEQUENTEM ORATIONEM :

### ORAZIONE

Vergine Santissima, che piaceste al Signore e diveniste sua Madre, immacolata nel corpo e nello spirito, nella fede e nell'amore; in questo solenne giubileo della proclamazione del Dogma, che Vi annunciò al mondo universo concepita senza peccato, deh riguardate benigna ai miseri che implorano il vostro potente patrocinio! Il maligno serpente, contro cui fu scagliata la prima maledizione, continua purtroppo a combattere e insidiare i miseri figli di Eva. Deh Voi, o benedetta Madre nostra, nostra Regina e Avvocata, che fin dal primo istante del vostro concepimento, del nemico schiacciaste il capo, accogliete le preghiere, che uniti con Voi in un cuor solo vi scongiuriamo di presentare al trono di Dio, perchè non cediamo giammai alle insidie che ci vengono tese, così che tutti arriviamo al porto della salute, e fra tanti pericoli la Chiesa e la società cristiana cantino

<sup>1</sup> Cfr fasc. praec., p. 237.

ancora una volta l'inno della liberazione, della vittoria e della pace. Così sia.

*A quanti reciteranno la presente preghiera accordiamo per una volta al giorno l'indulgenza di 300 giorni.*

Dal Vaticano li 8 settembre 1903.

PIVS PP. X.

**THE TRANSMISSION BY POST OF THE HOLY OILS**

**E S. R. UNIV. INQUISITIONE**

**DE S. OLEIS NON MITTENDIS PER CURSUS PUBLICOS**

*Beatissime Pater,*

Episcopus . . . exponit in sua dioecesi ob extraordinarias distantias, ob parvum numerum viarum ferrearum et difficultates inde oriundas, necnon ob magnas expensas in itineribus faciendas multos parochus interdum esse coactos, ut omittant vel saltem diu differant annuam renovationem SS. Oleorum. Quare humiliter petit facultatem, ut possit transmittere dicta SS. Olea per cursus publicos, servata maxima decentia et amota meliori quo fieri potest modo qualibet profanatione.

*Fer. IV. 14 Ianuarii 1903.*

In Congregatione generali S. Romanae et Universalis Inquisitionis habita coram EEmis. ac RRmis. Cardinalibus in rebus fidei et morum Inquisitoribus generalibus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt :

*Ut in Leavenworthien. feria IV. die 1 Maii 1901.*

*Porro citatum decretum in Leavenworthien. sic se habet.*

' I. Licetne Sacra Olea transmittere ad Sacerdotes per " The Express," seu societatem quamdam mercatoriam ex acatholicis, ut plurimum, et ethnicis, quae res varias exportandas recipit ?

' II. Licetne eadem Sacra Olea ad Sacerdotes mittere per viros laicos, quo ipsorum Sacerdotum convenientiae consulatur ?

' Suprema haec S. C. respondit :

' Ad I. Non licere.

' Ad II. Deficientibus clericis, affirmative, modo constet de laicorum, qui ad id deputantur, fidelitate.'

Sequenti vero Fer. V, die 15 eiusdem mensis et anni, SSmus. D. N. Leo Pp. XIII, per facultates Emo. Cardinali huius Supremae Congregationis Secretario impertitas, resolutionem EE. ac RR. Patrum adprobare dignatus est.

J. Can. MANCINI, S.R. et U.I. Not.



**DELEGATION OF A SIMPLE PRIEST TO ADMINISTER  
CONFIRMATION**

E S. R. UNIV. INQUISITIONE

DE FACULTATE DELEGANDI SIMPLICEM SACERDOTEM AD ADMINIS-  
TRANDUM SACRAMENTUM CONFIRMATIONIS

*Beatissime Pater,*

Episcopus SSmae. Conceptionis de Chile ad pedes S. V. pro-  
volutus exponit, quod in sua Dioecesi, in qua decies centena  
millia hominum numerantur, non potest ipse administrare omni-  
bus Christifidelibus Sacramentum Confirmationis; quapropter  
S. V. orat, ut sibi concedat facultatem benevisum Sacerdotem  
delegandi, qui inter limites suae Dioecesis dictum Sacramentum  
conferre valeat.

*Fer. IV, 4 Martii 1903.*

In Congregatione generali S. Romanae et Universalis Inquisi-  
tionis habita coram EEmis. Cardinalibus in rebus fidei et morum  
Inquisitoribus Generalibus, proposito suprascripto dubio, prae-  
habitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres  
respondendum mandarunt:

*Iuxta decretum 9 Maii 1888, quod ita se habet: Supplicandum  
SSmo. pro facultate subdelegandi unum vel alterum presbyterum,  
concedenda per Congregationem Negotiis Ecclesiasticis Extraordi-  
nariis praepositam non solum Episcopis petentibus, sed etiam aliis  
qui in similibus circumstantiis reperiantur, durante eorum munere.*

Sequenti vero fer. V, die 5 eiusdem mensis et anni, SSmus.  
D. N. Leo Pp. XIII, per facultates Emo. Cardinali huius Supre-  
mae Congregationis Secretario impertitas, resolutionem EE. ac  
RR. Patrum adprobare dignatus est.

J. Can. MANCINI, S.R. et U.I. Not.

**INDULGENCES OF THE THIRD ORDER OF OUR LADY OF  
MOUNT CARMEL**

E SACRA CONGREGATIONE INDULGENTIARUM

SUMMARIUM INDULGENTIARUM, PRIVILEGIORUM, INDULTORUM,  
SODALIBUS TERTII ORDINIS SAECULARIS B. MARIAE VIRGINIS  
DE MONTE CARMELO, CONCESSORUM

I.

INDULGENTIAE PLENARIAE.

(A) Tertiariis ex utroque sexu vere poenitentibus, confessis  
ac S. Communionem refectis:

1°. Die ingressus in tertium Ordinem;

- 2°. Die quo primitus profitentur ;
- 3°. Semel in anno, die quo professionem renovaverint ;
- 4°. Quo die una simul ad concionem menstruam seu *conferentiam* conveniunt ;
- 5°. Quoties potioris vitae studio per octo dies continuos statis animi meditationibus operam daturi vacaverint ;
- 6°. Semel in mense ad libitum.

(B) Iisdem Tertiariis, si uti supra dispositi ad mentem Summi Pontificis oraverint :

I. Bis in anno, Benedictionem nomine eiusdem Summi Pontificis accepturis ;

II. Sequentibus festis diebus, quibus Absolutionem Generalem acceperint ;

- 1°. Nativitatis D. N. Iesu Christi ;
- 2°. Paschatis Resurrectionis ;
- 3°. Pentecostes ;
- 4°. SSmi. Corporis Christi ;
- 5°. Purificationis,        }
- 6°. Assumptionis,        } B. Mariae Virg. ;
- 7°. S. Ioseph, Sp. eiusdem B. V. ;
- 8°. S. Theresiae Virg. ;
- 9°. Omnium Sanctorum Ordinis.

(C) Eisdem Tertiariis, qui uti supra dispositi, Ecclesiam Ordinis, vel ubi Sedes Sodalitii invenitur constituta, vel eorum defectu respectivam Ecclesiam parochialem devote visitaverint diebus festis sequentibus :

- 1°. SS. Trinitatis,
- 2°. Circumcisionis,        }
- 3°. Ascensionis,        } D. N. Iesu Christi ;
- 4°. SSmi. Cordis Iesu ;
- 5°. Purificationis,        }
- 6°. Assumptionis,        } B. Mariae Virginis ;
- 7°. Annuntiationis,        }
- 8°. Visitationis,        }
- 9°. Nativitatis,        }
- 10°. Praesentationis,        }
- 11°. Imm. Conceptionis,        }
- 12°. S. Andreae Corsini Ep. Conf. (4 Februarii) ;
- 13°. S. Petri Thomae Ep. Mart. (15 Febr.) ;
- 14°. S. Avertani Conf. (25 Febr.) ;
- 15°. S. Cyrilli Conf. (6 Martii) ;
- 16°. Feria V in Coena Domini ;

- 17°. d. S. Ioseph Sponsi B. M. V. (19 Martii) ;
- 18°. B. Baptistae Mant. Conf. (23 Martii) ;
- 19°. S. Bertholdi Conf. (29 Martii) ;
- 20°. S. Alberti Ep. Conf., Ordinis Legis. (8 Aprilis) ;
- 21°. Patrocinii S. Ioseph (Dom. III. post Pascha) ;
- 22°. S. Angeli Mart. (5 Maii) ;
- 23°. S. Simonis Stock Conf. (16 Maii) ;
- 24°. S. Mariae Magd. de Pazzis Virg. (25 Maii) ;
- 25°. B. Mariae V. de Monte Carmelo, *toties quoties* (16 Iulii) ;
- 26°. S. Eliae Prophetæ, Ordinis Patroni (20 Iulii) ;
- 27°. S. Annae Matris B. M. V. (26 Iulii) ;
- 28°. S. Alberti Conf. (7 Augusti) ;
- 29°. S. Ioachim Patris B. M. V. Conf. (Dom. intra Octavam Assumpt.) ;
- 30°. Transverberationis Cordis S. Theresiae Virg. (27 Augusti) ;
- 31°. S. Brocardi Conf. (2 Septembris) ;
- 32°. S. Theresiae Virg. (15 Octobris) ;
- 33°. Omnium Sanctorum Ordinis B. M. V. de Monte Carmelo (14 Novemb.) ;
- 34°. Die commemor. omnium defunctorum Ordinis, pro defunctis tantum (15 vel 16 Nov.) ;
- 35°. S. Ioannis a Cruce Conf. (24 Nov.) ;
- 36°. BB. Dionysii et Redempti Protomartyr. Ord. (29 Novembris).

(D) In mortis articulo, si, uti supra dispositi, vel saltem contriti, SSmm. Iesu Nomen ore, si potuerint, sin minus corde invocaverint.

## II.

### INDULGENTIAE STATIONUM URBIS.

Diebus Stationum in Missali Romano descriptis iidem Tertiarii, si Ecclesiam Ordinis aut eam in qua sedes Sodalitii est constituta, earumque defectu propriam paroeciam, visitaverint, ibique ad mentem Summi Pontificis oraverint, easdem Indulgentias consequuntur, quas praefatis diebus lucrarentur, si personaliter visitarent Ecclesias Urbis vel extra eam, caeteris tamen adimpletis conditionibus.

## III

### INDULGENTIAE PARTIALES :

(A) *Quinque annorum totidemque quadragenarum*, si Sanctissimum Sacramentum, dum ad infirmos defertur, comitati fuerint

vel interfuerint antiphonae *Salve Regina*, quae diebus Sabbati et in vigiliis festorum B. M. V. in Ecclesiis Ordinibus a Fratribus solemniter cani solet.

(B) *Trium annorum totidemque quadragenarum* in qualibet ex festivitatibus B. M. V., quae celebrantur ab universa Ecclesia, si devote visitaverint Ecclesiam Ordinis, vel Sodalitii, vel utraque deficiente, suam parochialem Ecclesiam.

(C) *Tercentorum dierum* quoties aliquod pium opus pietatis vel charitatis corde saltem contrito ac devote exercuerint.

Omnes et singulae hucusque recensitae Indulgentiae, excepta tamen plenaria in articulo mortis lucranda, sunt etiam applicabiles animabus in Purgatorio detentis.

#### IV.

##### PRIVILEGIA.

1°. Sacerdotes Tertiarii ad quodlibet Altare missam celebrantes, gaudent indulto Altaris privilegiati personalis tribus in qualibet hebdomada diebus, dummodo simile indultum pro alia die non obtinuerint.

2°. Missae omnes, quae in suffragium celebrantur Sodalium defunctorum sunt semper et ubique privilegiatae.

#### V.

##### INDULTA.

1°. Tertiarii degentes in locis ubi nulla extet Ordinis Ecclesia, lucrari valeant omnes Indulgentias fidelibus easdem Ordinis Ecclesias visitantibus concessas, ea conditione, ut respectivam Ecclesiam parochialem visitent, caeteris servatis de iure servandis.

2°. Tertiarii, si sint infirmi, aut fuerint ob aliud quodcumque permanens impedimentum praepediti, ne foris e domo prodeant, lucrari possunt easdem Indulgentias, dummodo, alia opera imposita adimplentes, loco communis et visitationis Ecclesiae, opus aliquod a confessario constitutum perfecerint.

3°. Tertiarii, qui in collegiis, seminariis aliisque communitatibus degunt, lucrari valent Indulgentias Sodalitati proprias, privatum respectivae domus Sacellum, loco Ecclesiae Sodalitii visitando, caeteris adimpletis conditionibus.

#### DECRETUM.

Quum per Decretum huius S. Congnis. Indulgentiis Sacrisque Reliquiis praepositae diei 18 Iulii 1902, undequaque abrogatis omnibus Indulgentiis, quibus Tertiarii Saeculares cuiusvis Ordinis

ob communicationem cum primo et secundo respective perfruebantur, Supremis Moderatoribus Religiosorum Ordinum proprium Tertium Ordinem habentium praescriptum fuerit, ut novum Indulgentiarum Indicem pro suis Tertiariis Saecularibus proponerent, Praepositus Generalis Ordinis Carmelitarum Excalceatorum tali mandato obtemperans novum praedictum Indicem elaboravit, illumque huic S. Congrui. humiliter subiecit, quae, adhibita etiam quorundam ex suis Consultoribus opera, illum ad examen revocavit. SSmus. vero Dnus. Noster Pius Pp. X in Audientia die 28 Augusti 1903, audita de his omnibus relatione facta ab infrascripto Cardinali Praefecto, ex Indulgentiis in supra proposito Elencho enumeratis, eas, quae olim Tertiariis directe tributae fuerant, benigne, confirmavit, alias vero loco earum, quibus vi communicationis gaudebant, clementer est impartitus; simulque mandavit ut in posterum utriusque Ordinis Carmelitarum, sive Antiquae Observantiae, sive Excalceatorum, Sodales Tertiarii in saeculo viventes, earum tantummodo participes evadant Indulgentiarum, iisque potiantur Privilegiis et Indultis, quae in praedicto Elencho recensentur. Quam concessionem eadem Sanctitas Sua perpetuis quoque futuris temporibus valituram esse voluit, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus. Datum Romae ex Secretaria eiusdem S. Congnis. die 18 Septembris 1903.

A. Card. TRIPEPI, *Praefectus*.

L. ✠ S.

Pro R. P. D. FRANC. SOGARO, Archiep. Amid., *Secr.*  
IOSEPHUS M. Can. COSELLI, *Substit.*

#### CONFESSORS OF VISITATION NUNS

DUBIA CIRCA ELECTIONEM, DIMISSIONEM ET MUTATIONEM TRIENNALEM CONFESSARII PRO SANCTIMONIALIBUS A VISITATIONE

*Beatissime Pater,*

Ordinarius Tirasonen. exponit, quod extat in sua dioecesi monasterium a Visitatione in quo lex de triennali confessarii ordinarii mutatione haud servatur. Haec enim consuetudo, quae adversatur iuri communi, innititur tum Constitutioni XIX Instituti, quae refertur ad Confessarios, tum responsioni a Sacra Congregatione Episcoporum et Regularium super re data die 19 Augusti 1825. Quum enim Superiorissa Monasterii Almae Urbis rogasset Smum., ut Institutum sine impedimento uti

praefata Constitutione posset, Sacer Consessus respondit : Nihil esse innovandum.

Itaque, etc.

Sacra Congregatio Negociis et Consultationibus Episcoporum et Regularium praeposita, super expositis respondit :

Communicentur Dubia et Resolutiones Congregationis Generalis diei vigesimae Martii 1891. Dubia haec fuere :

1. Se e come alle religiose della Visitazione competa il diritto di eleggere il confessore ordinario ?

2. Se alle religiose della Visitazione competa il diritto di licenziare o dimettere il confessore ordinario ?

3. Se le religiose della Visitazione possano conservare il loro confessore ordinario a tempo indeterminato, con esenzione cioè, dalla legge della durata triennale in officio ?

1. Ius eligendi confessarium ordinarium ex approbatis ab Episcopo ad Sacramentales confessiones sanctimonialium suscipiendas in casu sustineri iuxta modum.

Modus est quod forma electionis praescripta in Constitutione XIX integre servetur, et quod confessarius sic electus indigeat confirmari ab Episcopo, qui si adsit legitima causa, potest etiam eum non confirmare.

2. Providebitur in tertio.

3. Locum habere etiam pro monialibus Visitationis legem triennii pro duratione confessarii ordinarii in officio et ad mentem. Mensest: quod si adsint graves causae amovendi (durante triennio) confessarium ordinarium, servata forma eiusdem Constitutionis XIX, eas manifestent moniales Episcopo, eiusque stent iudicio, salvo semper recurso ad S. Sedem si opus fuerit.

Datum Romae ex Secretaria Sacrae memoratae Congregationis, die 30 Septembris 1903.

L. ✠ S.

F. Card. CASSETTA.

#### THE POSITION OF CURATES IN FRANCE

VICARII PAROCHORUM, PRAESERTIM IN GALLIA, POSSUNT TRANSFERRI, NEDUM EX CULPA, SED ETIAM PRO OPPORTUNITATE ET MAIORI BONO ECCLESIAE, IUDICIO ORDINARII

*Eminentissime et Reverendissime Domine mi Obsme,*

Vehementer obstupui de interpretatione quam in quodam opusculo datam inveni litteris, de mandato Smi. D. N. ab infrascripto

S. huius Congregationis Concilii Secretario conscriptis patrono sacerdotis Allegret.

Harum litterarum duplex est pars. In prima nunciatur Sanctitatem Suam, attentis omnibus, censuisse non expedire causam sacerdotis Allegret in generalibus comitiis S. C. disceptari. In altera asseritur, attenta factorum serie, et habita ratione ed iis quae Eminentia Vestra retulit, bono nomini et honori huius sacerdotis nullum allatum fuisse detrimentum.

Iamvero ex denegato a Sanctitate Sua novo causae examine confirmata evasit resolutio S. huius Congregationis, quae semel et iterum admittere noluit querelam sacerdotis Allegret contra Ordinarium ob translationem ab una ad aliam paroeciam, pro munere vicarii exercendo, atque hoc ipso ratam habuit archiepiscopalis curiae Parisiensis dispositionem.

Quae, etsi sac. Allegret adversa, iustam esse et canonicis legibus consonam in dubium revocari non licet, cum vicarii seu coadiutores paroeciales, natura sua, amovibiles sint, et nedum ex culpa et ex causis disciplinaribus, sed etiam pro opportunitate et maiori Ecclesiae bono, iudicio Ordinarii sui, in Gallia praesertim, de uno in alium locum transferri possint, quin querelam de iniuria aut de damnis movere queant.

Quod quidem in casu sac. Allegret eo minus fieri licebat, quia ex ipsa eius confessione constat disciplinarem causam ad remotionem seu translationem non defuisse. Pervicacia enim eius in exigenda cuiusdam confratris sui condemnatione, et reluctantia quiescendi iudicio Ordinarii sui, ordini et ecclesiasticae disciplinae sin minus adversabatur, et aliqua coercitione digna erat.

Verum quia error in agendo et aliquis excessus in modis, praesertim si ex iustitiae zelo, utique intempestivo, proveniat, non dehonestat hominem, et cum aliunde de moribus et honesta vita sac. Allegret Eminentia Vestra bonum praeberet testimonium, ideo in dictis litteris addita sunt verba quae sac. Allegret laudi et honori utique sunt, sed in curiae archiepiscopalis Parisiensis condemnationem non possunt ullo pacto verti. Etenim ideo sunt addita quia, cum in suis instantiis sac. Allegret praetenderet honorem sibi in translatione laesum, iudicatum est iis verbis et favorabili S. Sedis testimonio praecipuam querelarum causam auferri.

Verum cum dolore nunc video hunc sacerdotem mala pro bonis rependere, suo sensu abreptum cum scandalo conari quae

in bonum finem sunt scripta in aliorum perniciem torquere, et ad viam declinare quae in ruinam ducit. Quapropter rogo E. V. ut de his omnibus graviter moneat hunc sacerdotem, et, pro ea qua pollet paterna charitate et potentia, satagat ad saniores sensus eundem reducere.

Faxit autem Deus ut haec paterna monita audiat sac. Allegret, et caveat ne in his calamitatibus temporum sibi et Ecclesiae causa sit novi mali et doloris.

Et manus Eiusdem E. V. humillime deosculor.

E. V.

Romae, 9 Iunii 1903.

Humillimus, addictissimus servus verus

VINCENTIUS, Card. Ep. *Praenest. Praefectus*

*R. Archiepiscopus Nazianzenus, Secretarius.*

*Emo. Card. Archiepiscopo Parisien.*

#### THE GUARANTEES REQUIRED IN MIXED MARRIAGES

E S. R. UNIV. INQUISITIONE

#### DUBIUM DE CAUTIONIBUS EXIGENDIS IN MATRIMONIIS MIXTIS

*Beatissime Pater,*

Cautionibus ab Ecclesia requisitis de conditionibus implendis ad hunc usque diem scriptis satisfactum est. Attamen magna oritur difficultas pro obtinendis hisce cautionibus, quando mulier catholica matrimonium inire intendit cum milite acatholico in gradu saltem maiore constituto. Viget enim in N. regionibus decretum regium sub gravibus poenis prohibens quominus milites ullas cautiones praestent per litteras reversales, sive per iuramentum, sive per simplicem promissionem. Quare ad pedes Sanctitatis Vestrae provolutus Ordinarius N. directionem certam hisce in casibus expostulat, et quidem quaerit :

I. An ab impedimento mixtae religionis dispensari possit, si pars acatholica (quaecumque est) cautiones requisitas per litteras reversales, sive per iuramentum, sive per promissionem saltem omnimode recuset ?

II. An sufficiat assertio partis catholicae sub iuramento data, partem acatholicam de conditionibus implendis sibi fidem praestasse ?

III. An permitti possit, ut ante vel post matrimonium pars catholica etiam coram ministello acatholico ad praestandum consensum matrimonialem se sistat, si pars catholica in scriptis



declaraverit mere passive se gerere et nullo modo ritui protestantico adhaerere velle ?

Et Deus.

*Feria IV, 10 Decembris 1902.*

In Congregatione generali S. Romanae et Universalis Inquisitionis, Emi. ac Rmi. DD. Cardinales in rebus fidei et morum Generales Inquisitores, propositis suprascriptis dubiis, ac praehabito voto RR. DD. Consultorum, respondendum decreverunt :

Ad I. *Negative, et detur Instructio 15 Novembris 1858.*<sup>1</sup>

Ad II. *Per se generatum negative, et ad mentem.* Mens est : Quod si in aliquo casu extraordinario talia concurrant adiuncta, ut Episcopus valeat sibi comparare moralem certitudinem tam de huiusmodi cautionum sinceritate pro praesenti, quam de earum adimplemento pro futuro, specialesque omnino adsint rationes impediennes ne consueto modo cautiones praestentur, ipsius conscientiae et prudentiae. Caeteroquin non obstante decreto regio, opportuna exhibeantur in scriptis cautiones, sicut hucusque factum est ; neque detur dispensatio nisi Episcopus moraliter certus sit eas impletum iri.

Ad III. *Negative, et detur Instructio 17 Februarii 1864.*<sup>2</sup>

Feria VI die 12 Decembris 1902, facta autem a R. P. D. Adessore S. O. relatione de his omnibus SSmo. D. N. Leoni PP. XIII, idem SSmus D. N. Emorum Patrum resolutionem approbavit.

J. Can. MANCINI, S.R. et U.I. Not.

#### INDULGENCES GRANTED BY POPE PIUS X.

##### E SACRA CONGREGATIONE INDULGENTIARUM

INDULGENTIAE QUAS SANCTISSIMUS DOMINUS NOSTER PIUS PAPA X IMPERTITUR CHRISTIFIDELIBUS, QUI RETINENTES ALIQUAM EX CORONIS, ROSARIIS, CRUCIBUS, CRUCIFIXIS, PARVIS STATUIS, NUMISMATIBUS, AB EADEM SANCTITATE SUA BENEDICTIS, PRAESCRIPTA PIA OPERA ADIMPLEVERINT

#### MONITA

Ut quis valeat Indulgentias lucrari, quas Summus Pontifex Pius X impertitur omnibus utriusque sexus Christifidelibus, qui retinent aliquam ex coronis, crucibus, crucifixis, parvis statuis, ac numismatibus ab eadem Sanctitate Sua benedictis requiritur :

<sup>1</sup> Cfr. *Anal. Eccl.*, vol. ix., p. 16.

<sup>2</sup> Cfr. *Collectanea S. C. Prop. Fide*, n. 1431, p. 533.

Christifideles in propria deferant persona aliquod ex obiectis.

Ad si id minime fiat, requiritur ut illud in proprio vel alio decenti loco suae habitationis retineant, et devote praescriptas preces recitent.

cluduntur ab apostolicae benedictionis concessione typis exaratae, depictae, itemque cruces, crucifixi, statuariae et numismata ex stanno, plumbo, aliave ex fragili seu consumptibili confecta.

Imagines repraesentare debent Sanctos, qui vel iam in forma canonizati, vel in martyrologiis rite probatis fuerint.

Indulgentias praehabitis, Indulgentiae, quae ex Summi Pontificis auctoritate ab eo acquiri possunt, qui aliquod ex supradictis contineant, et pia opera quae ad eas assequendas impleri censentur.

Quis saltem in hebdomada semel recitaverit coronam B. V. Mariae vel aliquam ex coronis B. V. Mariae aut rosarium totam partem aut divinum officium, vel officium parvum B. Virginis aut fidelium defunctorum, aut septem penitentiales aut graduales, vel consueverit catechesim in domo tradere, aut carceribus detentos, vel aegrotos in domo misericorditer invisere, vel pauperibus opitulari, aut interesse, eamve peragere, si fuerit Sacerdos: quisquis fuerit vere contritus et peccata sua confessus ad S. Synaxim quolibet ex infrascriptis diebus, nempe Nativitatis B. Mariae, Epiphaniae, Resurrectionis, Ascensionis, Pentecostes, diebus festis SS. Trinitatis, Corporis Domini, Purificationis, Annuntiationis, Assumptionis, Nativitatis et Conceptionis B. Mariae, Nativitatis Sancti Ioannis Baptistae, S. Iosephi eiusdem B. Mariae Virginis, SS. Apostolorum Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Philippi, Bartholomaei, Matthaei, Simonis et Iudae, Mathiae, et Sanctorum; eodemque die devote Deum exoraverit pro summi et schismatum extirpatione, catholicae fidei incrementum et concordia inter principes christianos, aliisque S. necessitatibus; quolibet dictorum dierum Plenariam indulgentiam lucrabitur.

Quis vero, corde saltem contritus, haec omnia peregerit in festis Domini, et B. V. Mariae, quolibet dictorum dierum plenariam septem annorum totidemque quadragenarum

acquiret: quavis Dominica vel alio anni festo Indulgentiam quinque annorum totidemque quadragenarum lucrabitur: si autem eadem alio quocumque anni die expleverit, centum dierum Indulgentiam acquiret.

Praeterea quisquis consueverit semel saltem in hebdomada recitare aliquam ex coronis aut rosarium, vel officium parvum B. Mariae Virginis, vel fidelium defunctorum, aut vespas, aut nocturnum saltem cum laudibus, aut septem psalmos poenitentiales cum litiis adiectisque precibus, quoties id peregerit centum dierum Indulgentiam consequetur.

Quisquis in mortis articulo constitutus, animam suam devote Deo commendaverit, atque iuxta instructionem fel. rec. Benedicti XIV in Constitut. quae incipit *Pia Mater* sub die 5 Aprilis 1747, paratus sit obsequenti animo a Deo mortem opperiri, vere poenitens, confessus et S. Communionem refectus, et si id nequiverit, saltem contritus invocaverit corde, si labiis impeditus fuerit, SSimum. Nomen Iesu, Plenariam Indulgentiam assequetur.

Quisquis praemiserit qualemcumque orationem praeparationi Missae, vel Sanctae Communionis, aut recitationi divini officii, vel officii parvi B. V. Mariae, toties quinquaginta dierum Indulgentiam acquiret.

Quisquis in carcere detentus, aut aegrotantes in nosocomiis inviserit, iisque opitulatus fuerit, vel in Ecclesia christianam catechesim tradiderit, aut domi illam suos filios, propinquos et famulos docuerit, toties biscentum dierum Indulgentiam lucrabitur.

Quisquis ad aeris campani signum, mane vel meridie aut vespere solitas preces, nempe *Angelus Domini*, aut eas ignorans recitaverit *Pater noster* et *Ave Maria*, vel pariter sub primam noctis horam, edito pro defunctorum suffragio campanae signo, dixerit psalmum *De profundis*, aut illum nesciens recitaverit *Pater noster* et *Ave Maria*, centum dierum Indulgentiam acquiret.

Eandem pariter consequetur Indulgentiam, qui Feria sexta devote cogitaverit de passione ac morte Domini Nostri Iesu Christi, terque Orationem Dominicam et Salutationem Angelicam recitaverit.

Is qui suam examinaverit conscientiam, et quem sincere poenituerit peccatorum suorum cum proposito illa emendandi, devoteque ter recitaverit *Pater noster* et *Ave Maria* in honorem SSmae. Trinitatis, aut in memoriam Quinque Vulnerum D. N. Iesu Christi quinquies pronunciaverit *Pater noster* et *Ave Maria*, centum dierum Indulgentiam acquiret.

Quisquis devote pro fidelibus oraverit, qui sunt in transitu vitae, vel saltem pro iis dixerit *Pater noster* et *Ave Maria*, quinquaginta dierum Indulgentiam consequetur.

Omnes Indulgentiae superius expositae a singulis Christifidelibus vel pro seipsis lucrificari possunt, vel in animarum Purgatorii levamen applicari.

Expresse declarari voluit Summus Pontifex supradictarum indulgentiarum concessione, nullatenus derogari indulgentiis a Praedecessoribus Suis iam concessis pro quibusdam operibus piis superius recensitis : quas quidem indulgentias voluit omnes in suo robore plene manere.

Iubet deinde idem Summus Pontifex Indulgentias Christifidelibus concessas, qui retinent aliquod ex praedictis obiectis, iuxta decretum sa : me : Alexandri VII editum die 6 Februarii 1657, non transire personam illorum pro quibus benedicta fuerint, vel illorum quibus ab iis prima vice fuerint distributa : et si fuerit amissum vel deperditum unum alterumve exiisdem obiectis, nequire ei subrogari aliud ad libitum, minime obstantibus quibusvis privilegiis et concessionibus in contrarium : nec poss pariter commodari vel precario aliis tradi ad hoc ut indulgentiam communicent, secus eandem indulgentiam amittent : itemque recensita obiecta benedicta, vix dum pontificiam benedictionem receperint, nequire venundari, iuxta decretum S. Congregationis Indulgentiis Sacrisque Reliquiis tuendis praepositae editum die 5 Iunii 1721.

Praeterea idem Summus Pontifex confirmat decretum sa : me : Benedicti XIV editum die 19 Augusti 1752, quo expresse declaratur, vi benedictionis crucifixis, numismatibus etc. uti supra impertitae, non intelligi Privilegio gaudere altaria ubi huiusmodi obiecta collocata fuerint, neque pariter Missas quas Sacerdos eadem secum deferens celebraverit.

Insuper vetat, ne qui morientibus adsistunt benedictionem cum Indulgentia Plenaria in articulo mortis iisdem impertiantur cum huiusmodi Crucifixis, absque peculiari facultate in scriptis obtenta, cum satis in id provisum fuerit ab eodem Pontifice Benedicto XIV in praecitata Constitut. *Pia Mater*.

Tandem Sanctitas Sua vult et praecipit praesentem elenchum indulgentiarum pro maiori fidelium commodo edi typis posse non solum latina lingua vel italica, sed alio quocumque idiomate, ita tamen ut pro quolibet elencho, qui ubicumque, et quovis idiomate edatur, adsit approbatio S. Congregationis Indulgentiarum.

Non obstantibus quolibet decreto, constitutione, aut dispositione in contrarium etiamsi speciali mentione dignis.

Datum Romae ex Secretaria S. C. Indulgentiis Sacrisque Reliquiis praepositae die 28 Augusti 1903.

A. Card. TRIPEPI, *Praefectus*.

L. ✕ S.

Pro R. P. D. FRANC. SOGARO, Archiep. Amiden., *Secret.*  
IOSEPHUS M. Can. COSELLI, *Subst.*

## NOTICES OF BOOKS

UNDER THE CEDARS AND THE STARS. By the Rev. P. A. Sheehan, D.D. Dublin: Published for the Catholic Truth Society of Ireland by Browne & Nolan, Limited, 1903.

THE plan adopted by Dr. Sheehan in his new book is a favourite one with men of letters who have a message to communicate to the world. It has been availed of by Count Tolstoi, who, in a series of paragraphs or short disquisitions, gives us his views about life, society, power, religion, riches, labour, militarism, art, science, good and evil, error and truth. It has been made to do service by Maurice Maeterlinck in *La Sagesse et La Destinée*, giving the author an opportunity of spreading some of his inward gloom over the universal domain of men and things. It has been turned to account by Paul Bourget, who in his little volume, *Sensations d'Italie*, makes his visits to various Italian towns the occasion of imparting his views on art, history, philosophy, and politics, with a mixture of classical learning and mediæval simplicity, that win the ear and the heart of the reader, even though they do not always secure the assent of the sterner faculty. Indeed it has long been a favourite medium of communication in French literature, and in a generation that is now receding into the distance it was utilized with effect by such masters of the art as Lammenais, Louis Veuillot, and Prévost-Paradol.

In English literature it has never quite come into vogue. Indeed the nearest approach to it with which we are acquainted would be the *Imaginary Conversations*, *The Essays of Elia* or the short papers in Carlyle's *Critical and Miscellaneous Essays*. We might add, perhaps, Emerson's *Papers*, Augustine Birrell's *Men, Women, and Things*, and *The Lectures of a Certain Professor* of Father Joseph Farrell.

It is needless to say that the author of *My New Curate*, the name we prefer to give him, has produced an interesting and elegant book. His paragraphs, besides being very finished compositions, are remarkable for their variety. They take us over an enormous field, from the ancient philosophers to mediæval doctors, and from the essayists of the

eighteenth century to the novelists and poets of the twentieth. The language all through is musical and expressive in the highest degree. The spirit, it is unnecessary to add, is ardently Catholic, and the tone maintained at a high standard in keeping with the dignity of the subject. The work deserves all the praise that we could give it. We wish it a wide sale, and hope that it may find a place in all Catholic libraries.

J. F. H.

AUTOUR D'UN PETIT LIVRE. Par Alfred Loisy. Paris:  
Alphonse Picard.

A YEAR ago a little book was published in Paris which created no small sensation in the French capital and very soon afterwards, as usually happens, all over the intellectual world of Christendom. The title of the little volume was *L'Evangile et l'Eglise*, and its author was a priest who had been some years previously Professor of Scripture in the Catholic Institute, but on account of his advanced views and liberal adoption of rationalist theories in the criticism of the Old Testament was relieved of his chair by the Catholic authorities and compelled to retire from the Catholic University school. The professor was not subjected to any ecclesiastical censure; but his teaching was considered dangerous, and a short article contributed by him to a review called *L'Enseignement Biblique* brought matters to a crisis. In this article he adopted the extreme views of Biblical critics. He unhesitatingly set forth in it that the Pentateuch, in the form in which it has come down to us, is not the work of Moses, that the first chapters of Genesis do not contain an exact account of the origin and early history of mankind, that all the historical books of Scripture, even those of the New Testament, were composed after a plan and method entirely different from those followed by modern scientific historians, and that the right to a certain liberty of interpretation is the legitimate consequence of the liberty of composition. He further contends that the notion of God, of human destiny, and of moral law, contained in the Bible shows evidence of a real development in the case of these doctrines; that in the matter of independent exegesis the Sacred Books, in all that relates to the knowledge of the kingdom of nature,

have no authority beyond the common opinions of antiquity ; and that vestiges of these opinions are to be commonly found in the Bible and in Biblical systems of belief.

The writer of the article, who was already well known for his learning and ability, [having published several volumes on the Canon of the Old and New Testament, on the Book of Job, the Synoptic Gospels, the Versions of the Old Testament, the Myths of Babylon, and many other questions in Biblical science] now proceeded to utilize his leisure in writing in the *Revue du Clergé Français*, a series of articles on 'La Religion d'Israël.' Cardinal Richard, Archbishop of Paris, took exception to these articles as opposed to the Constitution *Dei Filius* of the Vatican Council, and the Encyclical *Providentissimus Deus* of Leo XIII., and forbade the continuation of the series in a review conducted in the interests of the Church. The notoriety obtained by these proceedings obtained for the Abbé Loisy, the professor in question, a chair in the section of religions, in the Ecole des Hautes Etudes, an establishment connected with the State University of Paris, more or less directly under government control, but to some extent independent in its management. This is the vantage ground from which the Abbé Loisy last year addressed the world in *L'Evangile et L'Eglise* and from which he now replies to his critics in his new volume, *Autour d'un Petit Livre*.

We may, perhaps, be allowed to mention here that the Abbé Loisy is a native of the diocese of Chalons, and that he was a disciple of the late Cardinal Meignan. The Cardinal himself was the most distinguished scriptural scholar in France in his day, a man who in his early years had spent a good deal of his time in Germany, and had learned the necessity of meeting the objections of his time by something more than appeals to authority and protestations of devotion to the Church. It was, we believe, under the protection of the Cardinal that the Abbé Loisy got his first introduction to the Catholic Institute through the late Mgr. d'Hulst.

Although severed from the Catholic Institute the Abbé Loisy resolved not to abandon his Biblical studies but rather to press on the attention of the public the views which, according to his contention, were now the established conclusions of science. A very favourable opportunity soon presented itself of winning the public ear.

Dr. Adolf Harnack, the famous theologian of the University



of Berlin, had some years before delivered a series of addresses on 'The Essence of Christianity' (*Das Wesen des Christenthums*). These lectures which had been published in a small volume were the talk of all Germany and were hotly debated in theological circles to say nothing of social and literary circles throughout the German-speaking world. Those who are acquainted with Harnack's idea of dogma and with his history of its development will not need to be told that with him the 'Essence of Christianity' was reduced to vanishing point. Everything the world has hitherto been accustomed to regard as Christian belief was practically eliminated, and the 'Essence of Christianity' finally reduced to—the belief in God the Father whom Christ has revealed. It is scarcely necessary to add that the distinctive doctrines and practices of the Catholic Church were put out of court with little ceremony. The Abbé Loisy now decided to enter the lists against the champion of Liberal German Protestantism. Harnack could, however, he thought, be met only by one who accepted, as the German *savant* did, what are called the results of modern scientific criticism, and accordingly he proceeded, not for the sake of argument or with any reserve whatever, to concede almost everything that German rationalists have been demanding for close on a century, and to abandon every outpost and fortification that Catholic apologists had held since the days of Celsus and Porphyry.

The Abbé, however, constructs a citadel for himself in which he fancies himself perfectly secure. If the Protestants admit an extreme liberal *formula* that represents the essence of their system, why should not Catholics do likewise? The Abbé does it as a matter of fact; and when he has brushed aside all irrelevant and extraneous matter such as the Gospel of St. John and many of the doctrinal texts of the Synoptic Gospels, he finds all that is left practically summed up in the words 'Prepare for the Kingdom of Heaven.' We cannot expound here the process by which this conclusion is reached and we should be sorry to repeat the terms in which the divine knowledge of the Saviour, the *Scientia Christi* of theologians, is denied all historical foundation. The work in which this startling doctrine was set forth was at once condemned by Cardinals Richard and Perraud, and by a large number of French bishops. The author withdrew the book from circulation in deference to the judgment of his Archbishop,

and probably on this account the volume escaped the condemnation which it could scarcely have failed to incur in Rome.

Here it was thought the matter had come to an end ; but all is not over yet. The author now comes out with a new volume reiterating and emphasising all that he had said before, and clearly admitting that his submission to the judgment of Cardinal Richard by no means implied the retraction of any of his opinions. On the contrary, he now proclaims them in language clearer and more concise than any he had hitherto used.

He speaks, he says, as a historian and critic, not as a theologian. It is not his business to reconcile the teaching of the Church with the conclusions of science, but merely to show what these conclusions are. Let theologians do the rest. His work is an elaborate plea for the reconsideration of dogma. With that object in view he proceeds to enlighten us as to how the propagandist interests of the first disciples made them adopt methods of human device which coloured the whole groundwork of Christianity. In the light of this newly discovered truth the mysteries of religion, such as the Divinity of Christ, His Infinite Knowledge, His Resurrection, His Ascension assume an entirely different complexion, from that which they had hitherto presented. The Church, too, and all that it implies, its Sacraments, rites, priesthood, hierarchy, pontificate, might without any opposition to the essential and unquestioned teaching of Christ, be cast in an entirely different mould from that in which we have hitherto recognized them. In a word the Christ of history and the Christ of faith are totally different personages. The fact that the Saviour "emptied Himself of the Divinity"—to use the expression of St. Paul—and made Himself in all things, sin alone excepted, like unto us, may account for many things that are otherwise unintelligible.

Such are the dominating ideas of this strange book, which, if allowed to go unchecked—which we think impossible—will undoubtedly revolutionize theology and Christianity in the modern world. We think it will take something more than the authority of a man who is, on his own confession, fond of novelties and daring speculations to change the creed of ages. There are scholars in the Catholic Church, who are, to say the least of it, as competent as the Abbé Loisy to judge of the value of texts and of their historical authenticity who reject and repudiate his so-called conclusions. We may rest assured that it is their voice and not his that will prevail.

J. F. H.

RECORDS OF THE LEAGUE OF ST. COLUMBA IN ST. PATRICK'S COLLEGE, MAYNOOTH. Dublin : M. H. Gill & Son. Price, 1s. net.

THIS pamphlet marks a distinct advance on the previous Records of the proceedings of the Columban League. Its writers have gone a good way to recognise the fact that the greatest enemy of the noun is the adjective, although it agrees with it in gender, number, and case ; and that a verb that can stand upright on its own pedestal is a far more serviceable pillar in a sentence than one that is propped up by a cluster of rickety adverbs. Many of the articles give promise of excellent work in the future. The young contributors have interested themselves in a great variety of subjects within the limits of the programme of the League ; and some at least of the papers are fit to appear in the most fastidious of reviews. It would not, perhaps, be advisable for us to select any one of them for special encomium.

We are sure, nevertheless, that the young gentlemen who are responsible for this pamphlet do not belong to the category of which an American critic has said :—' There is no blame too light for the sensibility of their cuticle, no praise too ample for the elasticity of their swallow.' In reality we believe that they deserve unstinted praise. There is nothing finer or more hopeful than the ardour that enlivens these pages. Men who are Irish born and bred, whose characteristics are all essentially Irish, whose lot is to be cast in the Ireland of the future, instead of turning their back on all that is good and interesting in Ireland's history, have resolved to maintain the natural connection, to claim their full share of the national inheritance, and leave nothing undone to qualify themselves for the task of making good the claim. Too long has this domain been left to strangers and adventurers to explore. In future Ireland will do her own work and the members of the Columban League will lead the way. Language, art, music, archæology, history, poetry, the drama, fiction, biography will find adherents and champions amongst them. From this forward life will be worth living, and in whatever direction the philosophical and theological activities of the coming generations may be exerted the claims of the motherland will never again be ignored. That

is the anticipation for which this pamphlet, so full of life and vigour, gives adequate security. For in addition to the excellent papers on subjects that cover the whole ground of the Columban programme there is in the pamphlet evidence of an organized life that is the surest pledge of what may one day be expected. The generation who would now allow the Columban flag to be lowered or allow the movement of which it is the symbol to slacken its pace would be remembered in future ages as unworthy of Ireland.

We would remind our young friends, however, though many of them seem to realize it well enough, that investigation of the past and the faithful presentation of the conditions of life and thought in other days is not in itself the highest form of activity in which they can engage. The race that can only contemplate its own achievements is exhausted. 'You will find this a good gauge or criterion of genius,' wrote a celebrated thinker of the last century, 'whether it progresses and evolves, or merely spins upon itself.' If Irish writers were merely to spend their time relating the achievements of the past, and the Irish public endeavouring merely to reproduce them there was an end to all progress. If the power that is capable of evolving new life and better life from these dead and mouldering ruins, the power that can shape and create as well as identify, is wanting, then all the labour spent in mere inquiry goes practically for naught. We know quite well that it is not always the same mind that prepares the materials and designs or constructs the edifice: and that the work of preparation is in its own place as important as the erection of the structure. There is so little to be expected nowadays in the way of discovery that what we seek chiefly is old information in a new and attractive form. It does not do, therefore, merely to reproduce; we must recast and redecorate. We must get rid of a good deal of the old flamboyant rhetoric and oriental imagery and return to the classic lines of the best age.

Directness and plain speech are the order of the day. Ornamentation is welcome within limits and a great help when not exaggerated. A profusion of detail is not required particularly when there is danger of shutting out the main theme of the subject. As the American critic above-mentioned delicately puts it—'There is no meaning in bringing a wren's egg to

market in a large hamper, or in smothering a promising idea in feather beds of verbiage, or in whirling about a sober and businesslike item of information in the festive enthusiasm of a fugue.'

We trust that all Irish priests, particularly the members of the Maynooth Union, and all ex-members of the Columban League, will buy a copy or two of this *Columban Record*, and thus encourage the efforts of these young men who, for the first time, have ventured to present the account of their transactions to the public. We have waited until the present moment to make this recommendation; because the League being now in session and hard at work again, will have a favourable opportunity of considering our suggestions, and because the clergy, like all other people, usually become more generous as Christmas approaches.

J. F. H.

A SOCIAL HISTORY OF ANCIENT IRELAND. By P. W. Joyce, LL.D., M.R.I.A., Commissioner for the Publication of the Brehon Laws. London: Longmans, Green & Co. 1903.

DR. JOYCE has crowned his series of services to Irish history by the production of these two splendid volumes. It is only those who at one time or another have had occasion to seek for information on some of the questions dealt with here can realise what a boon has been conferred on all classes of Irishmen by the publication of this truly valuable work. We sincerely hope the labours of Dr. Joyce may meet with the reward they deserve. It is possible, indeed, to get most of the information imparted in these volumes in various other tomes and treatises; but to get it all together, in a form so compact, so clear, and so well illustrated, is quite impossible. In this respect Dr. Joyce's work is new and has no rival. It fills a vacancy that sadly needed filling and does for Ireland something better of its kind than anything that has hitherto been done either for England or Scotland.

Dr. Joyce covers so much ground, deals with so many questions, raises so many issues open to controversy, and gives so definitely and unhesitatingly his own view in all matters of the kind that in a short notice such as this we can do no more than indicate the general scope and purpose of the work.

In the first volume Dr. Joyce deals with the general system

of government that prevailed in ancient Ireland, with the structure of society, its organisation, laws, military system, and administration, its religion, learning, and art. The second volume goes into minute details under each of these headings, and introduces us into the social and domestic life of the nation. There are chapters on 'The Family,' 'The House,' 'Food, Fuel, and Light,' 'Dress and Personal Adornment,' 'Agriculture and Pasturage,' 'Workers in Wood, Metal, and Stone,' 'Corn Mills,' 'Trades connected with Clothing,' 'Measures, Weights, and Mediums of Exchange,' 'Locomotion and Commerce,' 'Public Assemblies, Sports, and Pastimes,' and various other social customs and observances, such as 'Pledging, Lending, and Borrowing,' 'Provision for Old Age,' prophecies, wills, funerals, modes of burial, cemeteries, etc. There is a very interesting chapter or part of a chapter dealing with the metrical system of Irish poetry.

The amount of labour involved in all this is simply enormous. Nothing bearing directly on his subject seems to have escaped the author. The illustrations are very fine and very numerous. An excellent map appropriately stands at the head of the first volume : and a beautiful ornamented page of the Book of Mac Durnan, now in Lambeth Palace, is reproduced in *facsimile*.

There are, in our opinion, still some *lacunae* to be filled up and we hope they will be filled up in a second edition. We should make a plentiful use of notes of interrogation and even exclamation all through the volumes.

We can only say now, however, that we congratulate Dr. Joyce on the production of this splendid work which reflects the greatest credit on a man who was a laborious public servant for so many years and has devoted his unimpaired energies to so noble a purpose.

TREASURE OF THE SANCTUARY. A New Prayer Book,  
Dublin : M. H. Gill & Son.

WE have much pleasure in calling the attention of our readers to this new and beautiful little prayer-book, which has just been issued by Messrs. Gill & Son, with the *Nihil Obstat* of Father Edward Kelly, S.J., and the *Imprimatur* of His Grace the Archbishop of Dublin. It not only contains all the chief prayers of Catholic devotion, the prayers of the Mass, litanies, morning and night prayers, prayers before and after Confession and

Communion, prayers for the sick, the dying, and the dead, but also a great collection of beautiful prayers suited for novenas, devotion to the Sacred Heart, the Blessed Virgin, and the saints, and for all sorts of circumstances in life, that could scarcely be excelled. The little book, which is indeed a real treasure, is handsomely brought out and we trust that it may have as wide a sale as it deserves. It is convenient in size, well printed, nicely bound, and in every way suited to its purpose.

J. F. H.

**THE CITY OF PEACE.** By Those who have Entered It. Dublin: Published for the Catholic Truth Society of Ireland by Sealy, Bryers, & Walker. 1903. Price, 2s. 6d.

THIS is a book of general interest; but we fancy it will prove particularly useful to priests who have to deal with converts either before or after their conversion. It is a book written by converts not necessarily for converts, but with a view to helping those who are in doubt and perplexity and of giving Catholics who are already safely anchored in the ship some idea of the difficulties that beset the path of those who are still drifting without rudder, compass, or pilot. It is also a book that anyone may read with pleasure and profit.

The contributors to the collection who narrate their experiences, are Dom Bede Camm, O.S.B.; Rev. Joseph Darlington, S.J.; Rev. Henry Browne, S.J.; Miss Alice Wilmot Chetwode, Mrs. Bartle Teeling, Sister Teresa Swift, and a clergyman whose name is not given.

As one might expect these writers do not seek to put their lives in the form of a syllogism. They do not aim at presenting an elaborate argument from which there is no escape. That argument exists for each one of them; but their object in writing these papers was not to set it forth in all its fulness; they merely touch on it and on the countless impressions, thoughts, influences, that combined to urge them on the way of grace. For instance, Dom Bede Camm scarcely formulates an argument of any kind. He barely refers to the difficulty and the solution, but devotes a good deal of space to the impressions he received from visits to Rome, Florence, Bruges, Maredsous, Ober-Ammergau, etc.



The writer who reviewed this book in the October number of the *American Ecclesiastical Review* might, it seems to us, have adverted to this view of the contributions. Whilst giving unmeasured praise to Dom Bede Camm, he apparently goes out of his way to have a fling at Father Darlington, because this learned Jesuit did not do what neither Dom Bede Camm nor any of the other contributors did. He might, however, have taken care not to misrepresent Father Darlington, or make it appear that he was formulating an argument on Anglican Orders which was intended for controversy and supposed to be conclusive by itself. Father Darlington did nothing of the kind. He relates modestly, humbly, and plainly the reasons that weighed with him in giving up a comfortable and well-paid benefice in the Anglican Church, and in cutting himself off from friends and relatives, to face the poverty and hardships that he saw before him. In doing this he dwells more upon his dissatisfaction with Anglican Orders than on any other motive : but he touches on a great many others such as the defect of unity, authority, and obedience in the Anglican Church. On none of these subjects did he mean to write a treatise and the readers of the book will feel profoundly grateful to him that he did not give them one on Anglican Orders.

Not the least interesting of the contributions is that of Miss Swift, entitled 'To the Church through the Salvation Army.'

Father Browne's contribution is, perhaps, the most argumentative and analytical of the series. It is exceedingly interesting ; and from the human or personal point of view, as well as from the doctrinal, its perusal cannot fail to be profitable.

We recommend the book very specially to the clergy. It is an edifying book for anyone to read, and to many it is sure to prove useful. The Catholic Truth Society of Ireland is to be sincerely congratulated on having produced such a book.

PRAELECTIONES DE LOCIS SACRIS. S. Many, S.T.D. et J.C.D.; Congr. S. Sulpitii. Paris : Letouzey et Aine. 1903.

THIS is the second part of the *Praelectiones Juris Canonici* now being delivered in the Institut Catholique. The learned professor has had the happy thought of publishing a volume on each of the great divisions of his subject. The one now before us is the companion of the '*Praelectiones de Missa*,' a notice of



which appeared some time ago in these pages. L'Abbé Many has brought into handy compass the vast and varied legislation regarding churches, oratories, altars, and cemeteries. Every question that either a professor of liturgy or a master of ceremonies is likely to require information from the canon law on will be found treated of here. We notice that quotations from all the authentic sources are made in abundance, and that the most recent decisions of the Congregations are given. Besides all this, the historical summaries prefixed to each chapter show the gradual formation of ecclesiastical law and usage, and the operation of the manifold causes which resulted in its growth and development. Without such a historical commentary many parts of the Decretals of Gregory IX. and other parts of the Corpus Juris would be difficult to understand. It only remains to say that the present work can be heartily recommended.

## ERRATA.

'Professor Zimmer on the Early Irish Church.'

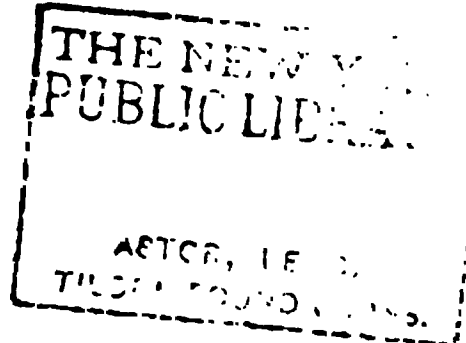
Page 391, line 7, *for* 596, 592, 597, *read* 696, 692, 697.

" " 9, " 595, " 695.

" " 10, " 594, 596, 597, " 694, 696, 697.

"*Ut Christiani Romanis sitis.*" "As you are children of Christ, so be you children of Rome."  
*Ex Dictis S. Patricii. In Libro Armacano, fol. 9.*

# The Irish



# Ecclesiastical Record

A Monthly Journal, under Episcopal Sanction.

Thirty-sixth Year ]  
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JULY, 1903.

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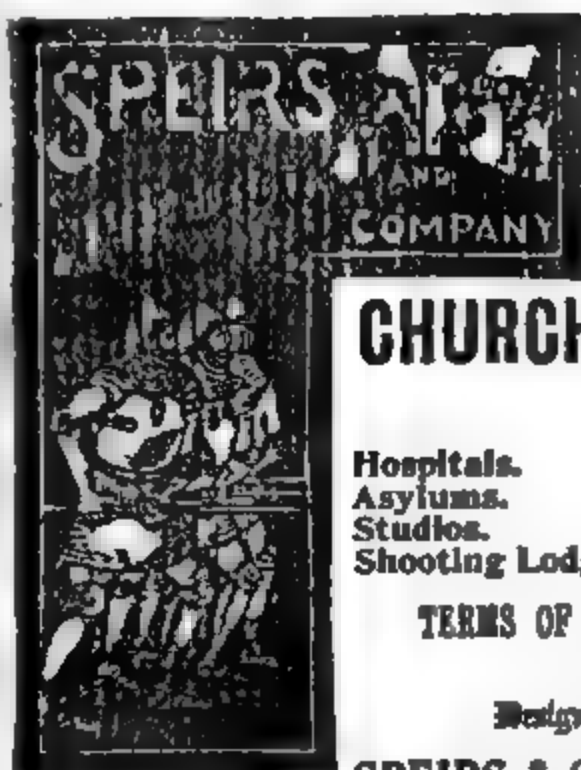
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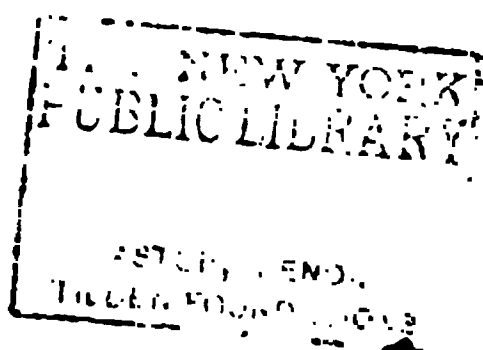
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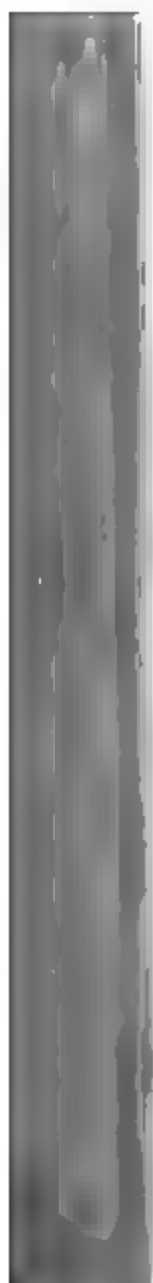
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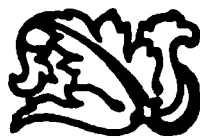
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